Προοίμιον τῆς Ἐξηγήσεως τῆς Βίβλου τῶν Ψαλμῶν
ἤτοι τοῦ Ψαλτηρίου
καὶ
Ἐγκώμιον τοῦ Δαυίδ

§ 1 Πατὴρ τοῦ παρόντος βιβλίου, τὸ μὲν ὅλον εἰπεῖν, ὁ Θεοῦ παῖς, *Ὑπερασπιῶ,*
φησὶ, τῆς πόλεως ταύτης, δι᾽ ἐμὲ καὶ διὰ Δαυὶδ τὸν παῖδά μου, ὁ Θεοῦ πατὴρ, 4 Rg 19.34
Βίβλος, φησὶ, γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυίδ. Mt 1.1

§ 2 Τὰ δ᾽ ἄλλα συντόμως περιλαβεῖν, ὁ μετὰ Ἀβραὰμ μόνος τῶν ἐθνῶν πατὴρ, ὁ Gen 17.5
καθ᾽ ἡμᾶς Ὀρφεὺς, ὁ πρῶτος τῶν ἀρετῶν καλλιγράφος, ὁ πρῶτος τῶν τριῶν ὑπο- Ps 17.44β
στάσεων τῆς μιᾶς Θεότητος κῆρυξ, ὁ ποιμὴν ἅμα καὶ ἀριστεὺς, καὶ προφήτης καὶ βασιλεὺς, ἡ τοῦ Πρώτου Βασιλέως καρδία καὶ γλῶσσα καὶ κάλαμος, ὁ παρὰ Θεοῦ μαρτυρηθεὶς, ὁ πάσας κτησάμενος τὰς ἀρετὰς, ὅσαι τὸν ἄνθρωπον, Θεὸν ποιοῦσι, καὶ περὶ τὸν ἄνθρωπον ἀφορίζονται.

§ 3 Οὗτος, Ἰεσσαὶ μὲν ἦν υἱὸς, καὶ τῶν ἀδελφῶν νεώτατος· ἀπέριττος μὲν τὴν ὄψιν, ὡραιότατος δὲ τὴν ψυχὴν, καὶ πάντων προφητῶν καὶ στρατηγῶν καὶ νομοθετῶν καὶ βασιλέων εὐφορώτατος, καὶ ποικιλώτατος τὰ χαρίσματα· πραότατος μὲν τὸ πνεῦμα, καὶ τὴν φύσιν ἐπιεικέστατος· ἀνδρειότατος δὲ τὴν γνώμην, καὶ τὸ σῶμα ῥωμαλεώτατος· ἀρχικώτατος ὁμοῦ καὶ κοινότατος, μεγαλοφρονέστατός τε καὶ μετριοφρονέστατος, ἁπλούστατος καὶ πολυτροπώτατος· ἡδὺς τὸ ἦθος, ὀξὺς τὸν λόγον, πολὺς τὸν νοῦν, ἔνθους τὴν θεωρίαν τῶν ὄντων, ἢ τοῦ Ὄντος· αὐτοδίδακτος ἢ θεοδίδακτος· ὅλος καὶ ὅλου καὶ ὅλον ἅμα τοῦ πνεύματος· ἃ πάντα παραδραμὼν ἢ συνελὼν, δύο μόνα σεμνολογεῖται περὶ ἑαυτοῦ, σοφίαν καὶ ἀνδρείαν.

§ 4 Χρὴ δὲ περὶ τῆς σοφίας πρῶτον διαλαβεῖν. Φησί που βαθύτερον ἢ ἀσαφέστερον,
Αἱ χεῖρές μου ἐποίησαν ὄργανον, καὶ οἱ δάκτυλοί μου ἥρμοσαν ψαλτήριον. Ps 151.2

§ 5 Σοφία γὰρ οὐδὲν ἕτερον, ἢ ἁρμονία λόγων καὶ πραγμάτων. Ἄλλως τε κἀν ταῖς λογικαῖς ἐπιστήμαις, ἁρμονικὴ, τὸ κάλλιστον καὶ κορυφαιότατον τῆς φιλοσοφίας, αὐτή τε ἑαυτὴν, καὶ πάνθ᾽ ὁμοῦ τὰ τῆς φιλοσοφίας μέρη καὶ κάλλη, καὶ ἑαυτῇ καὶ ἀλλήλοις δι᾽ ἑαυτῆς ἁρμόζουσα, συμφωνία τις οὖσα πᾶσιν ἢ ἀναλογία. Ὁ γοῦν ταύτην ἔχειν ὁμολογήσας, πᾶσαν ἐν βραχεῖ τὴν θεωρίαν ἑαυτῷ τῶν ὄντων προσεμαρτύρησε.

§ 6 Παρατηρητέον δὲ, πῶς τῷ μὲν ὀργάνῳ τὰς χεῖρας ἁπλῶς καὶ τὴν ποιητικὴν δύναμιν ἀνέθηκε, τῷ δὲ ψαλτηρίῳ, τοὺς δακτύλους καὶ τὴν ἁρμονικήν· ἐκεῖνο μὲν γὰρ, ἁπλούστερον καὶ κοινότερον, τοῦτο δὲ, τῶν ἐπιστημονικῶν τε καὶ λεπτοτέρων, καὶ ἀκριβεστέρας δεόμενον ἐπιτεχνήσεως.

§ 7 Ἀναγωγικῶς δὲ, χεῖρας μὲν οἰητέον, τὴν πρακτικὴν ἀρετὴν, ὥσπερ ὄργανον ἀποτελοῦσαν τὸν βίον ἐμμελῆ καὶ σύμφωνον ἑαυτῷ· δακτύλους δὲ, τοὺς θεωρητικωτάτους λογισμοὺς, οἷα ψαλτήριον ἁρμόζοντας τὸ νοερὸν τοῦ λόγου κριτήριον, ὡς ἐμπνεῖσθαι καὶ ἄνωθεν ἢ κρούεσθαι, καὶ δι᾽ ἑτέρου μείζονος ἀνακρούεσθαι.

A Preamble to the Exposition of the Book of Psalms also known as The Psalter and an Encomium of David

§ 1 The father of the present book is, in a word, God's child and God's father: it is written, *I shall defend this city for my own sake and for the sake of David my boy*, and again, *The book of the generation of Jesus Christ, son of David.* 4 Rg 19.34 Mt 1.1

§ 2 To compass all else in brief, he is, after Abraham, the sole father of the nations, our own Orpheus, the first calligrapher of the virtues, the first herald of the three persons of the one Godhead, shepherd and champion alike, both prophet and king, the heart and tongue and pen of the First King, a man witnessed to by God, and who acquired all such virtues as make man God and as distinguish man. Gen 17.5 Ps 17.44β

§ 3 He was the son of Jesse and the youngest of the brothers; unremarkable in appearance but most comely in soul, and of all prophets and generals and lawgivers and kings the most productive and most varied in gifts; most mild in spirit and most moderate in nature, yet most courageous in resolve and most robust in body; at once most princely and most common, most magnanimous and most modest, most simple and most multi-faceted; sweet in manner, sharp in word, mighty in mind, divinely inspired in intelligence of beings or of Being; self-taught or divinely taught; all of the spirit, of the whole spirit and wholly of the spirit. Passing over, or summing up, all of these things, he laid modest claim for himself to only two things, wisdom and courage.

§ 4 First we must treat of his wisdom. He says somewhere more profoundly or more enigmatically: *My hands made a pipe, and my fingers tuned a psaltery.* Ps 151.2

§ 5 Wisdom, indeed, is nothing other than harmony of words and things. Moreover, even among the rational sciences, harmony is the fairest and highest branch of philosophy, attuning both itself and all the parts and splendours of philosophy both to itself and to one another through itself, being a kind of symphony or correspondence in everything. Thus whosoever has confessed to possessing this, has also in brief testified to possession of all intelligence of beings.

§ 6 Note that to the pipe he assigned simply his hands and the fabricative faculty, while to the harp he assigned his fingers and the facility of harmony; for the former is simpler and more common, while the latter requires both expert and more refined capabilities and more precise invention.

§ 7 In an anagogical sense, hands may be regarded as practical virtue, making (like a pipe) one's life melodious and in concord with itself, while fingers may be understood as the most exalted theoretical thoughts, tuning (like a harp) the intelligible criterion of reason, when inspired or struck from above and struck into motion through something other and greater.

§ 8 Καὶ ἀλλαχοῦ δὲ λέγει τῶν ψαλμῶν, *Τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου
ἐδήλωσάς μοι.* Βαβαὶ τῆς μεγαληγορίας! οὐ μόνον γὰρ τῶν φαινομένων τὴν γνῶσιν, Ps 50.8
ἀλλὰ καὶ τῶν ἀποῤῥήτων ἐμυήθη τὴν σύνεσιν, οἷον, ὅτι τε τριὰς καὶ μονὰς, καὶ περὶ
τῆς θείας ἐνανθρωπήσεως. Καὶ πάλιν, *Ὑπὲρ πάντας ἐσόφισάς με τὴν ἐντολήν σου,* Ps 118.98
περὶ τῆς πρακτικῆς φάσκων, καθ' ἣν αὖθις ἐπρώτευεν.

§ 9 Ἀλλὰ ταῦτα μὲν περὶ τῆς σοφίας. Τὰ δὲ περὶ τῆς ἀνδρείας αὐτὸς πάλιν ἐκδιηγεῖται.
Φησὶ γὰρ, *Ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς
εἰδώλοις αὐτοῦ· ἐγὼ δὲ σπασάμενος τὴν παρ' αὐτοῦ μάχαιραν, ἀπεκεφάλισα αὐτὸν,
καὶ ἦρα ὄνειδος ἐξ υἱῶν Ἰσραήλ.* Ps 151.6-7

§ 10 Ὅρα μὴ τὴν ἀνδρείαν μόνον, | ἀλλὰ πολὺ πρῶτον τὴν ἐπιείκειαν. Πολλὰ γὰρ καὶ μεγάλα λέγειν ἔχων αὐτίκα, τῶν μὲν πολεμίων τὰ πλήθη, τὰ θάρση, τὰ ὅπλα, τὰς πολεμικὰς τέχνας καὶ μελέτας· αὐτοῦ τοῦ γίγαντος ἢ ἐλέφαντος ἐκείνου τὴν ἀλαζονείαν, τὴν ἐμπειρίαν, τὴν ἰσχὺν, τὸ μέγεθος· τῶν Ἰουδαίων δὲ τὴν δειλίαν, τὴν ἀγωνίαν· αὐτοῦ τοῦ βασιλέως τὴν ἀπορίαν· καὶ πῶς ἐπεφρίκεσαν πάντες, καὶ στρατηγοὶ καὶ στρατιῶται, καὶ νέοι καὶ παλαιοὶ, τὸν ἀλλόφυλον· καὶ πῶς νεώτατος αὐτὸς ὢν, καὶ βραχὺς καὶ ἄοπλος καὶ πολέμων ἄπειρος, κατεθάῤῥησε τοῦ βαρβάρου, καὶ οἷα νεκρῷ τῷ τοσούτῳ πύργῳ, καὶ τοιούτῳ θηρὶ χρησάμενος, κατηγωνίσατο ῥᾷον· καὶ τῇ ἐκείνου μαχαίρᾳ τὴν κεφαλὴν ἀφελὼν τοῦ σώματος, ἔλυσε τὸν φόβον, ἔστησε τὸν φόνον, ἔσωσε τὸ στρατόπεδον, καὶ τὸν ἡγεμόνα, καὶ πατρίδα, καὶ προγόνων τάφους, καὶ νόμους πατρῴους, καὶ ἱερὰ, καὶ γονεῖς, καὶ σύμπαντα γένη καὶ ἡλικίας· ὁ δὲ τούτων μὲν οὐθὲν ἐμεγαλαύχησεν, ἐπιεικέστατα δὲ πάνυ διεξῆλθε τὸ πρὸς τὸν Γολιὰθ μονομάχιον.

§ 11 Ἀλλ' οὗτος, ὁ τοσοῦτος καὶ τηλικοῦτος, ἵνα μὴ καθ' ἕκαστον διατρίβω λέγων,
ἐξευτελίζεται μὲν παρὰ τοῦ πατρὸς τὴν ἀρχὴν, τῷ φαινομένῳ προσέχοντος·
ἀποβάλλεται δ' εἰς ποιμένας, καὶ τούτων, τοὺς ἐν τοῖς λοχευομένοις ὄπισθεν. Ps 77.70

§ 12 Καὶ ὁ μὲν πατὴρ ὥσπερ ἐξετίθει κάτωθεν, ὁ δὲ Θεὸς ἄνωθεν υἱοθέτει, καὶ καθάπερ βασιλικὸν παῖδα, τὴν βασιλικὴν, εἴτουν ποιμαντικὴν ἐπιστήμην, πρῶτον ἐν τοῖς ἀλόγοις ἐκμελετᾶν παρεσκεύαζεν — ἐπαγρυπνεῖν, πολεμεῖν, προκινδυνεύειν τῆς ποίμνης, παρατάττεσθαι πρὸς θῆρας, πρὸς λῃστὰς, πρὸς κλέπτας, πρὸς λιμὸν, πρὸς κρυμὸν, πρὸς φλόγα, προηγεῖσθαι, παρακαλεῖν πρὸς νομὰς, πρὸς σκιὰς, εἰς κρήνας, εἰς ποταμοὺς, ἀνακαλεῖσθαι, συνάγειν, τῇ βακτηρίᾳ, τῇ φωνῇ, τῇ ᾠδῇ, τῇ σύριγγι, τέρπειν, φοβεῖν, διαιτᾶν, φαρμακεύειν, ὧν ἁπάντων τέλος, μὴ πιότατον μόνον ἀποδεῖξαι τὸ ποίμνιον, ἀλλὰ καὶ σωφρονέστατον καὶ εὐπαιδευτότατον.

§ 13 Ἀλλὰ τί δεῖ μηκύνειν; Ἔρχεται μετ' ὀλίγον ὁ χρίστης, ἐπιζητεῖται δὲ ὁ χρισθῆναι
μέλλων. Ἐξέρχεται δὲ ὁ χορὸς τῶν παίδων, ὁ πολὺς ἐκεῖνος καὶ καλὸς καὶ λαμπρός.
Ἐπιτίθεται τὸ κέρας, ὑπερτίθεται ὁ Θεός· ἀποδοκιμάζει τούτους, ὥσπερ καὶ ὁ πατὴρ
τὸν Δαυίδ. 1Rg 16.6-10

§ 14 Ἀναγκάζεται παραγαγεῖν αὐτὸς ὁ ἐξουθενῶν τὸν ἐξουθενούμενον. Παράγεται.
Χρίεται καὶ ἄμφω, βασιλείαν καὶ προφητείαν, τῷ γὰρ κέρατι καὶ τῷ πνεύματι, σύμ- 1Rg 16.13
βολα καὶ ταῦτα τοῦ Σωτῆρος Ἰησοῦ, χρισθέντος ὕστερον εἰς βασιλέα τε καὶ Θεόν.

§ 8 And furthermore elsewhere in the Psalms he says, *The unmanifest and hidden things of your wisdom you have made manifest to me*. What a prodigious claim! Not only has he been initiated into knowledge of things that appear to the senses, but into understanding of things ineffable, namely, that [God is] both triad and monad, and the mystery of the divine incarnation. And again he says, *You have made me wise above all by your commandment*, speaking here of practical wisdom, in regard to which once again he was preeminent. Ps 50.8 Ps 118.98

§ 9 So much then as concerns his wisdom. Of the things relating to his courage he himself once again gives account, saying, *I went out to meet the Philistine, and he invoked curses on me by his idols; but I, drawing the sword at his side, beheaded him, and removed shame from the sons of Israel.* Ps 151.6-7

§ 10 Observe not his courage alone, but much more his modesty. For there were many and great things he had to say here: the multitudes of those ranged against him, their insolence, their arms, their martial arts and ploys; the arrogance of that giant or elephant himself, his experience, his strength, his stature; then the cowardice and fraught anxiety of the Jews; the perplexity of the king himself; and how all, generals and soldiers alike, both young and old, were terrified of the Philistine; and how he, in earliest youth, diminutive in stature, unarmed and unversed in war, faced down the barbarian and, having treated this so monstrous a tower and so savage a beast as if already dead, easily defeated him; and, with the man's own sword severing head from body, he dispelled the fear, put an end to the killing, and saved the army and the ruler, his country and the graves of his forebears, ancestral customs and sacred rites, his parents and all kin and ages; of these things, however, he made no boast, but in most modest terms recounted his single combat with Goliath.

§ 11 But this youth, so great and of such tender age – not to tarry over every detail – is to begin with disparaged by his father, who looks only to his outward appearance; he is relegated to a place among the herdsmen, and indeed among those who stay behind with the lambing ewes. Ps 77.70

§ 12 But whereas from below his father cast him aside, God from above adopted him, and, as for a royal son, arranged for him to study the princely or pastoral arts at first among the dumb beasts: how to be vigilant, to wage war, to brave dangers to the flock, to stand up against wild animals, against robbers, against thieves, against hunger, against frost, against fire, to lead from the front, to sustain with pastures, with places of shade, at wells and at brooks, to recall, to gather together by crook, by voice, by song and by shepherd's pipe, to enliven and delight, to instil fear, to regulate their life and to administer medication. And the aim of all this was to make the flock not only well fattened, but also most prudent and well trained.

§ 13 But what need is there to draw out the tale? After a short time, the anointer comes and the one who is to be anointed is sought. The choir of youths steps out, mighty, handsome and brilliant. The horn is imposed; God superposes; he rejects them as the father had David.

§ 14 The disparager himself is forced to bring forth the one disparaged. He is brought forth. 1Rg 16.6-10
He is anointed in both, kingship and prophecy, by the horn and by the spirit, these being symbols also of the Saviour Jesus, anointed later as both king and God. 1Rg 16.13

§ 15 Τί γοῦν τὸ μετὰ τοῦτο; Πόλεμος ἀλλοφύλων ἐφίσταται, πολὺς καὶ ἄμαχος καὶ ἀμήχανος· ἐπὶ ξυροῦ δὲ τῷ βασιλεῖ καὶ τῷ ἔθνει παντὶ τὰ πράγματα.

§ 16 Παρίσταται δὲ ὁ ῥύστης, ὁ προφήτης ὁμοῦ καὶ στρατιώτης καὶ βασιλεύς. Ἐξουθενεῖται πάλιν, ἀποβάλλεται πάλιν· ὑπερβάλλει πάλιν, τοὺς ἀδελφοὺς τῇ μακροθυμίᾳ, τὸν Σαοὺλ τῇ ἀπολογίᾳ, τὸν Γολιὰθ τῇ ἀνδρείᾳ, πάντας ἅμα, καὶ τοὺς πρὸ αὐτοῦ καὶ τοὺς ἐπ᾽ αὐτοῦ καὶ τοὺς μετ᾽ αὐτὸν τῇ ὑπερφυεῖ γιγαντομαχίᾳ. Σῴζει πάντας, εἷς φανεὶς ὑπὲρ πάντων καὶ ἀντὶ πάντων καὶ ὑπὲρ ἅπαντας.

§ 17 Εἶτα τί; Συμβασιλεύει, συνεκστρατεύει, συγκατορθοῖ, μᾶλλον δὲ, κατορθοῖ τὰ λείποντα· νικᾷ τοὺς μὲν ἔξω πολεμίους τοῖς ὅπλοις, τὸν ἔνδον δὲ, τὸ πνεῦμα δηλαδὴ
τοῦ Σαοὺλ, τῇ μελῳδίᾳ τε καὶ τῷ πνεύματι. Στεφανοῦται καὶ εὐφημεῖται παρὰ 1Rg 16.23
πάντων καὶ παρὰ πάντας· ᾠδὴ γίνεται καὶ ταῖς γυναιξὶν, Ἐπάταξε Σαοὺλ | ἐν
χιλιάσι, καὶ Δαυὶδ ἐν μυριάσι. 1Rg 18.7

§ 18 Φθονεῖται πάλιν· διώκεται, φεύγει, κρύπτεται, κυκλοῦται· κυκλοῖ τὸν κυκλώσαντα· καὶ οὐχ ἁρπάζει τὸν καιρὸν, οὐ λαμβάνει τοῦ πολέμου λύσιν, οὐκ ἀμύνεται τὸν ἐχθρὸν, ἀλλ᾽ ἀμύνει τούτῳ, φεύγων, οὐ μή τι πάθοι μᾶλλον, ἀλλά τι μὴ δράσοι φοβούμενος τῶν ὧνπερ ἐφοβεῖτο παθεῖν.

§ 19 Τοσοῦτον ἐκέρασε τἀναντία, πραότητα καὶ ἀνδρείαν, ὡς εἶναι τὴν μὲν ἀνδρείαν αὐτοῦ μείζονα τῶν ἐν ἄλλοις· αὐτῆς δέ γε ταύτης αὖθις τὴν ἐπιείκειαν.

§ 20 Τί ἔτι; Βασιλεύει, προφητεύει, μαρτυρεῖ Θεὸν, μαρτυρεῖται παρὰ Θεοῦ,
διαμαρτύρεται τὸν θρόνον αἰώνιον ἕξειν, τὸν κόσμον κληρονομήσειν, τοὺς ἀστέρας 2Rg 7.8-16
ὑπερβαλέσθαι τῷ πλήθει καὶ τῷ κάλλει τῶν τέκνων. 1Par 27.23

§ 21 Εἶτα, βαβαὶ τῆς συμφορᾶς· βαβαὶ τῆς μεταβολῆς. Ὁ ἐκλεκτὸς, ἄφνω μοιχός· ὁ προφήτης, ἔκφρων· ὁ θεοφόρητος, ἐκμανής· ὁ ἀληθὴς, δολερός· ὁ ποιμὴν, λῃστής· ὁ
σωτὴρ, ἀνδροφόνος. 2Rg 11

§ 22 Ἐντεῦθεν ἡ μεταβολὴ τῆς γνώμης καὶ τὰ τολμήματα· ἐκεῖθεν ἡ ἐποχὴ τῶν κρουμάτων καὶ ἡ τοῦ πνεύματος συστολή· ἐντεῦθεν ἡ ἐναλλαγὴ τοῦ βίου καὶ ἡ τῶν κακῶν θάλασσα· ἐντεῦθεν οὐ μόνον ὁ ἔνθους, ἄπνους, τὴν ἄνωθεν λέγω πνεῦσιν, ἀλλὰ καὶ ὁ πατὴρ, ἄπαις, καὶ οἱ παῖδες, οἱ μὲν, μιαροὶ καὶ ἀδελφοφθόροι, οἱ δὲ, μιαρώτεροι τούτων, ἀδελφοκτόνοι καὶ πατραλοῖαι· καὶ ὁ βασιλεὺς, πλανήτης· καὶ ὁ ἀριστεὺς, φυγάς· καὶ ὁ ποιμὴν, ὀρειάλωτος· καὶ πᾶς ὁ λαμπρὸς οἶκος καὶ θρόνος
ἐκεῖνος εἰς γῆν κατεῤῥαγμένος. 2Rg 12-18

§ 23 Ἐντεῦθεν ὁ λιμὸς καὶ ἡ τῆξις καὶ ὁ δεινὸς μετάμελος τῶν πραχθέντων. Ἐντεῦθεν ἡ καινὴ καὶ τριπλὴ καὶ καθημερινὴ θυσία· τῶν μὲν ὀφθαλμῶν, οἱ νυκτερινοὶ κρουνοὶ καὶ λουτῆρες· τῆς δὲ καρδίας, ἡ συντριβὴ καὶ οἱ στεναγμοί· τῆς δὲ γλώττης, ἡ διηνεκὴς εὐχὴ καὶ ἐξομολόγησις. Ἐκεῖνα τὰ τραύματα, ταῦτα τὰ φάρμακα ἢ οἱ καυτῆρες ἢ αἱ τομαί.

§ 24 Ἀλλ᾽ ὅ με καὶ μεταξὺ παρέδραμε, καὶ ὁ λόγος παρήνεγκε, τῶν κατὰ πόδας ἀεὶ ἐχόμενος.

§ 15 What then comes after this? A war with the Philistines ensues, bitter and ineluctable and irresolvable. For the king and the whole nation things stand on a knife-edge.

§ 16 The deliverer appears, prophet and soldier and king at once. He is disparaged again, and passed over again; he surpasses again - his brothers in patience, Saul in self-vindication, Goliath in courage, and all, both those before him, those of his time and those after him, by his extraordinary single combat with the giant. He saves all, having appeared one and alone on behalf of all and in place of all and above all.

§ 17 What then? He shares in kingship, in taking the field and in royal achievements, or rather he achieves what is lacking; he defeats the external enemies through the force of arms, and the internal enemy, namely the spirit of Saul, through both melody and the spirit. He 1Rg 16.23
is crowned and acclaimed by everyone and above everyone; a song is even heard among the women, *Saul struck down in thousands, but David in tens of thousands*. 1Rg 18.7

§ 18 He is envied again; he is persecuted, he flees, he hides, he is encircled; he encircles the encircler; yet he does not seize the opportunity, he does not lay hold of a resolution to the war, he does not defend himself against the enemy, but rather defends him, fleeing, fearing not so much what he might suffer as what he might enact of those things he feared to suffer.

§ 19 To such a degree did he combine the opposites, meekness and courage, that while his courage was greater than in others, yet his meekness was greater than this very courage.

§ 20 What further? He reigns, he prophesies, he witnesses to God, is witnessed to by God, he is given sworn promise that he will have the throne eternally, that he will inherit the world and 2Rg 7.8-16
will surpass the stars in the number and splendour of his offspring. 1Par 27.23

§ 21 Then, alas such a calamity, alas such a transformation! The chosen one is suddenly an adulterer, the prophet, out of his mind, the god-possessed, possessed by madness, the truthful, guileful, the shepherd, a robber, the saviour, a murderer. 2Rg 11

§ 22 Hence the change of resolve and the rash deeds; hence the cessation of the divinely struck notes and the contraction of the spirit; hence the alteration in his life and the sea of evils; hence not only is the inspired prophet breathless, I mean without the breath from above, but the father is bereft of his son, and as for his sons, the ones are befouled and deflowerers of their sister, and the others, even more befouled, are murderers of their brother and parricides, while the king is a vagrant, the champion a fugitive, the shepherd, a stray on the mountains, and all that splendid house and throne is dashed to the ground. 2Rg 12-18

§ 23 Hence comes the hunger and wasting and bitter remorse for his deeds. Hence the new and triple and daily sacrifice: from his eyes, their nocturnal well streams and washings, from his heart, its contrition and groans, from his tongue, its continual prayer and confession. Such were the wounds, and such the medicaments or cauterizations or incisions.

§ 24 But here I have overtaken myself, and the tale has strayed, ever ready to race ahead.

§ 25 Ἐφίσταται μετὰ τὴν πτῶσιν πάλιν τῷ προφήτῃ προφήτης, καθάπερ ἰατρὸς ἰατρῷ νοσοῦντι καὶ ἀποροῦντι. Καὶ ὥσπερ χρίστης τὸ πρότερον, οὕτω νῦν ἀφαιρέτης, οὐ τοῦ ἀξιώματος μόνον, ἀλλὰ καὶ αὐτοῦ τοῦ πνεύματος, εἴ τι κακουργήσει περὶ τὴν ἰατρείαν καὶ ἀποκρύψει τὸ τραῦμα καὶ ἀποδυσπετήσει τὸν ἔλεγχον. 2Rg 12.1

§ 26 Συνεφίσταται δὲ καὶ ὑπουργὸς τῆσδε τῆς ἐκδικίας, καθάπερ τὸ πρὶν φύλαξ καὶ βοηθὸς ἰσχυρὸς, οὕτω καὶ νῦν τιμωρὸς ἄγγελος, τὴν ῥομφαίαν διεσπασμένος καὶ κατενεγκεῖν ἕτοιμος ὢν, εἰ μὴ κἀκεῖνος καθ᾽ ἑαυτοῦ τὴν ψῆφον ἐξενεγκὼν, λύσει τὴν ἀπόφασιν ἀποφάσει. [Ps 7.12-13]

§ 27 Ἐντεῦθεν ὁ ὑποκριτὴς τῆς δίκης καὶ ὁ ἐκδικητὴς ἄγγελος, ἐκεῖθεν ὁ ἀπροσωπόληπτος δικαστὴς, καθ᾽ ἑαυτοῦ τὴν γνώμην ἐκφέρων καὶ συντομώτερον ἐξελὼν τὸ βέλος ἤπερ ἐδέξατο, καὶ ὁ Θεὸς οὐ συνουλῶν μόνον, ἀλλὰ καὶ ἐξαλείφων τὸ τραῦμα, μὴ γὰρ συγχωρῶν μόνον, ἀλλὰ καὶ ἀφαιρῶν τὸ ἁμάρτημα.

§ 28 Πάλιν τὸ χάρισμα, πάλιν τὸ πνεῦμα, πάλιν τὰ κρούματα, πάλιν τὸ κατὰ πάντων κράτος, καὶ αἱ συνθῆκαι, καὶ τῆς υἱοθεσίας καὶ τῆς θεοπατορίας.

§ 29 Οὗτος οὖν, ὁ πολλὰ μὲν παθὼν, πολλὰ δὲ κατορθώσας, μυρίας δὲ τροπὰς τραπεὶς, πᾶσαν τὴν καθ᾽ ἑαυτὸν ἱστορίαν καὶ τὰς περιπετείας ἐν τούτῳ παραδίδωσι τῷ συγγράμματι· καὶ πρώτη μὲν ὑπόθεσις καὶ σκοπὸς ταῦτα τοῦ πονήματος.

§ 30 Δεύτερον δὲ κεφάλαιον, ἡ τῆς ἀρχαιολογίας, οὐ τῆς Ἑβραϊκῆς μόνον, ἀλλὰ καὶ τῆς ἔτι παλαιοτέρας, ἐξήγησις· διέξεισι γὰρ ἐν πολλοῖς τοῖς ψαλμοῖς τὴν Γένεσιν, τὴν πρᾶξιν τῶν πατριαρχῶν, τὴν πλάνην, τὴν μετανάστασιν, τὴν εἰς Αἴγυπτον κάθοδον, τὴν δουλείαν, τὴν Ἔξοδον, τὴν νομοδοσίαν, τὴν σκηνὴν, τὴν ἱερατείαν, τοὺς Ἀριθμοὺς, τὸ Δευτερονόμιον, τὸν Ἰησοῦν, τὴν κληροδοσίαν, τοὺς Κριτὰς, τὰς Βασιλείας, καὶ εἴ τι τούτοις ἀκόλουθον.

§ 31 Τρίτον, ἡ φυσιολογία, περὶ οὐρανοῦ καὶ τῶν κατ᾽ οὐρανὸν, περὶ γῆς καὶ τῶν κατὰ γῆν, περὶ ζῴων, περὶ στοιχείων, καὶ ἁπλῶς περὶ τῆς ὅλης δημιουργίας.

§ 32 Τέταρτον, ἡ περὶ τοῦ Σωτῆρος οἰκονομία, προφητεία πάντων ἐκφαντικώτερον· ὅσα περὶ τὴν Παρθένον, ὅσα περὶ τὴν σάρκωσιν, τὰ κατὰ τὴν δωροφορίαν, τὰ τῆς εἰς Αἴγυπτον ἀποδημίας καὶ ἐπανόδου καὶ ἀναδείξεως καὶ διδασκαλίας καὶ θαυματοποιΐας, τὰ τῆς συναγωγῆς, τὰ τοῦ φθόνου καὶ τῆς ἐπιβουλῆς καὶ τῆς προδοσίας καὶ τῆς ἀπαγωγῆς καὶ τῶν μαστίγων καὶ τῶν ἐμπαιγμῶν, τὰ τοῦ σταυροῦ καὶ τῆς ὀρυγῆς τῶν χειρῶν καὶ ποδῶν, τὰ τοῦ διαμερισμοῦ τῶν ἱματίων καὶ τοῦ κλήρου καὶ τῆς πικρᾶς γεύσεως καὶ τῆς ἀποπνεύσεως καὶ ταφῆς καὶ ἀναστάσεως καὶ εἰς οὐρανοὺς ἀνόδου καὶ τῆς ἐκ δεξιῶν καθέδρας καὶ τῆς κατὰ πάντων καὶ ὑπὲρ ἁπάντων νίκης καὶ βασιλείας.

§ 33 Πέμπτον, ἡ τῶν μετὰ ταῦτα προφητεία· τῶν ἐθνῶν ἡ κλῆσις, τῶν μαθητῶν ἡ δόξα, τὰ θαύματα, τὰ κηρύγματα, τῆς γῆς ἡ ὑποταγὴ, τῆς Ἐκκλησίας ἡ πῆξις καὶ ἐπίδοσις, ἡ τῶν Ῥωμαίων νίκη, τῶν Ἰουδαίων ἡ αἰχμαλωσία, τὰ κατὰ τὴν δευτέραν καὶ φρικτὴν τοῦ Σωτῆρος κάθοδον, καὶ ὅσα περὶ ἀναστάσεως καὶ κρίσεως καὶ ἀνταποδόσεως.

§ 34 Ἕκτον, ἡ θεολογία, περὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος.

§ 25 After the fall a prophet appears again to the prophet, as a physician to a sick and destitute physician. And as previously a prophet had come to anoint, so now one comes to revoke, not only the royal rank, but also the very spirit itself, should he play false in any way in relation to the cure and hide the wound and brush aside the rebuke. 2Rg 12.1

§ 26 Along with the prophet and as executant of this judgement, as previously there came as guardian and redoubtable adjutant, so now there comes an avenging angel, with sword drawn [Ps 7.12-13] and ready to strike, should he not also, by pronouncing the verdict against himself, reverse the decision by his decision.

§ 27 On the one side stood the enactor of the trial and the avenging angel, on the other the impartial judge pronouncing the verdict against himself and removing the dart more swiftly than he received it, and God, not only healing the wound but obliterating it entirely, not only forgiving, but also removing the sin.

§ 28 Again the gift of grace, again the spirit, again the divinely struck notes, again the sovereignty over all, and the covenants, both of divine adoption and of fatherhood of God.

§ 29 This man then, who suffered much, achieved much and experienced myriad vagaries of circumstance, transmits in this book his story and his adventures; and these constitute the first subject and aim of the work.

§ 30 A second chapter is the exposition of the ancient lore, not only of the Hebrews but of the even earlier period; in many Psalms he treats of Genesis, the acts of the Patriarchs, the wanderings, the migration, the descent into Egypt, the slavery, the Exodus, the giving of the Law, the tent-shrine, the priesthood, the book of Numbers, of Deuteronomy, of Joshua, the distribution of the land, the Judges, the Kingdoms, and whatsoever is consequent on these things.

§ 31 A third, the account of natural phenomena, of heaven and the things of heaven, of earth and the things of the earth, of animals, of elements, and in short the whole of creation.

§ 32 A fourth, the divine economy concerning the Saviour, a prophecy more revealing than all others: the things concerning the Virgin, those concerning the incarnation, the events at the bringing of the gifts, the matters pertaining to the exile to Egypt and the return and public manifestation and teaching and wonder-working; the affairs relating to the synagogue, to the envy and the scheming and the betrayal and the arrest and the beatings and mockeries, the matters pertaining to the Cross and the piercing of the hands and the feet, the division of the garments and the casting of lots and the bitter tasting and the expiration and burial and resurrection and ascent into heaven and the sitting at the right hand and the victory and sovereign rule in all things and over all things.

§ 33 A fifth, the prophecy of the things thereafter: the calling of the nations, the glory of the disciples, the miracles, the preaching, the subjugation of the earth, the consolidation and progress of the Church, the victory of the Romans, the captivity of the Jews, the second and dread descent of the Saviour and such things as concern resurrection and judgement and retribution.

§ 34 A sixth, the theology concerning Father, Son and Holy Spirit.

§ 35 Ἕβδομον, ὅσα περὶ νοερῶν κτισμάτων, ἀγγέλων καὶ δαιμόνων, καὶ νοῦ καὶ ψυχῆς, καὶ ψυχικῶν κινήσεων καὶ δυνάμεων.

§ 36 Ὄγδοον, ὅσα τῆς ἠθικῆς παιδαγωγίας, περὶ ἀρετῆς, περὶ κακίας, καὶ τῶν τοιούτων.

§ 37 Ἔνατον, περὶ λογισμῶν καὶ δαιμονίων ἐπιβουλῆς, καὶ περὶ τροπῶν, περὶ θεραπείας παθῶν, καὶ τῆς κατ' αὐτῶν πάλης καὶ στρατηγίας.

§ 38 Δέκατον, ὁ περὶ τῶν ἐντολῶν λόγος, ἀκριβέστατός τε καὶ ὑψηλότατος, καὶ μικρὸν ἢ οὐδὲν τῶν εὐαγγελικῶν λειπόμενος διατάξεων.

§ 39 Οὗτοι μὲν οὖν οἱ καθόλου λόγοι τῆς ὑποθέσεως τῶν ψαλμῶν εἰς δέκα συνηριθμημένοι κεφάλαια, οἷς ἡ τῶν ψαλμῶν ἅπασα περιέχεται πραγματεία.

§ 40 Εἰδικώτερα δὲ καὶ ἄλλα, οἷον ὁ δοξολογητικός, ὁ εὐχαριστήριος, ὁ εὐκτικὸς ἢ προσευκτικὸς, ὁ παραμυθητικὸς, ὁ προτρεπτικὸς, ὁ ἀποτρεπτικὸς, καὶ ἐπὶ πᾶσιν ὁ μεθοδικός· οὐ μόνον γὰρ παραγγέλλει τόδε ποιεῖν ἢ μὴ ποιεῖν, ἀλλὰ καὶ τὸν τρόπον ὑποτίθησι καὶ τὸν χρόνον.

§ 41 Καὶ ὅλως κοινόν ἐστι πᾶσιν ἰατρεῖον, παντὸς πάθους κεκτημένον φάρμακον, καὶ πάντες οἱ λόγοι πᾶσιν ἀνθρώποις ἁρμόζουσιν, ὃ καὶ θαυμασιώτατον καὶ τῆς βίβλου ταύτης ἰδιαίτατον.

§ 42 Οὐκ ἔστιν οὖν ἐν ἀνθρώποις οὐ πρᾶξις, οὐ λόγος, οὐ πάθος, οὐ διανόημα, οὗ μὴ τὴν ἰατρείαν εὕροι τις ἐνταῦθα· συμφόρημα γάρ ἐστι πάσης ἔμπλεον πολιτείας καὶ θεωρίας, δημόσιον ταμιεῖον διδασκαλίας, παρεχόμενον ἑκάστῳ τὸ πρόσφορον. Τά τε γὰρ παλαιὰ τραύματα καθαίρει, καὶ τῷ νεοτρώτῳ ταχεῖαν δίδωσιν ἀπαλλαγὴν, καὶ τὸν ἀκέραιον συντηρεῖ, καὶ καθόλου πᾶν πάθος ἐξαιρεῖται, καὶ τοῦτο μετά τινος ἐμμελοῦς ψυχαγωγίας καὶ σώφρονος ἡδονῆς, ἵνα τῷ προσηνεῖ καὶ λείῳ τῆς ἀκοῆς, λεληθότως ὑποδεξώμεθα τὴν ἐκ τῶν λόγων ὠφέλειαν, κατὰ τοὺς σοφοὺς τῶν ἰατρῶν, οἵτινες ἐπὶ τῶν αὐστηροτέρων φαρμάκων μέλιτι τὴν κύλικα περιχρίουσιν. Οὕτω γοῦν τῷ | μὲν δοκεῖν, μελῳδοῦμεν, τῇ δ' ἀληθείᾳ, τὰς ψυχὰς παιδευόμεθα, καὶ τὴν μνήμην τῶν λογίων ἔχομεν ἀνεξάλειπτον.

§ 43 Ψαλμὸς, ὁμιλία πρὸς Θεὸν, ἀγγέλων ἐπαγωγὴ, δαιμόνων ἀπαγωγὴ, ψυχῆς ἱλαρὰ κατάστασις· τῶν τῆς ἡμέρας πόνων ἀνάπαυσις, τῶν τῆς νυκτὸς φόβων ἀλεξητήριον· εἰσαγομένων στοιχείωσις, προκοπτόντων αὔξησις, τελειουμένων ἑδραίωσις· ὅπλον ἄμαχον, κόσμος κάλλιστος, βασιλεῦσιν, ἰδιώταις, ἄρχουσιν, ἀρχομένοις, στρατιώταις, ἀστρατεύτοις, σοφοῖς, ἀμαθέσι, μονασταῖς, πολιτικοῖς, ἱερεῦσι, λαϊκοῖς, ἠπειρώταις, νησιώταις, γεωργοῖς, ναυτίλοις, τεχνίταις, ἀτέχνοις, ἀνδράσι, γυναιξὶ, γέρουσι, νέοις, πάσῃ φύσει καὶ ἡλικίᾳ καὶ τύχῃ καὶ προαιρέσει, καὶ κοινῇ καὶ ἰδίᾳ καὶ πάντοτε, καὶ ἐν οἴκοις καὶ ἐν ἀγοραῖς, καὶ ἐν ἐκκλησίαις καὶ ἐν ἀγροῖς, καὶ ἐν ἐρημίαις καὶ ἐν ὁδοῖς καὶ πανταχῇ, καθάπερ ἀέρος πνεῦσις, ἢ φωτὸς χύσις, ἢ πυρὸς χρῆσις, ἢ ὅσα τῶν παγκοίνων τε καὶ παγχρήστων· καὶ τὸ παραδοξότατον, μηδ' ἀφισταμένοις τῶν ἔργων, ἀλλὰ καὶ τοὺς καμάτους διὰ τῆς μελῳδίας ἐπικουφίζουσιν, ὧν πάντων τέλος ἓν, ἀγαθὸν γενέσθαι τὸν τούτων μαθητὴν, καὶ σοφὸν, καὶ Θεόν.

§ 35 A seventh, matters concerning intelligible creatures, angels and demons, and mind and soul, and movements and powers of the soul.

§ 36 An eighth, the questions of moral upbringing, virtue, evil and suchlike.

§ 37 A ninth, on evil thoughts and the scheming of demons and their stratagems, on the curing of passions and on the struggle and strategy against them.

§ 38 A tenth, the exposition of the commandments, most precise and most elevated, and barely or not at all inferior to the gospel precepts.

§ 39 These then are the general categories of the subject matter of the Psalms enumerated in ten headings in which the whole substance of the Psalms is contained.

§ 40 Then there are other more particular headings, namely the categories of doxology, thanksgiving, vow making, prayer, comfort, exhortation, dissuasion, and throughout the category of method: not only does the psalm exhort to do or not do something, but it proposes the manner and the time.

§ 41 And altogether it is a sanatorium possessing the medicine for every ailment, and all the words are fitting for all people, which is also the most miraculous and most unique characteristic of this book.

§ 42 There is thus no human action, or word, or passion, or notion for which one will not find the remedy herein, for it is an amalgamation replete with every way of life and point of view, a public treasury of teaching proffering to each what is fitting. It purges old wounds and brings swift relief to the newly injured; it keeps safe the one who is unharmed, and all in all rids of every mischief, and does so with a certain harmonious gratification and chaste pleasure, so that through the smooth and soothing sound in our ears we may imperceptibly accept the benefit from the words, in the manner of those wise physicians who smear the cup with honey when administering bitter medicines. So thus in appearance we are singing, but in truth we are schooling our souls, and we retain indelibly the memory of the oracular words.

§ 43 A psalm is intercourse with God, attraction of angels, repulsion of demons, a cheerful disposition of the soul; repose from the labours of the day, protection from the terrors of the night; elementary instruction for beginners, growth for those progressing, consolidation for those being perfected; an impregnable shield and ornament of surpassing beauty for kings and commoners, rulers and the ruled, soldiers and civilians, the wise and the unlettered, monastics and city-dwellers, priests and laypersons, mainlanders and islanders, farmers and sailors, artisans and the unskilled, men and women, old and young, every nature and age and fortune and disposition, both collectively and individually and at all times, in both homes and in market-places, in Churches and in fields, in the wilds and on roadways and everywhere, like the shining of light or the use of fire or all that is most common and useful, and, strangest of all, without any of these abandoning their work, but rather alleviating the burden of their chores through the melody, the aim of all of which is but one thing: for the student of the psalms to become good, and wise and God.

§ 44 Τίνες μὲν οὖν οἱ σκοποὶ τῆς παρούσης βίβλου, καὶ πόσοι, καὶ τίνα τὰ χρήσιμα, καὶ ποῖον τὸ τέλος, ἱκανῶς εἰρήκαμεν.

§ 45 Λοιπὸν δ᾽ ἂν εἴη λέγειν, εἰ γνησία καὶ μόνου Δαυὶδ ἡ βίβλος, ὁποίαν τε κλῆσιν ἔχει, καὶ τί ἐστι ψαλτήριον, καὶ τί ψαλτὸν, καὶ τί ψαλμὸς, καὶ τί ψαλμῳδὸς, καὶ τί διάψαλμα, καὶ τί ᾠδὴ, καὶ τί ὕμνος, καὶ τί αἶνος, καὶ τί ἐξομολόγησις, καὶ τί προσευχὴ, καὶ τί εὐχὴ, καὶ τί ᾠδὴ ψαλμοῦ, καὶ τί ψαλμὸς ᾠδῆς· πόσοι ψαλμοὶ, καὶ διατί τοσοῦτοι, καὶ παρὰ τίνος συνελέγησαν· πόσοι ἀρχῳδοὶ, καὶ πόσοι χοροὶ, καὶ ἐκ ποίων, καὶ διατί τοσοῦτοι καὶ ἐκ τοσούτων· τίς ἡ διαφορὰ τοῦ ψαλτηρίου πρὸς τὰ ἄλλα μουσικὰ ὄργανα· τίς ἡ τάξις τῶν ψαλμῶν· τίς ἡ ἐν πολλοῖς τῶν ψαλμῶν ἀσάφεια· πόσαι μεταβολαὶ τῆς Ἑβραΐδος διαλέκτου πρὸς τὴν Ἑλληνίδα, καὶ παρὰ τίνων· τίνος ἕνεκεν τὸ μέλος ἐπινενόηται· πῶς ἓν ὂν τὸ θεῖον Πνεῦμα, ποτὲ μὲν ἑνίζεται, ποτὲ δὲ πληθύνεται.

§ 46 Πρότερον δὲ περὶ τοῦ προτέρου κεφαλαίου διαληπτέον.
§ 47 Φασὶ μὴ μόνου τοῦ Δαυὶδ εἶναι τοὺς ψαλμοὺς, ἀλλά τινας καὶ Ἰδιθοὺμ καὶ
τῶν υἱῶν Κορὲ, καὶ τοῦ Ἀσὰφ, καὶ Αἰθὰμ, καὶ Αἱμὰν τοῦ Ἰσραηλίτου· ἕνα δὲ καὶ
Μωυσέως, καὶ Σολομῶντος ἄλλους· καὶ δῆλον ἀπὸ τῶν ἐπιγραφῶν· συλλεγέντας εἰς 2Esd 7.10
ἓν μετὰ τὴν αἰχμαλωσίαν ὑπὸ τοῦ Ἔσδρα. Πολλοὶ δὲ καὶ μόνον ἐπιγεγραμμένον 2Mak 2.13
ἔχουσιν, Ἀλληλούϊα, καὶ ἄλλοι ἐπιγραφὴν μέν τινα φέρουσιν, ἀνώνυμον δέ· ἕτεροι
δὲ, παντάπασίν εἰσιν ἀνεπίγραφοι. Διὸ καὶ ἀπολύτως βίβλος ψαλμῶν ὠνόμασται,
καθὼς εὑρίσκομεν ἐν ταῖς Πράξεσι τῶν Ἀποστόλων, ὡς οὐκ εἰς Δαυὶδ μόνον Ac 1.20
ἀναφερομένη. Καταχρηστικῶς γὰρ λέγεται αὕτη ψαλτήριον, ὅτι ψαλτήριον κυρίως,
ὀργάνου εἶδος, ναῦλα παρ᾽ Ἑβραίοις ὀνομαζόμενον, ἐκ τοῦ ψάλλειν, ὡς εὐκτήριον
ἐκ τοῦ εὔχεσθαι· μετηνέχθη δὲ καὶ ἐπὶ τὴν βίβλον ἡ κλῆσις ἄλλως, ἐκ τοῦ τηρεῖν
τοὺς ψαλμούς.
§ 48 Ἄλλοι δὲ λέγουσιν, οἷς καὶ ἐγὼ συντίθεμαι, πάντας τοὺς ψαλμοὺς εἶναι τοῦ
Δαυίδ. Ὥσπερ γὰρ ὁ Μωυσέως ἐπιγεγραμμένος οὐκ ἔστιν Μωυσέως, ἢ γὰρ ἂν, Ps 89
πρῶτος ἔκειτο διὰ τὴν ἀρχαιογονίαν ἐκείνου, ἢ καὶ ἐν ταῖς τούτου βίβλοις ἐνέκειτο, Ex 15.1-19
καθάπερ αἱ ᾠδαὶ αὐτοῦ, ἡ μὲν ἐν τῇ Ἐξόδῳ, ἡ δὲ ἐν Ἀριθμοῖς, ἡ δὲ ἐν Δευτερονομίῳ, Nu 21.17-18
οὕτως οὐδὲ τ᾽ ἄλλα τὰ δοκοῦντα φέρειν ἀλλοτρίαν ἐπιγραφήν. Dt 32.1-43
§ 49 Καὶ γὰρ καὶ Σολομῶντος δύο φασὶν εἶναι ψαλμοὺς, οἵτινες, εἰ ἐκείνου | ἦσαν, Pss 71 & 126
τελευταῖοι ἂν ἐτετάχατο καὶ ἅμα, ἢ καὶ ταῖς Βασιλείαις ἢ τοῖς Παραλειπομένοις
ἐμπεριείχοντο, ἢ καί που δηλοῦσθαι ἔμελλον, ὡς τὸ, Ἦσαν αὐτῷ ᾠδαὶ πεντακισχίλιαι,
καὶ παραβολαὶ τρισχίλιαι· ψαλμῶν δὲ αὐτοῦ οὐκ ἐμνημόνευσεν ἡ θεία Γραφή. 3Rg 5.12
§ 50 Λοιπὸν οὖν αἱ ἐπιγραφαὶ Ἰδιθοὺμ, καὶ τῶν υἱῶν Κορὲ, καὶ Ἀσὰφ, καὶ Αἱμὰν, καὶ
Αἰθὰμ, παριστῶσιν, ὅτι τούτοις τοῖς ἀνδράσιν, ἀρχῳδοῖς χειροτονηθεῖσι τῶν χορῶν,
οὓς ὁ Δαυὶδ ἐκ τῆς φυλῆς Λευὶ κατεστήσατο καὶ ἀπεκλήρωσεν εἰς τὸ ὑμνεῖν τὸν 1Par 25.1
Θεὸν ἐν διαφόροις ὀργάνοις, ὧν τὰ εἴδη σαφῶς ὁ τελευταῖος ἀπαριθμεῖται ψαλμὸς, Ps150.3-5
εἰδικῶς ἕκαστον τῶν οὕτως ἐπιγεγραμμένων ψαλμῶν οὗτος παρεδίδου ψάλλειν, τῶν
ἄλλων κοινῶς ὑπὸ πάντων ψαλλομένων· ὑφ᾽ οὗ γοῦν ἕκαστος εἰδικῶς ἐψάλη, τούτου

§ 47[2] καὶ Αἰθάμ FCHBV : om. MP. § 47[8] γὰρ λέγεται MPFCV : δὲ λέγεται H : δὲ λέγομεν B. § 48[2] ἢ γὰρ ἄν MPCFHB : εἰ γὰρ ἦν V. § 49[2] τελευταῖοι MPFCB : τελευταῖον HVN. § 49[2] ταῖς MFCB : ἐν ταῖς VN.

§ 44 Sufficient has thus been said about what and how many are the aims of the present book, what its uses are and what its ultimate purpose is.

§ 45 It would remain then to say whether the book is genuine and by David alone and what kind of title it bears; then to define what a psaltery is, what it is that is to be psalmed, what a psalm is, what a psalmist is and what the 'inter-psalm' is; then what an ode is, what a hymn is, what a song of praise, what a confession, what a prayer and what a vow is; and what an ode of a psalm is and what a psalm of an ode. Then how many psalms there are, why so many and by whom they were collected; how many chief singers there were and how many choirs and of whom they were composed and why so many and composed of so many; what is the difference between the psaltery and the other musical instruments; what is the order of the psalms; what is the obscurity in many of the psalms; how many translations from the Hebrew dialect into the Greek dialect were made and by whom; for what purpose was the melody invented; how is it that the divine Spirit is spoken of sometimes in the singular and sometimes in the plural.

§ 46 First we must address the first question.

§ 47 Some say that the psalms are not by David alone, but that some are also by Idithoum and the sons of Kore, and by Asaph and by Aitham and Aiman the Israelite, one is by Moses and others by Solomon, and this is clear from the superscriptions, having been gathered into a single collection after the captivity by Ezra. Many bear only the superscription *Alleluia*, 2Esd 7.10
while others have a superscription but are anonymous; others again are totally without superscription. 2Mak 2.13
And so it has been called simply the 'Book of Psalms', as we find in the *Acts of the Apostles*, without attribution to David alone. It is incorrect, indeed, to term this book a Ac 1.20
psalter, because strictly speaking, a psaltery is a kind of musical instrument, called a *navla* by the Hebrews, and is derived from the verb "to pluck", just as an oratory derives from the verb *orare*. The title came to attach to the book in a different way, namely in the sense of 'holding the psalms'.

§ 48 Others, among whom I count myself, say that all the psalms are by David. For just as the Ps 89
psalm with the superscription 'of Moses' is not of Moses, if it were, it would either have come Ex 15.1-19
first on account of his precedence of birth or would have been included among his books as Nu 21.17-18
are his Odes, one in Exodus, another in Numbers and another in Deuteronomy, so neither Dt 32.1-43
are the other psalms that appear to have a superscription belonging to some other person. Pss 71 & 126

§ 49 And indeed they also say that two psalms are by Solomon, which, however, if they were, would have been placed last and next to one another or would have been included in the Book of Kingdoms or in the *Paralipomena* or would have been mentioned somewhere, as with the statement, *His odes were five thousand and his parables three thousand*; but divine 3Rg 5.12
Scripture makes no mention of psalms by him.

§ 50 The superscriptions 'Of Idithoum', and 'Of the sons of Kore', and 'Of Asaph', and 'Of Aiman', and 'Of Aitham' indicate accordingly that each of the psalms thus designated was specifically assigned to these men who had been ordained chief singers of the choirs that David had established from the tribe of Levi and allotted to praise God with various instru- 1Par 25.1
ments, of which the final psalm gives a clear enumeration, while the other psalms were sung Ps150.3-5

καὶ τὴν ἐπιγραφὴν ἀπηνέγκατο. Καὶ τοῦτο δὲ φανερὸν ἐξ ὧν φησιν ἡ βίβλος τῶν
Παραλειπομένων, ὅτι καὶ *Ἧισε τὴν ᾠδὴν ταύτην ἐν χειρὶ Ἀσάφ*. Ἀλλὰ καὶ ἀπὸ τοῦ 1Par 16.7
ἐπιγράμματος τοῦ λη′ ψαλμοῦ, *Εἰς τὸ τέλος γὰρ*, φησὶ, *τῷ Ἰδιθοὺμ, ᾠδὴ τῷ Δαυίδ*· Ps 38.1
ἐποιήθη μὲν γὰρ τῷ Δαυὶδ, ἀνετέθη δὲ τῷ Ἰδιθοὺμ εἰς τὸ ψαλῆναι. Καὶ αὖθις ὁ μγ′
ψαλμὸς οὕτως ἐπιγέγραπται, *Εἰς τὸ τέλος τοῖς υἱοῖς Κορὲ, ψαλμὸς τῷ Δαυίδ*. Ps 43.1

§ 51 Καὶ πάντες δὲ οἱ φέροντες ἀλλοτρίας ἐπιγραφὰς, οὐ τοῦ δεῖνος, ἀλλὰ τῷ δεῖνι
ἐπιγεγράφαται, ὃ καὶ αὐτὸ, σημεῖον ἐναργὲς, ὅτι τῷ Δαυὶδ ποιηθέντες, τούτοις
ἰδιαίτερον εἰς τὸ ψάλλειν ἀνετέθησαν.

§ 52 Εἰ δ᾽ εἴποι τις, ὅτι καὶ μὴν καὶ *Ψαλμὸς τῷ Δαυὶδ* ἐπιγέγραπται τοῖς πλείοσιν,
ἐροῦμεν, ὅτι καὶ πολλοῖς πάλιν, Ψαλμὸς τοῦ Δαυὶδ, ὅπερ ἐπὶ τῶν ἄλλων οὐχ εὑρήσεις,
ἵνα γνῶμεν, ὅτι τοῦ Δαυίδ εἰσι καὶ πεποιημένοι, οὐ δεδομένοι καὶ ἀνακείμενοι· τοῦτο
γὰρ τὴν διαφορὰν εἰσήγαγεν.

§ 53 Ὁ δ᾽ εἰς τὸν Μωυσῆν ἀναφερόμενος τοιαύτην ἔχει τὴν ἐπιγραφὴν, *Προσευχὴ
Μωυσῇ ἀνθρώπῳ τοῦ Θεοῦ*, μονονουχὶ διδάσκουσαν, ὡς ὁ ψαλμὸς οὗτος ἁρμόζει Ps 89.1
τοῖς διὰ τοῦ θείου ὕδατος, ἤτοι τοῦ σωτηρίου βαπτίσματος, ἀνθρώποις τοῦ Θεοῦ
γινομένοις· Μωυσῆς γὰρ, *ληφθεὶς ἐξ ὕδατος*, ἑρμηνεύεται. Λαμβάνονται δὲ ἐξ Ex 2.10
ὕδατος καὶ Θεοῦ ἄνθρωποι χρηματίζουσιν οἱ βαπτιζόμενοι.

§ 54 Τοὺς δὲ τοῦ Σολομῶντος λεγομένους, εἰς τὸν Χριστὸν εἰρῆσθαί φαμεν. Σολομὼν
γὰρ, *εἰρηνικώτατος* ἑρμηνεύεται, ὅπερ ἐστὶν ὁ Χριστὸς, κατὰ φύσιν τὴν εἰρήνην 1Par 22.9
ἔχων· *Εἰρήνην γὰρ*, φησὶ, *τὴν ἐμὴν δίδωμι ὑμῖν, εἰρήνην τὴν ἐμὴν ἀφίημι ὑμῖν*. Jn 14.27

§ 55 Περὶ δὲ τῶν ἀνεπιγράφων, πολλὰ τῶν Ἑβραϊκῶν ἀντιγράφων συνημμένον ἔχουσι
τῷ πρώτῳ ψαλμῷ τὸν δεύτερον, οὐ προσκειμένου τοῖς ψαλμοῖς ἀριθμοῦ παρ᾽ αὐτοῖς. Ac 13.13
Ὁ δὲ δεύτερος ἀναντιῤῥήτως ἐστὶ τοῦ Δαυίδ· καὶ τούτου μάρτυρες οἱ ἀπόστολοι,
λέγοντες πρὸς Θεὸν ἐν ταῖς Πράξεσιν, *Ὁ διὰ στόματος Δαυὶδ τοῦ παιδός σου εἰπὼν,
Ἵνα τί ἐφρύαξαν ἔθνη*, καὶ τὸ ἑξῆς. Συναποδείκνυται οὖν καὶ ὁ πρῶτος ψαλμὸς τοῦ Ac 4.25
Δαυὶδ εἶναι. Εἰ δὲ καὶ ὁ πρῶτος καὶ ὁ δεύτερος τῶν ἀνεπιγράφων τοῦ Δαυίδ εἰσι, καὶ
οἱ ἄλλοι πάντες ἀνεπίγραφοι, καθὰ δήπου καὶ ὁ ἐνενηκοστὸς τέταρτος, ὡς μαρτυρεῖ
ὁ ἀπόστολος Παῦλος ἐν τῇ πρὸς Ἑβραίους Ἐπιστολῇ, φάσκων, *Τινὰ ὁρίζει ἡμέραν,
σήμερον, ἐν Δαυὶδ, λέγων μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται· Σήμερον ἐὰν τῆς* Heb 4.7
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. Ps 94.7-8

§ 56 Καὶ οἱ ἀνώνυμοι δὲ, Δαυίδ εἰσιν, ὡς διδάσκει Στέφανος ὁ πρωτόμαρτυς ἐν ταῖς
Πράξεσιν. Ἔφη γὰρ πρὸς Ἰουδαίους, *Ἕως τῶν ἡμερῶν Δαυὶδ, ὃς εὗρε χάριν ἐνώπιον
τοῦ Θεοῦ καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ*. Τοῦτο δὲ τὸ ῥητὸν τοῦ ρλα′ Ac 7.46
ψαλμοῦ | προδήλως ἐστὶν, ὅς ἐστιν ἀνώνυμος. Ps 131.5

§ 57 Ἀλλὰ καὶ οἱ τὸ, Ἀλληλούϊα, ἐπιγεγραμμένον ἔχοντες τοῦ Δαυίδ εἰσιν· αὐτίκα γὰρ
ὁ πρῶτος αὐτῶν, ὁ ρδ′, ἐν τοῖς Παραλειπομένοις τῷ Δαυὶδ πεποιῆσθαι γέγραπται. Ps 104.1α

§ 58 Δοκεῖ οὖν αἰτία τοῦ μὲν εἶναί τινας ἀνεπιγράφους, ὅτι οὐκ εἰς ὄνομα ἑνὸς ἔθνους
ἕκαστος τῶν τοιούτων λέγεται· τοῦ δὲ ἀνωνύμους, ὅτι εἰς τὸν Κύριον εἴρηνται· τοῦ
δὲ φέρειν Ἀλληλούϊα, ὅτι πρὸς Θεόν εἰσιν εὐχαριστία καὶ ὕμνος.

§ 59 Καὶ περὶ μὲν τούτου τοσαῦτα· καιρὸς δὲ εἰπεῖν καὶ περὶ τῶν ἄλλων.

§ 51[2] ἐπιγεγράφαται MN : ἐπιγεγράφεται H. § 55[9] τινά V corr. : τίνα MPCHN. § 57[3] γέγραπται MP : ἀναγέγραπται HN.

in common by all. The psalm thus bore the superscription of the person by whom that psalm
was specifically sung. And this is evident from what the Book of Paralipomena says, namely,
that *He sang this ode in the hand of Asaph*, and also from the superscription to Psalm 38, 1Par 16.7
Towards fulfilment, belonging to Idithoum, an ode belonging to David. It was composed by Da- Ps 38.1
vid, but was assigned to Idithoum to be sung. And again Psalm 43 is superscribed as follows:
Towards fulfilment, belonging to the sons of Kore, a psalm belonging to David. Ps 43.1

§ 51 And in all the psalms with superscriptions naming others, the superscription is not '*Of
so-and-so*', but '*Belonging to so-and-so*', which is also a clear sign that, having been composed
by David, they were assigned specifically to these people for singing.

§ 52 If someone objects that in most cases also the superscription is '*A Psalm belonging to Da-
vid*', we reply that in many again it is '*A Psalm of David*', which you will not find in the others,
so that we may know that they are also composed by David, not given and assigned. This was
responsible for introducing the distinction.

§ 53 The psalm mentioning Moses has this superscription: '*A prayer belonging to Moses, the
man of God*', teaching, as it were, that this psalm is appropriate for those who through the Ps 89.1
divine water, that is, saving baptism, have become people of God; the name 'Moses' means
'taken from water'. The baptized are taken from water and become people of God. Ex 2.10

§ 54 We avow that the psalms allegedly by Solomon are spoken in regard to Christ. The name
'Solomon' means 'most peaceful one', which is Christ, who possesses peace by nature. As is 1Par 22.9
written: *My peace I give to you, my peace I leave with you*. Jn 14.27

§ 55 In respect of the psalms without a superscription, many of the Hebrew copies have the
first psalm joined to the second, since among the Hebrews a number is not attached to the
psalms. Now the second psalm is indisputably by David, and this is testified by the Apostles Ac 13.13
who, addressing God in the *Acts of the Apostles*, say, *You who by the mouth of David your
servant said: 'Why have the nations fretted'*, etc. It is thereby also shown that the first psalm is Ac 4.25
by David. If the first and second of the psalms without superscription are by David, then so
are all the others, such as Psalm 94, as the Apostle Paul testifies in his *Letter to the Hebrews*
when he says: *He appoints a certain day, 'Today,' in David, saying so long afterward, as was said,* Heb 4.7
'Today, when you hear his voice, do not harden your hearts'. Ps 94.7-8

§ 56 The anonymous psalms are also by David, as we learn in the *Acts of the Apostles* from Ste-
phen the first martyr. For he said to the Jews: *Until the days of David who found favour in the
sight of God and asked leave to find a habitation for the God of Jacob*. This quotation is clearly Ac 7.46
from Psalm 131, which is anonymous. Ps 131.5

§ 57 The psalms with the superscription *Alleluia* are, moreover, also by David, such as, for ex-
ample, the first of those, Psalm 104, which in the *Paralipomena* is said to have been composed Ps 104.1α
by David.

§ 58 The reason for some psalms being without superscription seems to be that each of such
psalms is not spoken in regard to one single nation, and the reason for other psalms being
anonymous is that they are spoken in regard to the Lord, while the reason for those with
Alleluia is that they are a hymn and thanksgiving to God.

§ 59 So much then about this topic. It is time now to speak about the other matters.

§ 60 Ψαλτὸς μὲν, ὁ ᾀδόμενος Θεός· ψαλμὸς δὲ, τὸ ποιημάτιον καὶ τὸ μέλος αὐτοῦ· ψαλμῳδὸς δὲ, ὁ ποιητὴς τούτων· ψαλτῳδὸς δὲ, ὁ ψάλλων τοῦτο χορός. Ps 118.54

§ 61 Τὸ μέντοι διάψαλμα, μεταβολὴν σημαίνει νοήματος ἢ μέλους, ἢ ἀναβολήν τινα τοῦ κρούματος, ἢ τηνικαῦτα θείου Πνεύματος ἔλλαμψιν εἰς τοὺς ψάλλοντας· ἀπεγράφοντο γὰρ ταῦτα πάντα διὰ τὴν ἀκρίβειαν.

§ 62 Ἀλλὰ ψαλμὸς μὲν κυρίως, ὁ μετὰ τοῦ ὀργανικοῦ ψαλτηρίου ἐμμελῶς ἐκφωνούμενος· ᾠδὴ δὲ, φωνή τις μουσική τε καὶ ἐναρμόνιος ἀπὸ μόνου στόματος. Καταχρηστικώτερον δὲ λέγεται κἀκεῖνος ᾠδὴ καὶ αὕτη ψαλμός. Ἀρχαιότερον δὲ ἡ ᾠδή· καὶ γὰρ Μωυσῆς ἦρξε ταύτης καὶ διήρκεσεν ἕως Δαυίδ. Οὗτος δὲ πρῶτος ἤρξατο τῶν ψαλμῶν, εἰ γὰρ καὶ προῆν ψαλτηρίου ὄργανον, ἀλλ' ἄτεχνον καὶ ἰδιωτικὸν καὶ Gen 4.21
πρὸς μόνα ψάλλον τὰ ποίμνια· Δαυὶδ δὲ σοφώτερον τοῦτο κατεσκεύασεν, ἢ καὶ ἥρμοσε, καὶ τὴν χρῆσιν αὐτοῦ πρὸς Θεὸν μετήνεγκεν.

§ 63 Ὕμνος δὲ, ἡ ἐπιτεταμένη δοξολογία· αἶνος δὲ, ὁ σύντομος ἔπαινος· ἐξομολόγησις δὲ, ἡ κατ' ἐπίτασιν ὁμολογία, ἢ καλῶν ὧν πεπόνθαμεν ἢ κακῶν ὧν δεδράκαμεν· προσευχὴ δὲ, ἡ δέησις· εὐχὴ δὲ, ἡ ὑπόσχεσις. Πάντα δὲ λέγονται πρὸς Θεόν.

§ 64 Τί μὲν οὖν ἐστι ψαλμὸς καὶ τί ᾠδὴ προσηκόντως εἴρηται.

§ 65 Ὠιδὰς δὲ ψαλμῶν ὑποληπτέον, ὅτε προτάσσεται μὲν ἡ δι' ὀργάνου μουσικὴ, ἕπεται δὲ ἡ διὰ στόματος φωνὴ, δευτέραν λαμβάνουσα χώραν· ψαλμοὶ δὲ ᾠδῶν, ὅτε τοὐναντίον γένηται.

§ 66 Κατὰ δὲ τοὺς νόμους τῆς ἀναγωγῆς, ψαλμὸς μὲν ἂν εἴη, ὅτε τὸ σῶμα τείνοντες, ὡς ὀργανικὸν ψαλτήριον, καὶ διὰ τῶν καλῶν ἔργων ἐπαφώμενοι τρόπον τινὰ καὶ ψαύοντες αὐτοῦ, πρᾶξιν ἀποτελοῦμεν ἀγαθήν τε καὶ ἐναρμόνιον, εἰ καὶ μήπω θεωρίας ἐπέβημεν· ᾠδὴ δὲ, ὅτε χωρὶς τοῦ πρακτικοῦ θεωροῦμεν τὰ τῆς ἀληθείας μυστήρια, γεγυμνασμένοι ἤδη τυγχάνοντες. Ὠιδὴ δὲ ψαλμοῦ, ὅτε προαγούσης ἀγαθῆς πράξεως, εἰς θεωρίαν καταντήσομεν, κατὰ τὸ εἰρημένον, *Ἐπεθύμησας σοφίας; διατήρησον ἐντολὰς, καὶ Κύριος χορηγήσει σοι αὐτήν*. Ψαλμὸς δὲ ᾠδῆς, Sir 1.26
ὅτε τῆς θεωρίας σαφηνιζούσης τινὰ τῶν κεκρυμμένων ἠθικῶν, εἰς ἐργασίαν τούτων ἐρχόμεθα. Καὶ τάχα διὰ τοῦτο πρῶτον οἱ ψαλμοὶ, εἶτα αἱ ᾠδαὶ, ὅτι χρὴ διὰ τῆς πρακτικῆς ἰόντας εἰς θεωρίαν ἐλθεῖν. Ἔνθεν τοι καὶ πρὸς τῷ τέλει πολλαὶ ᾠδαὶ, καὶ ὅπου ἀναβαθμὸς, οὐδαμοῦ ψαλμὸς, οὔτε μετ' ἐπιπλοκῆς ᾠδῆς. Ἐν γὰρ ταῖς Pss 119-133
ἀναβάσεσιν οἱ ἅγιοι πρὸς μόνῳ τῷ θεωρεῖν εἰσιν.

§ 67 Οἱ μὲν οὖν εἶπον Ἔσδραν, οἱ δὲ Ἐζεκίαν συναγαγεῖν τοὺς ψαλμοὺς, εἰς ἑκατὸν καὶ πεντήκοντα συναριθμουμένους. Ὁμοῦ γὰρ ὁ παρ' Ἑβραίοις ἐνθεωρεῖται τιμώμενος ἀριθμὸς τῆς Πεντηκοστῆς, δι' ἑβδομάδος ἑβδομάδων συμπεραινόμενος, ὁμοῦ δὲ καὶ τὸ τῆς Τριάδος συνεπιθεωρεῖται μυστήριον, τῆς μονάδος ἐκεῖ προστιθεμένης, διὰ τὴν μίαν ἐν τρισὶ | προσώποις Θεότητα.

§ 68 Τέσσαρες δὲ οἱ ἀρχῳδοὶ, τεσσάρων ἡγούμενοι χορῶν, διὰ τὰ τοῦ κόσμου τέσσαρα κλίματα ὧν ἄχρι διαδραμεῖν ἔμελλον οἱ ψαλμοί. Ἐκ δύο δὲ καὶ ἑβδομήκοντα χορὸς ἕκαστος, ὡς ἔφασάν τινες, ἀπὸ τοῦ Ἑβραϊκοῦ ἀναλεξάμενοι, κατ' ἀναλογίαν τῶν 1Par 25.7

§ 60 The one who is to be psalmed is God who is praised in song. The psalm is the poem together with the music to which it is set. The *psalmodos* (psalmist) is the composer of the poem and music. The *psaltodos* (psalm singer) is the choir that sings this. Ps 118.54

§ 61 The 'inter-psalm' (*diapsalma*) denotes a change of meaning or *melos*, or some delay in the beat, or some flash of illumination at that point from the divine Spirit to the singers. All these things were recorded for the sake of precision.

§ 62 But a psalm in the strict sense is one that is intoned melodiously to the instrumental accompaniment of the plucked psaltery; and an ode, in contrast, is a musical and harmonious intonation by mouth alone. In looser usage, however, a psalm is called an ode and an ode a psalm. The ode is the earlier; indeed, Moses inaugurated this and it continued up until David. Gen 4.21 He was the first to initiate psalms, even though the psaltery as an instrument pre-dated him, but it was artless and uncultivated and used only for strumming to the flocks. David constructed or attuned it more wisely, and redirected its use towards God.

§ 63 A hymn is an extended doxology. A song of praise is a short laudation. A confession is an intense declaration, either of good things we have had happen to us, or of evil things we have committed. A prayer is an entreaty and a vow is a promise. All are addressed to God.

§ 64 What a psalm and an ode are has thus been duly clarified.

§ 65 We understand odes of psalms as when instrumental music is given precedence and is followed by vocal song in second place. Psalms of odes are understood as the converse case.

§ 66 In anagogical terms, a psalm would be when by stretching out the body like a stringed psaltery and touching and plucking it somehow through good works we produce a good and harmonious action, even if we have not yet ascended to the heights of contemplation. An ode would be when without the practical element we contemplate the mysteries of truth, being already well exercised. An ode of a psalm would be when with good action having gone before we attain to contemplation, in accordance with the words: *Do you desire wisdom? Keep the commandments and the Lord will grant her to you*. Sir 1.26 A psalm of an ode would be when after contemplation has clarified some of the hidden ethical issues we then proceed to put them into practice. And perhaps for this reason the psalms are first and then the odes, because it is necessary to pass through practice to arrive at contemplation. And hence surely it is that there are many odes towards the end and where there is ascent there is nowhere a psalm to be found, Pss 119-133 not even interwoven with an ode. For in the ascents the saints are directed towards contemplating alone.

§ 67 Some have said that Ezra, others that Hezekiah made collection of the psalms, one hundred and fifty in number. For therein the number fifty, esteemed by the Hebrews, being arrived at through seven sevens, is perceived, and so too is the mystery of the Trinity, with the unit there being added on account of the one Godhead in three persons.

§ 68 The chief singers were four in number, leading four choirs, on account of the four cardinal points to which the psalms were to reach. Each choir had seventy-two singers, as some, drawing on Hebrew tradition, have said, by analogy with the languages that were confused, 1Par 25.7

συγχυθεισῶν, ἢ μᾶλλον διακριθεισῶν ἐν τῇ πυργοποιΐᾳ γλωσσῶν, διὰ τὸ μέλλειν πᾶσαν γλῶσσαν ᾄδειν τοὺς τοιούτους ψαλμούς. Ge 11.1-9

§ 69 Καὶ οἱ μὲν ἄλλοι, σάλπιγγι καὶ τυμπάνῳ καὶ ὀργάνῳ καὶ κυμβάλοις, ἢ λύρᾳ καὶ κιθάρᾳ μελῳδοῦντες ἦσαν· Δαυὶδ δὲ τὸ βασιλικὸν κατεῖχεν ὄργανον, τὸ ψαλτήριον. Σάλπιγγες μὲν οὖν καὶ σύριγγες, ἐμπνευστά· λύρα δὲ καὶ κιθάρα πάλιν, ἐντατά· κύμβαλα δὲ καὶ τύμπανα, κρουστὰ, καὶ ὅσα μᾶλλον ἤχους ἢ φθόγγους ἔχουσι.

§ 70 Ψαλτήριον δὲ, ὃ καὶ ἀλλαχοῦ καλοῦσι κινύραν καὶ κιθάραν καὶ λύραν, τῶν ἐντατῶν μὲν ἦν, πλὴν ὄρθιον, καὶ ἄνωθεν εἶχε τῶν φθόγγων τὰς ἀφορμὰς, ἵνα καὶ ἡμεῖς εὐθεῖς ὦμεν, καὶ τὰ ἄνω μελετῶμεν, καὶ γινώμεθα ψαλτήριον, συμφωνούντων Col 3.1 ἐν ἡμῖν ψυχῆς καὶ σώματος, καὶ πλήττοντος ἡμᾶς οἷα τεχνίτου τινὸς τοῦ ἁγίου Πνεύματος.

§ 71 Δέκα γὰρ κόλαβοι παρὰ τὸν πῆχυν τοῦ ψαλτηρίου στρεφόμενοι, ἔτεινόν τε καὶ ἐχάλων τὰς χορδὰς πρὸς τὸ τοῦ μεταχειριζομένου βούλημα καὶ τὸν ῥυθμόν. Καὶ ἡ μὲν δεξιὰ χεὶρ κατεῖχε τὸ πλῆκτρον, ἡ δ' ἀριστερὰ, τῶν κολάβων ἄνωθεν ἐπαφωμένη καὶ περιστρέφουσα, βαρὺν ἢ ὀξὺν ἢ κεκραμένον φθόγγον εἰργάζετο. Δέκα δὲ χορδὰς ἀντιφθόγγους ἀλλήλαις εἶχε, διδάσκον ὅτι δεῖ καὶ ἡμᾶς ἐξ ἀντιφθόγγων χορδῶν δέκα, τῶν μὲν τῆς ψυχῆς πέντε δυνάμεων, πέντε δὲ τῶν τοῦ σώματος αἰσθήσεων, PG91.1248 ἐναρμόνιον μέλος ἀνακρούεσθαι τῷ Θεῷ.

§ 72 Ἡ δὲ τῶν ψαλμῶν τάξις, οὐθ' ὡς κατ' ἀρχὰς ἐποιήθησαν, οὔτε μὴν ὡς ἔτυχεν, ἀλλὰ μᾶλλον οἰκονομικὴ, μηδὲν τῆς χρονικῆς ἐπιστρεφομένη ἀκολουθίας. Καθάπερ γὰρ ἐπὶ τῶν ἄλλων πρακτικῶν τεχνῶν ἢ λογικῶν, ἑτέρα μὲν ἡ τῶν ὀργάνων ἢ τῶν κανόνων εὕρεσις καὶ τάξις, ἑτέρα δὲ ἡ χρῆσις παρὰ τοὺς καιροὺς ἢ τὰ πράγματα· καὶ ὁ μὲν τέμνει τυχὸν πρῶτον, ὁ δὲ φαρμακεύει, ὁ δὲ χρίει, καὶ ὁ μὲν φοβεῖ πρότερον, ὁ δὲ παρακαλεῖ, καὶ οὐδὲν τῷ τεχνίτῃ μέλον τῆς ἐκείνων τάξεως, ἀλλὰ πρῶτον αὐτῷ δοκεῖ τὸ κατὰ χρείαν ἢ δύναμιν, ὃ τάξιν ἄτακτον λέγομεν, πρὸς τὸ οἰκεῖον συμφέρον. Οὕτω καὶ τῷ ἡμετέρῳ τεχνίτῃ, τῷ ἁγίῳ Πνεύματι, μηδὲν τῆς ἱστορίας μελῆσαν, τῆς ὠφελείας τῶν ἐντυγχανόντων ἐμέλησε, καὶ ὅπως τὸ τῆς ἡμετέρας ἄγαλμα ψυχῆς γλυφῇ κατὰ τρόπον, καὶ πρὸς κάλλος ἀποξεσθῇ, καὶ τέλος μορφωθῇ πρὸς Θεόν. Gal 4.19

§ 73 Διὰ τοῦτο, πρῶτα μὲν ἐν τῷ πρώτῳ ψαλμῷ, τῆς ἀσεβείας ἅμα καὶ τῆς ἁμαρτίας ἀποῤῥήγνυσιν, ἐν δὲ τῷ δευτέρῳ, τίνος ἐσμὲν κλῆρος καὶ τίνι προσκολληθῆναι δέον ὑποδεικνύει· ἐν δὲ τῷ τρίτῳ, τὴν κατὰ τῶν Θεῷ προσκολληθέντων ἐπιβουλήν τε καὶ προσβολὴν προλέγει τοῦ ἀντιπάλου, καὶ καθεξῆς, τὰς θεραπείας τῶν ἐν ἡμῖν παθῶν ἢ προσβολῶν ἢ συμφορῶν ὑποτίθησιν.

§ 74 Ἔστι δὲ καὶ λόγος ἕτερος, ὅτι ποτὲ τῶν Ἰουδαίων καταφρονησάντων τοῦ Θεοῦ καὶ τῶν πατρίων ἐθῶν λαβόντων λήθην, καὶ πολὺ μάλιστα τῶν Γραφῶν παρεῤῥύησαν αἱ βίβλοι καὶ διεφθάρησαν. Ὕστερον δὲ περὶ τὴν συναγωγὴν αὐτῶν σπουδάσας, εἴτε Ἔσδρας, εἴτε Ἐζεκίας, καὶ οὐκ ἀθρόως, ἀλλὰ καθ' ἕνα τούτους ἀναλεγόμενος, πρὸς τὸν χρόνον τῆς εὑρέσεως ἑκάστου, καὶ τὴν φαινομένην τάξιν ἐπέθηκεν· οὐ καθ' οὓς ἐλέχθησαν χρόνους, ἀλλὰ καθ' οὓς εὑρέθησαν.

§ 73[1-2] τῆς ἁμαρτίας ἀποῤῥήγνυσιν MPCBV : τῆς ἁμαρτίας τὴν ἰσχὺν ἀποῤῥήγνυσιν NH.

or rather distinguished, at the building of the tower of Babel, on account of the fact that all languages were to sing these psalms. Ge 11.1-9

§ 69 And while the others sang to the accompaniment of trumpet and drum and flute and cymbals, or lyre and cither, David held the royal instrument, the psaltery. Trumpets and pipes are wind instruments, the lyre and cither, strings. Cymbals and drums and those that produce sounds rather than notes are percussion instruments.

§ 70 The psaltery, which elsewhere is called *kinnor* and cither and lyre, belonged to the stringed instruments, but it was upright, and had the striking point for the notes high up, so that we might be upright and contemplate things on high and become a psaltery, with inner concord Col 3.1
between soul and body and with the holy Spirit striking us like an artful musician.

§ 71 For ten tuning-pegs turning at the crosspiece of the psalter tightened and slackened the strings according to the intention of the player and the rhythm. And the right hand held the plectrum while the left hand, grasping and turning the pegs above, produced a low or high or mixed note. It had ten strings tuned in concord with each other, teaching us that we need to strike up a harmonious melody to God with ten strings tuned in concord with one another, namely the five faculties of the soul with the five senses of the body. PG91.1248

§ 72 The order of the psalms is not as they were originally composed, nor is it arbitrary, but rather it is by divine design, in no way revolving on chronological order. As in other practical arts or techniques, the discovery of the tools or of the rules is one thing, and their application on different occasions or situations is another. One physician will make an incision first, another will administer medicine, and another will anoint, and the one instils fear first, while the other offers comfort, and the practitioner cares nothing for the order of these things, but considers first of all their use or efficacy (which we call a disorderly order) for profit in the particular case. Thus it also is with our practitioner, the Holy Spirit, who, caring nothing for history, was concerned with the profit to the readers and how the statue of our soul might be duly sculpted and polished into beauty and finally formed towards God. Gal 4.19

§ 73 For this reason, first of all in the first psalm he makes a break from godlessness and sin; in the second he indicates whose inheritance we are and to whom we must cleave; in the third he foretells the treachery and assaults of the enemy against those who have cloven to God, and thereafter he prescribes the cures for the passions or attacks or calamities that befall us.

§ 74 There is also another account, that once upon a time, the Jews having fallen into disregard for their God and having become forgetful of their ancestral customs, the books of Scripture most especially slipped from memory and were corrupted. Later on Ezra or Hezekiah, being zealous to collect them, gathered them together, not all at once, but one at a time, and set the present order on them according to the time they found each one, not according to the times they were uttered, but according to the times they were found.

§ 75 Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι μὴ παρὰ τοὺς χρόνους, ἀλλὰ παρὰ τὰς ἡμέρας μᾶλλον ἐν αἷς τὸ πρῶτον ἐποιήθησαν οἱ ψαλμοὶ, τὸ μετὰ | τοῦτο συνετάγησαν. Γένοιτο δ' ἂν οὕτω φανερώτερον τὸ λεγόμενον· πρῶτον Θεοῦ σύλληψις, εἶτα γέννησις, εἶτα κλῆσις καὶ περιτομή, καὶ προσαγωγὴ πρὸς τὸν ναὸν καὶ ὑπάντησις, εἶτα μετὰ τριάκοντα χρόνους, ἡ βάπτισις, ἡ φανέρωσις, ἡ διδασκαλία, τὰ θαύματα, τὰ παθήματα, καὶ πάντων ἔσχατον ἡ ἀνάστασις· ἀλλ' ἡμῖν γε τοὐναντίον ἐπὶ τῶν ἑορτῶν ἔχει τὰ διαστήματα, πρῶτον σύλληψις, εἶτ' εὐθὺς ἀνάστασις. Ὁρᾷς ὅση τῶν μὲν ἑορτῶν ἡ ἀπόστασις, τῶν δὲ ἡμερῶν ἡ συνάφεια; πάλιν ἀνάληψις, μεταμόρφωσις, εἶθ' ἡ γέννησις, εἶτα πάντων ἔσχατον ἡ φανέρωσις. Ὁρᾷς ὅση τῶν πραγμάτων ἡ ἐναντίωσις; καὶ ἡ μὲν τῶν ἐν μησὶν ἡμερῶν διεσώθη τάξις, ἡ δὲ τῶν πραγμάτων αὐτῶν διεκόπη μάλιστα, καὶ γέγονε τάξις ἐν ἀταξίᾳ τις.

§ 76 Ἀλλὰ καιρὸς διδάξαι λοιπὸν καὶ τίς ἡ ἐν πολλοῖς τῶν ψαλμῶν ἀσάφεια, καὶ πόσαι μεταβολαὶ, καὶ παρὰ τίνων τῆς Ἑβραΐδος διαλέκτου πρὸς τὴν Ἑλληνίδα γεγόνασιν.

§ 77 Αἰτία τῆς ἀσαφείας τῆς παλαιᾶς Γραφῆς, τό τε συμβολικὸν τῶν ὅσα Χριστὸν καὶ τὰ κατὰ Χριστὸν, καὶ ἁπλῶς εἰπεῖν, τὰ τῆς νέας χάριτος προετύπουν, καὶ τὰ ἰδιώματα τῆς Ἑβραΐδος διαλέκτου. Διαφόροις γὰρ κέχρηται τὸ προφητικὸν ἔθος, εἰ καὶ μὴ ἐν πᾶσι· συνεσκιασμένα γὰρ τὰ πλεῖστα, διὰ τὴν τῶν ἀκροατῶν ἀπείθειαν καὶ σκληρότητα, καὶ ὀλίγοις τῶν ἀξίων παραγυμνούμενα, καὶ ὀρθῶς ἀπὸ τοῦ τέλους μόνου κρινόμενα.

§ 78 Τελευταῖον δὲ αἴτιον, ἡ ἀπὸ τῆς Ἑβραΐδος ἐπὶ τὴν Ἑλληνίδα γλῶτταν τούτων μεταβολή· πᾶσα γὰρ γλῶττα μετατιθεμένη πρὸς ἀλλοτρίαν, ὡς ἐπίπαν, ἔχει τὸ ἀσαφὲς καὶ δυσκατανόητον.

§ 79 Μεθηρμηνεύθησαν δὲ ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου, διέποντος τῆς Αἰγύπτου [283-46 BC]
τὴν βασιλείαν.

§ 80 Ἑπτὰ δὲ τῆς παλαιᾶς Γραφῆς μεθερμηνεύσεις γεγόνασι.

§ 81 Πρώτη, ἡ τῶν ἑβδομήκοντα, οἵτινες Ἑβραῖοι ὄντες, ἐξελέγησαν κατὰ ἀριθμὸν
τῶν ὑπὸ Μωυσέως ἐκλεγέντων ἑβδομήκοντα πρεσβυτέρων, κατὰ παράκλησιν τοῦ Ex 24.1
δηλωθέντος βασιλέως, καὶ σύμφωνον εἰς ἅπαν ἑρμηνείαν ἐξέθεντο.

§ 82 Δευτέρα, ἡ τοῦ Σινωπέως Ἀκύλα. Οὗτος γὰρ, Ἕλλην ὢν ἐκ τῆς Ποντικῆς, ἐβαπτίσθη ἐν Ἱεροσολύμοις· εἶτα προσκρούσας Χριστιανοῖς τισιν, ἠθέτησέ τε τὸ βάπτισμα, καὶ συνδραμὼν Ἰουδαίοις, ἑρμηνείαν τῆς Γραφῆς ἐξέδωκεν, ἐπὶ Ἀδριανοῦ
βασιλέως τοῦ λεπρωθέντος, τῆς τῶν ἑβδομήκοντα, τριάκοντα καὶ τετρακοσίοις [118-138 AD]
ἔτεσιν ὑστερίζουσαν. Πολλὰ δὲ παρέφθειρε, Χριστιανοῖς ἐγκοτῶν.

§ 83 Τρίτη, ἡ τοῦ Συμμάχου, ὃς ὢν Σαμαρείτης, καὶ μὴ τυγχάνων ὅσης ἐβούλετο τιμῆς, πρόσεισιν Ἰουδαίοις, καὶ δεύτερον περιτέμνεται, καὶ πρὸς ἀντιπάθειαν Σαμα-
ρειτῶν, τὴν θείαν ἑρμηνεύει Γραφὴν, ἐπὶ Σεβήρου βασιλέως. Ὃς καὶ τοῖς Ἑβραίοις [193-211 AD]
χαριζόμενος, ὅσα ἦν περὶ Χριστοῦ παρηρμήνευσε, μετὰ ἔτη ἓξ καὶ πεντήκοντα τῆς τοῦ Ἀκύλα ἐκδόσεως.

§ 75 There is yet another version, that the psalms were ordered not according to the years, but rather according to the days on which they were first composed. Let us clarify this as follows: first we have the conception of God, then the nativity, then the name giving and circumcision, the presentation in the temple and meeting with the elder Symeon, then after thirty years we have the baptism, the public manifestation, the teaching, the miracles, the passion and last of all the resurrection. For us, however, the spaces between the feasts are quite the opposite: first we have the conception and then immediately the resurrection. Do you see the great distance between the feasts and yet the proximity of the days? Then there follow the ascension, the transfiguration, the nativity and last of all the theophany. Do you see how great the discrepancy is between the events? The order of the days in the months is preserved, but the order of the events has been severed completely and there has emerged a kind of order in disorder.

§ 76 It is time, however, to explain the obscurity in many psalms and to state how many translations there were from the Hebrew dialect to the Greek and by whom they were made.

§ 77 The reason for the obscurity of ancient Scripture is both the symbolic nature of the things that foreshadowed Christ and the events surrounding Christ and, in a word, the new gift of grace, and also the idioms of the Hebrew language. For the prophetic habit employs things dissimilar, though not in everything; most things indeed are veiled over on account of the disobedience and obduracy of the listeners, and laid bare to few of the worthy, and judged aright only from their fulfilment.

§ 78 The final reason is the translation of these things from the Hebrew into the Greek language; for every language when transposed into another, presents, on the whole, some obscurity and difficulty in comprehension.

§ 79 The Scriptures were translated at the time Ptolemy Philadelphus was ruler of the kingdom [283-46 BC] of Egypt.

§ 80 Seven translations of the ancient Scripture were made.

§ 81 The first is that of the Seventy, who, as Hebrews, were chosen in accordance with the number of the seventy elders chosen by Moses, at the request of the above-mentioned king Ex 24.1 and they produced a translation agreeing in everything.

§ 82 The second is that of Aquila of Sinope. This man, a Greek from Pontus, was baptized in Jerusalem, then, taking offence with some Christians, he renounced his baptism and, joining with the Jews, published a translation of the Scripture under the reign of Hadrian the Leper, [118-138 AD] four hundred and thirty years after that of the Seventy. He corrupted much on account of his grudge towards the Christians.

§ 83 The third is that of Symmachus. He was a Samaritan, and not receiving the respect he desired, he switched to the Jews and was circumcised a second time, and out of antipathy towards the Samaritans he translated the divine Scripture under the reign of the Emperor Severus. Seeking to gratify the Hebrews, he distorted whatever was about Christ. This was [193-211 AD] fifty-six years after Aquila's edition.

§ 84 Τετάρτη, ἡ τοῦ Ἐφεσίου Θεοδοτίωνος, ὃς τῆς αἱρέσεως Μαρκίωνος ὢν, καὶ μηνίσας ποτὲ τοῖς συναιρεσιώταις, ἔκδοσιν ἰδίαν ἐποιήσατο, βασιλεύοντος Κομμόδου. [180-192 AD]

§ 85 Ἡ δὲ πέμπτη ἑρμηνεία, πατέρα μὲν οὐκ ἔχει γνώριμον· εὑρέθη δ' οὖν ἐν Ἱεριχῷ, πίθῳ κεκρυμμένη, Καρακάλλου βασιλεύοντος. [211-217 AD]

§ 86 Καὶ ἡ ἕκτη δὲ, ἀνώνυμος οὖσα, τὴν εὕρεσιν ὁμοίαν ἔσχεν ἐν Νικοπόλει, τῇ κατὰ τὸ Ἄκτιον, ἐπὶ Ἀλεξάνδρου τοῦ Μαμαίας. [222-235 AD]

§ 87 Ἑβδόμη δὲ προέβη παρὰ Λουκιανοῦ τοῦ μεγάλου ἀσκητοῦ καὶ μάρτυρος, ὃς [† 311 AD] ταῖς προῤῥηθείσαις ἐπιστήσας ἐκδόσεσι, καὶ τοῖς Ἑβραϊκοῖς φιλοπονώτερον ἐντυχὼν καὶ ἀκριβωσάμενος, ἔκδοσιν ἰδιόκληρον, καὶ μηδὲν ἐλλεῖπον ἢ περιττὸν ἔχουσαν, Χριστιανοῖς ἐποιήσατο, ἥτις εὑρέθη κατὰ Νικομήδειαν, ἰδιόγραφος αὐτοῦ, παρ' Ἰουδαίοις, ἐν πυργίσκῳ κεχρισμένῳ κονιάματι, μετὰ τὴν ἄθλησιν αὐτοῦ καὶ τὸν παρὰ Διοκλητιανοῦ καὶ Μαξιμιανοῦ διωγμὸν, Κωνσταντίνου τοῦ Μεγάλου τὴν βασιλείαν διέποντος. Αὕτη συνᾴδει τῇ τῶν ἑβδομήκοντα, τὰ παρεφθαρμένα τῶν ἄλλων ἀθετοῦσα.

§ 88 Ἐκεῖνο μὲν οὖν πρόδηλον, | ὅτι καθάπερ τὰ θρέμματα τοῖς αὐλήμασιν, οὕτω δὴ καὶ ὁ πολὺς ἄνθρωπος ἄγεται καὶ κηλεῖται μέλεσι. Πολὺ δὲ παρ' ἡμῖν καὶ οὐκ ἔλαττον, τὸ θῆλυ τοῦ ἄῤῥενος, τὸ ἄωρον τοῦ καθεστηκότος, τὸ ἄγριον τοῦ ἡμερωτέρου, τὸ ἀπαίδευτον τοῦ πεπαιδευμένου. Καὶ ἐν αὐτῷ δὲ τῷ ἄῤῥενι, τὸ μὲν λογικὸν τῆς ψυχῆς μέρος, τὸ δὲ ἄλογον καὶ θηριῶδες, ὧν πάντων, ἡδονὴ κρατεῖ. Διὰ γοῦν ταῦτα, καὶ τὸ μέλος τῶν ψαλμῶν, δι' οὗ συνειλεῖται καθάπερ διὰ περόνης ταῖς ψυχαῖς ἡ ἀπὸ τούτων ὠφέλεια, τὸ αὐστηρὸν τῶν πνευματικῶν φαρμάκων ὡς μέλιτός τινος συναλλοιοῦντος τούτου καὶ καταφαρμακεύοντος καὶ τοῖς ἥδεσι τὰ λυσιτελῆ παραρτύοντος. Τὸ χαριέστερον γὰρ ἡδέως ἐγκαταδύνει καὶ μονιμώτερον γίνεται. Πρῶτον μὲν τοῦτο τοῦ μέλους αἴτιον.

§ 89 Ἐπεὶ δὲ διὰ τῆς ἀπατηλῆς ἡδονῆς ἀπόλλυσι τὸν ἄνθρωπον ὁ ἐχθρὸς, πάλιν διὰ τῆς εὐτέχνου ταύτης καὶ οἰκονομικῆς ἀνασῴζεσθαι τοῦτον ὁ Θεὸς ἐπενόησεν. Αἴτιον καὶ τοῦτο δεύτερον τοῦ μελίσματος.

§ 90 Τὸ δὲ τρίτον, ὅτι καὶ ἀγάπην ἐπινενόηται καὶ ὁμόνοιαν, ὥσπερ τὰς γλώσσας τῶν ᾀδόντων, οὕτω καὶ τὰς γνώμας εἰς ἓν συνάγειν δυνάμενον, καὶ συναρμολογεῖν, πάσας τε καὶ ἑκάστην ἑκάστῃ καὶ πάσαις. Τί γὰρ οὕτως ἔχθρας διαλλακτήριον ὡς ᾆσμα κοινὸν ἱκετήριον, ἐξ ἑκάστου καὶ πάντων ὑπὲρ ἑκάστου καὶ πάντων ἀναφερόμενον; ἢ τίς οὕτω σκαιὸς ὡς ἐκεῖνον ἐχθρὸν ἡγεῖσθαι, τὸν ὑπὲρ αὐτοῦ τὸ θεῖον ἐξιλεούμενον;

§ 91 Καὶ χωρὶς δὲ τούτων, πολλὴν ἔχει τὸ μέλος δύναμιν πρὸς ἤθους κατασκευὴν ἢ ἐπανόρθωσιν, μεταλλάττον καὶ ῥυθμίζον αὐτό· σωφρονικά τε γὰρ παρὰ τοῖς ἀρχαιοτέροις εἶναι μέλη, καὶ τοὐναντίον ἐρωτικὰ, καὶ πολεμοποιὰ, καὶ εἰρηνικὰ, καὶ λυπηρὰ, καὶ χαρίεντα, καὶ ῥωννύοντα, καὶ ἀμβλύνοντα.

§ 92 Φασὶ γὰρ ὅτι καὶ Πυθαγόρας, μειράκιον ἐκτόπως ἐρῶν, μεταστρέψας τὸν αὐλὸν, Iam. Vit. Pyth.
μετέστρεψε καὶ τοῦ ἔρωτος· καὶ ἄλλο μετὰ ξίφους ὁρμῶν, ἐξέλυσεν. Ὁ δὲ Τιμόθεος, 25.112-113
μεταξὺ τραπέζης καὶ ἡδονῆς, τὸν νόμον ᾄσας τὸν ὄρθιον, τὸν θυμὸν ἤγειρε τοῦ Suid. (α1122)
Μακεδόνος, καὶ ἁρπάσαντα τὴν σκευὴν, ἀναπηδῆσαι πεποίηκεν. Ἀλέξανδρος

§ 88[2] δή PCHB : δέ MV. § 88[2] παρ' ἡμῖν καὶ PCFHB : παρ' ἡμῖν M.

§ 84 The fourth is that of Theodotion of Ephesus, who, being of the heresy of Marcion and having quarrelled at some point with his fellow heretics, made his own edition under the reign of the Emperor Commodus. [180-192 AD]

§ 85 The fifth translation is of unknown paternity; it was found in Jericho, hidden in an earthen cask, under the reign of the Emperor Caracalla. [211-217 AD]

§ 86 The sixth, also anonymous, was similarly found in Nikopolis near Aktion under the reign of Alexander the son of Mamaea. [222-235 AD]

§ 87 The seventh was undertaken by Lucian the great ascetic and martyr, who having knowledge of the previously mentioned editions and reading more closely and ascertaining the Hebrew text, made for Christians an edition of his own in which nothing was lacking or superfluous. This translation, written in his own hand, was found by Jews in a little tower covered in plaster near Nicomedia following his martyrdom during the persecution by Diocletian and Maximian under the reign of Constantine the Great. This accords with the translation of the Seventy, rejecting the corruptions of the others. [† 311 AD]

§ 88 What is very clear is that just as flocks are amenable to the sounds of the pipe so indeed most people are led and beguiled by music. This is very much so among ourselves and no less, the female more than the male, the immature more than the mature, the savage more than the civilized, the untaught more than the educated. And in the male himself there is the rational part of the soul and the irrational and brutal part over all of which pleasure holds sway. For these reasons accordingly there exists the music of the psalms through which the benefit therefrom for the soul is held together as by a pin, the music transforming and beguiling the bitterness of the spiritual medicines and seasoning things beneficial with things pleasurable. For what is pleasing and graceful sinks in gladly and remains more permanently. This then is the first reason for the music.

§ 89 And since through deceptive pleasure the enemy brings people to destruction, God contrived through this artful and divinely crafted pleasure to rescue and save them. This is the second reason for the melody.

§ 90 The third reason is that it promotes love and concord, being able to bring dispositions together into unity, just as it does the tongues of those singing, and to join them together, both all and each to each and all. What indeed is more conciliatory of enmity than a common hymn of supplication offered by each and all for each and all? Or who is so perverse as to regard as his enemy the person who is entreating God on his behalf?

§ 91 And apart from these things, music has great power to build or amend character, transforming and adjusting it. Among the ancients there are musical modes conducive to chastity and to love, to war and to peace, to sadness and to joy, to the animation and to the dampening of the spirit.

§ 92 It is told of Pythagoras that when a youth was inflamed by love, by changing the tune of the pipe he averted him from his passion; he also forestalled another youth who was rushing with a sword. And Timotheos, in the middle of a banquet and entertainment, by striking up a martial mode aroused the passion of Alexander and made him jump up grabbing his armour. Iam. *Vit. Pyth.* 25.112-113 Suid. (α1122) Ἀλέξανδρος

§ 93 Οὕτω γοῦν ἡμῶν ἡ φύσις οἰκείως ἔχει πρὸς τὰ μέλη τῶν ᾀσμάτων, καὶ ἡδέως, ὡς καὶ τὰ ὑπομάζια παιδία κλαυθμυριζόμενα, τούτοις καὶ μόνοις κατακοιμίζεσθαι· κατεπᾴδουσι γὰρ ᾄσματα παιδικὰ τούτοις αἱ τίτθαι, καὶ δι' αὐτῶν κατακοιμίζουσι τὰ βλέφαρα.

§ 94 Καὶ ὁδοιπόροι δὲ πολλάκις κατὰ μεσημβρίαν ἐλαύνοντες, ᾄσμασι παραμυθοῦνται τὴν ἐκ τῆς ὁδοιπορίας ταλαιπωρίαν.

§ 95 Καὶ χειροτέχναι πάντες ἐργαζόμενοι ᾄδουσιν, ὡς τῆς ψυχῆς τῷ μέλει κηλουμένης, καὶ ῥᾷον φερούσης τὰ ὀχληρὰ καὶ ἐπίπονα.

§ 96 Καὶ τί δεῖ λέγειν περὶ τῶν λογικῶν; ὅπου γε καὶ ἵπποι σάλπιγγος μὲν ἀκούοντες, πρὸς πόλεμον εὐτρεπίζονται· θρέμματα δὲ ταῖς σύριγξιν ἕπονται, καὶ τόγε πλέον τέρπονται καὶ πιαίνονται· πολλοῖς δὲ καὶ θέλγητρα ταῦτα θηρῶν, καὶ θήρατρα· καὶ ὅγε μονόκερως, μέλους καὶ κάλλους λάφυρον.

§ 97 Ἀλλ' οἵγε τὰ θεῖα κομψότερον ἑρμηνεύοντές φασι, διὰ τοῦ ὀργανικοῦ μέλους, τὴν ἐμμέλειαν ὑποσημαίνεσθαι τῆς ψυχῆς. Μουσουργία δὲ ψυχῆς, ἡ τῶν ἔνδον αὐτῆς μερῶν συμφωνία, περὶ ἧς ἐροῦμεν πλατύτερον.

§ 98 Συμφωνία γάρ ἐστιν ἁρμονία διαφερομένων μὲν, ὁμολογούντων δέ· τοῦτο δέ ἐστιν ἰδεῖν, | ὅταν οἱ κάλλιστοι τῶν συμφωνιῶν λόγοι τοῖς ἔνδον τῆς ψυχῆς μέρεσιν ἐφαρμόσωσι· καὶ τὸ μὲν τὴν πρώτην ἔχῃ τάξιν, καὶ μόνως ἄρχῃ, λέγω δὲ τὸ λογιστικόν· τὸ δὲ τὴν μέσην, οἷον τὸ θυμικὸν, ὑπὸ τοῦ πρώτου μὲν ἀρχόμενον, ἄρχον δὲ τοῦ τελευταίου· τὸ δὲ τὴν ἐσχάτην, ὡς τὸ ἐπιθυμητικὸν, ἀρχόμενον μόνως.

§ 99 Τότε γὰρ ἂν εἴη καὶ συμφωνία ψυχῆς, τοῦ μὲν λογιστικοῦ πρὸς τὸ θυμοειδὲς, ὡς ὑπάτης πρὸς μέσην, τοῦτο γὰρ τὸν ἀνώτατον καὶ βαρύτατον καλοῦσι φθόγγον, τὴν διὰ τεσσάρων συμφωνίαν σῴζοντος· τοῦ δὲ θυμοειδοῦς πρὸς τὸ ἐπιθυμητικὸν, ὡς μέσης πρὸς νήτην, τοῦτο γὰρ τὸν ἀκρότατον καὶ ὀξύτατον ὀνομάζουσι, τὴν διὰ πέντε πάλιν· αὐτοῦ δὲ τοῦ λογιστικοῦ πρὸς τὸ ἐπιθυμητικὸν, ὡς ὑπάτης πρὸς νήτην, τοῦτο γὰρ λέγουσι τὸν βαρύτατον πρὸς τὸν ὀξύτατον, τὴν διὰ πασῶν.

§ 100 Εἰ δὲ δεῖ μὴ τοῖς τόποις καὶ τοῖς ὀνόμασι προσέχειν, ἀλλὰ ταῖς δυνάμεσι καὶ τοῖς ἐνεργήμασιν, εἴη ἂν μᾶλλον μέση τὸ λογιστικὸν, πρὸς μὲν τὸ θυμικὸν, ὡς πρὸς νήτην, τοῦτο γὰρ τὸ ὀξύτατον καὶ ὁρμητικώτατον τῆς ψυχῆς μέρος, τοὺς λόγους τῆς διὰ πέντε σῷζον συμφωνίας· πρὸς δὲ τὸ ἐπιθυμητικὸν, ὡς πρὸς ὑπάτην, τοῦτο γὰρ αὐτῆς τὸ χαλαρώτατον καὶ χαυνότατον, τοὺς τῆς διὰ τεσσάρων· κἀκείνου μὲν τὴν ἐπίτασιν, τούτου δὲ τὴν ἄνεσιν ῥυθμίζον καὶ κατακιρνῶν, καλλίστην ἁρμονίαν ἐργάσεται.

§ 101 Τούτων οὖν ἡμῖν προαποδεδομένων, ἔτι παραστῆσαι λείπεται, πῶς ἓν ὂν τὸ
θεῖον Πνεῦμα, ποτὲ μὲν ἑνίζεται, *Πνεῦμα γὰρ*, φησὶ, *Κυρίου ἐπ' ἐμὲ, οὗ εἵνεκεν* Isa 61.1
ἔχρισέ με, καὶ, *Τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ*, καὶ, *Τῷ Πνεύματι* Ps 50.13
τοῦ στόματος αὐτοῦ, πᾶσα ἡ δύναμις αὐτῶν· ποτὲ δὲ πληθύνεται, *Πνεύματα γὰρ*, Ps 32.6
φησὶ, *προφητῶν, προφήταις ὑποτάσσεται*, καὶ, *Ἐπαναπαύσεται ἐπ' αὐτὸν τὰ ἑπτὰ* 1Co 14.32
πνεύματα. Isa 11.2

§ 93 Our nature thus has a natural and pleasurable affinity with the strains of songs, just as when sucking babes are crying, they are put to sleep by these alone; their nursemaids enchant them with children's ditties and through these put their eyelids to sleep.

§ 94 And very often travellers, driving along in the middle of the day, console the hardship of the journey with songs.

§ 95 And all artisans sing as they work, as if the soul, enchanted by the melody, easily bears the irksome and wearisome toil.

§ 96 And why do we have to speak of rational creatures? Wherever horses hear the sound of a trumpet they ready themselves for battle. Flocks follows after the shepherd's pipes and thereby become more contented and thrive. And for many wild animals these things are charms and traps. And the unicorn falls prey to music and beauty.

§ 97 But those who interpret divine things more elegantly say that through the instrumental music the harmony of the soul is intimated. The music making of the soul is the concord of the parts within it - something about which we shall say more.

§ 98 Concord is the harmony of things that are different but yet agree. This can be seen when the finest interval ratios apply to the parts within the soul. The first (string), namely the reasoning part of the soul (τὸ λογιστικόν), occupies the first place and governs only; the middle (string), namely the spirited part of the soul (τὸ θυμικόν), is governed by the first but governs the last; while the last (string), like the appetitive part of the soul (τὸ ἐπιθυμητικόν), is governed only.

§ 99 Concord of the soul would then be for reasoning part to be to the spirited part as the lowest note (ὑπάτη) is to the middle note (μέση), representing the interval of a fourth, and for the spirited part to be to the appetitive part as the middle note (μέση) is to the highest note (νήτη), representing the interval of a fifth, and for the reasoning part to be to the appetitive part as the lowest note (ὑπάτη) is to the highest note (νήτη), representing the interval of an octave.

§ 100 If we have regard not to the positions and the names, but to the powers and the activities, then the middle note would rather be the reasoning part relating to the spirited part as to the highest note, because this is the most high-pitched and impulsive part of the soul, representing the interval of a fifth. The reasoning part would relate to the appetitive part as to the lowest note, because this is the slackest and loosest part of the soul, representing the interval of a fourth. The reasoning part, by adjusting and tempering the intensity of the one and the relaxation of the other, will then produce the finest harmony.

§ 101 Having elucidated all these matters, it now remains for us to show how the holy Spirit, Isa 61.1
though one, is sometimes spoken of in the singular [*The Spirit of the Lord is upon me, for* Ps 50.13
which sake he anointed me, and, *Do not take your holy Spirit from me*, and, *By the Spirit of his* Ps 32.6
mouth is all their power], and sometimes in the plural [*The spirits of prophets are subject to* 1Co 14.32
prophets, and *The seven spirits will rest upon him*]. Isa 11.2

§ 102 Δῆλον οὖν, ὅτι τὸ μὲν Πνεῦμα, ἓν, καθάπερ καὶ ὁ τεχνίτης, εἷς, ὄργανα δὲ, πολλά·
τοῦτο γὰρ οἱ προφῆται, καὶ διὰ τοῦτο διάφορα καὶ τὰ κρούματα ἢ ἐμπνεύματα.
Καὶ οὐκ ἐπὶ πολλῶν μόνον πολλὰ, ἀλλὰ καὶ ἐπὶ τοῦ αὐτοῦ πολλὰ καὶ διάφορα,
τοῦ τεχνίτου τὰ μὲν ἀνιέντος, τὰ δὲ ἐπιτείνοντος, τὰ δὲ μεταβάλλοντος, τὰ δὲ
καὶ κιρνῶντος. Πάντα μὲν οὖν, οὐδαμῶς· τίς γὰρ ἂν τῶν ἀτόμων ἡ γνῶσις; Τὰ
γενικώτερα δὲ μέχρι καὶ τῶν εἰδικωτάτων ὥρισται, κατά τε ποσότητα καὶ ποιότητα·
περαιτέρω γὰρ οὐ πρόεισι τῶν ἑπτά. Isa 11.2

§ 103 Λοιπὸν οὖν ἔλθωμεν ἐπὶ τοὺς τρόπους τῆς προφητείας· ὁ μὲν γὰρ τῶν παρελθόντων,
ὁ δὲ τῶν ἐνεστώτων, ὁ δὲ τῶν μελλόντων τὴν γνῶσιν ἔσχηκε· καὶ ὁ μὲν, τόδε τι λέγων,
ὁ δὲ τόδε τι πράττων, καὶ ὁ μὲν ἐναργῶς, ὁ δὲ αἰνιγματωδῶς. Καὶ τρόποι πάλιν
τούτων τῶν τρόπων, ἕτεροι· ὁ μὲν δι' ὁράσεως, ὁ δὲ δι' ἀκοῆς, ὁ δὲ δι' ὀσφρήσεως ἢ
γεύσεως ἢ ἁφῆς, νοερῶς πάντα· τοσαῦται γὰρ καὶ νοὸς αἰσθήσεις, ὅσαι καὶ σώματος·
ἀλλ' ὁράσεις λέγονται πᾶσαι, κατὰ τὸ γενικώτερον ἢ τιμιώτερον.

§ 104 Ὁρᾷ μὲν οὖν Ἰεζεκιήλ· *Καὶ ἑώρων* φησὶ, *καὶ ἀνέβαινον σάρκες, καὶ περι-
ετείνετο δέρμα*, καὶ τὰ ἑξῆς· ἀλλὰ καὶ ἀκούει, *Καὶ σὺ*, φησὶν, *υἱὲ ἀνθρώπου, ἄκουε* Eze 37.8
τοῦ λαλοῦντος πρὸς σέ· ἀλλὰ καὶ γεύεται, *Καὶ ἐψώμισέ με*, φησὶ, *τὴν κεφαλίδα* Eze 2.8
ταύτην, καὶ εἶπε πρός με, Υἱὲ ἀνθρώπου, τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου
πλησθήσεται τῆς κεφαλίδος ταύτης· τὸ μὲν ἄκρον καὶ δραστικώτερον τοῦ νοὸς καὶ Eze 3.2
πρώτως ἀπογευόμενον τῶν θείων βρωμάτων, στόμα καλῶν· τὸ δεύτερον δὲ καὶ
χωρητικώτατον, ἤτοι τὴν διάνοιαν, κοιλίαν ὀνομάζων, ἣν καὶ λέγει πλησθήσεσθαι |
τῆς κεφαλίδος, ὡς ἐκ μικρῶν σπερμάτων τοῦ Πνεύματος, πολλῶν πληρουμένην ἄρα
λογίων.

§ 105 Ὁρᾷ δὲ καὶ ἀκούει καὶ Ἠσαΐας. *Τίς*, φησὶ, *πορεύσεται πρὸς τὸν λαὸν τοῦτον;*
Καὶ εἶπον, Ἰδοὺ ἐγὼ, Κύριε. Νῦν ὁ ἀκούων. Πότε δὲ καὶ ὁ βλέπων; *Καὶ ἑώρων ἕως* Isa 6.8
οὗ θρόνοι ἐτέθησαν, καὶ Παλαιὸς ἡμερῶν ἐκάθησεν, ἀμφοῖν τούτων, τοῦ μὲν τὴν Da 7.9
ἀνάστασιν, τοῦ δὲ τὴν κρίσιν συμμερισαμένων.

§ 106 Πολλὰ γοῦν τοῦ βλέπειν καὶ ἀκούειν καὶ γεύεσθαι τὰ παραδείγματα.

§ 107 Τίνα δὲ καὶ τοῦ ἅπτεσθαι; Ναοὺμ τὸ θεῖον λῆμμα, τὴν θεοληψίαν οὕτω καλοῦντος, Na 1.1
καθάπερ ἐπαφωμένου τοῦ ἡγεμονικοῦ τῆς ψυχῆς, καὶ τυπουμένου παρὰ τοῦ ἁγίου
Πνεύματος.

§ 108 Ἀλλ' ἵν' εἴποιμεν συντομώτερον, ἄλλων κατ' ἄλλον ἐνεργουμένων καὶ χρόνον καὶ
τρόπον, καὶ κομιδῇ γε ὀλίγων καὶ ἐπ' ὀλίγον, κατὰ δύο μόνους χρόνους ἢ καὶ τρόπους
πολλάκις τρεῖς, μόνος ὁ θεοπάτωρ οὗτος — λέγοιτο δ' ἂν καὶ προφητοπάτωρ — διὰ
πάντων ἦλθε καὶ χρόνων καὶ τρόπων· καὶ νῦν μὲν λέγει τὰ παρελθόντα, νῦν δὲ τὰ
ὄντα, νῦν δὲ τὰ μέλλοντα.

§ 109 Καὶ νῦν μὲν ὁρᾷ· Καὶ εἶδον, φησὶ, τὸν Κύριον, ἢ τὰ τοῦ Κυρίου. Νῦν δὲ ἀκούει,
Εἶπε, γὰρ, φησὶ, Κύριος τῷ Δαυίδ. Νῦν δὲ ἅπτεται, *Ἡ γλῶσσα μου κάλαμος*
γραμματέως ὀξυγράφου, γλῶτταν, οὐ τὴν ἔξω λέγων, λέγειν γὰρ ἂν αὐτὴν μᾶλλον, Ps 44.2
ἀλλ' οὐχὶ γράφειν, ἀλλὰ τὴν ἔνδον, τὴν τοῦ νοῦ δηλονότι, καινόν τινα τρόπον
ἁπτομένην ὑπὸ τοῦ Πνεύματος, ὡς ὑπὸ γραφέως κάλαμος, δι' αὐτῆς τὰς γνώσεις

§105[3] ἀμφοῖν τούτων MPFC : ἀμφοῖν τούτοιν HN. §109[2] Add. [MF in marg.]: Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός [Ps 15.8a]· Ὤμοσε Κύριος τῷ Δαυὶδ ἀλήθειαν [Ps 131.11a]· ἐν δὲ τῇ βίβλῳ τῶν Βασιλειῶν, σαφέστερον περὶ τούτων εὑρήσεις.

§ 102 It is clear then that the Spirit is one, just as the master musician is one, but the instruments are many; the latter indeed are the prophets, and for this reason the notes plucked or blown are various. And they are many, not only in relation to many prophets, but even in relation to the same prophet they are many and various, as the master musician flattens some, sharpens others and varies and mixes yet others. But in no way are all found in the one prophet. What indeed would constitute knowledge of the individual inspirations? The more general, however, up to most specific have been defined according to both quantity and quality; these do no go beyond seven. Isa 11.2

§ 103 Let us come then to the modes of prophecy. The one gave knowledge of things past, the other of things present and the other of things future, the one saying this specific thing, the other doing this specific thing, the one clearly and distinctly, and the other darkly and in riddles. And the modalities of these modes are again different. The one through vision, the other through hearing, another through smell or taste or touch, though all in a spiritual or intellectual sense. The senses of the spirit or mind are as many as those of the body, but all are called visions, in accordance with the more general or more privileged term.

§ 104 Ezekiel sees: *And I beheld, and flesh was rising up and skin stretching itself across*, and so on. Eze 37.8
But he also hears: *And you, O son of man, hear the one who is speaking to you.* And he tastes: Eze 2.8
And he fed me this scroll and said to me, O son of man, your mouth shall eat and your belly shall be filled with this scroll. Here he calls that outermost and most active part of the mind that Eze 3.2
first tastes the divine foods the 'mouth', while the second and most capacious part, that is the intellect, he calls the 'belly'. This he says will be filled with the scroll, thereby being filled with many oracles as by small seeds of the Spirit.

§ 105 Isaiah also sees and hears: *Who will go to this people? And I said, 'Here am I, O Lord'.* Here he is the hearer. And when is he one who sees? *And I kept watching until the thrones were set* Isa 6.8
and an Ancient of Days sat – these two acts allotting themselves, the one to the resurrection Da 7.9
and the other to the judgement.

§ 106 There are thus many examples of seeing and hearing and tasting.

§ 107 What are the examples of touching? Naoum's 'divine assumption' (θεῖον λῆμμα), by which Na 1.1
he designates the case of being taken hold of by God, as if the governing faculty of the soul were being touched and struck by the holy Spirit.

§ 108 But to speak more succinctly, while other prophets were inspired in some other temporal dimension and modality, and certainly a few prophets in a few (in two temporal dimensions and modalities or perchance three), only David, the father of God (he might also be called the father of prophets), passed through all temporal dimensions and modalities, now speaking of things past, now of things present and now of things future.

§ 109 For at one moment he is seeing, saying, I saw the Lord or the things of the Lord. The next he hearing: for it is written, The Lord said to David. The next he is being touched: *My tongue is the pen of a swiftly-writing scribe* – speaking here not of the physical tongue (that would be Ps 44.2
said to speak rather than write) but of the inner tongue of the mind, touched in a strange and novel way by the Spirit as a pen by a scribe, and with it writing out most beautifully the

§109[2]: *I would see the Lord before me at all times* [Ps 15.8α]. The Lord has sworn truth to David [Ps. 131.11α]. And in the book of Kingdoms you will find about these things more clearly.

καλλιγραφοῦντος, καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ὀξυγραφοῦντος· οὕτω διὰ μὲν τῶν γραμμάτων τὴν ἐνάργειαν τῆς προφητείας ἐδήλωσε, τὴν ὀξύτητα δὲ, διὰ τῆς ὀξυγραφίας. Νῦν *δὲ τὴν γευστικὴν ἑαυτῷ προσμαρτυρεῖ δύναμιν, Ὡς γλυκέα γὰρ, φησὶ, τῷ λάρυγγί μου τὰ λόγιά σου.* Καὶ *γὰρ τὸ νοητὸν ἡδύνετο στόμα, τὰ λόγια* Ps 118.103
τῶν χρησμῶν καταπίνων, καὶ αὖ ἀναφέρων, πολλῆς ἡδονῆς περί τε τὴν κατάποσιν καὶ τὴν ἀνάδοσιν αἰσθανόμενος· ἀλλαχοῦ δὲ καὶ τὴν καρδίαν ἐρευγομένην λέγει τὸ ἀγαθὸν, τὴν βαθυτάτην, ὡς ἂν εἴποις, καὶ ὑποδεκτικὴν πάντων τοῦ νοὸς δύναμιν, Ps 44.2
ὡς ὑπερεμπεπλησμένην ὅλην καὶ ὅλων τῶν ἀγαθῶν βρωμάτων τοῦ Πνεύματος. Σπάνιος *ὁ τῆς ὀσφραντικῆς ἐν αὐτῷ τύπος, καὶ πολὺ τῶν ἄλλων δυσφωρατώτερος·* Σμύρνα, *φησὶ, καὶ στακτὴ, καὶ κασσία, ἀπὸ τῶν ἱματίων σου, τῆς εὐωδίας τῆς κατὰ* Ps 44.9
Χριστὸν *ἀντιλαμβανόμενος.*

§ 110 Οὕτω *δι' ὅλων τοῦ νοὸς τῶν αἰσθήσεων, τῶν τοῦ* Πνεύματος *ὅλων ἀντελάβετο καὶ γνώσεων καὶ δυνάμεων.*

§ 111 Δηλοῖ *δὲ τὴν προφητικὴν ἕξιν διὰ τοῦ λόγου, καὶ οὐδὲν αὐτῷ διαφέρον τὰ παρελθόντα λέγειν, ἢ καὶ τὰ μέλλοντα.* Πολλάκις *γοῦν ἐναλλάττει τὴν τάξιν, καὶ τὸ μὲν ὡς ἤδη γεγονότα λέγει τὰ γενησόμενα, τὸ δὲ τοὐναντίον.* Οὕτω *γὰρ τὸ,*
Ἵνα *τί μὲν ἐφρύαξαν ἔθνη καὶ παρέστησαν καὶ συνήχθησαν, καὶ ἄλλα τοιαῦτα,* Ps 2.1
ἀντὶ τοῦ, φρυάξονται, καὶ παραστήσονται, καὶ συναχθήσονται. Τὸ *δὲ,* Ἐν *ποταμῷ*
διελεύσονται ποδὶ, ἀντὶ τοῦ, διεληλύθασιν, ὃ καὶ τοῦ θείου Πνεύματος *ἰδιαίτατον,* Ps 65.6
μηδὲν παρεληλυθὸς ἔχειν, ἢ μέλλον, ἀλλ' ἐνεστῶτα πάντα.

§ 112 Τοσαῦτα προθεωρήσαντες, ἐπὶ τὴν κατὰ λέξιν ὁρμήσωμεν τῶν ψαλμῶν ἐξήγησιν, ἐκεῖνο κοινῶς καὶ ἀναγκαίως ἀποφηνάμενοι, ὡς οὐχ ἅπαντα τὰ ῥητὰ καθ' ἕνα τρόπον ἐξετασθήσεται, οἷον ἢ καθ' ἱστορίαν μόνον, ἢ κατὰ προφητείαν, ἢ κατ' ἀλληγορίαν, ἢ καὶ κατὰ τὴν ἠθικὴν διδασκαλίαν, ἀλλὰ τὸ αὐτὸ πολλάκις πολλοῖς καὶ διαφόροις τρόποις ὑποβληθήσεται, καὶ ὥσπερ ἐν δένδροις, εἴτε καὶ σπέρμασι, πολλαί τινες αἱ ἐκφύσεις καὶ δυνάμεις· καὶ γὰρ ἐν δένδρῳ, ῥίζα καὶ στέλεχος καὶ κλάδοι καὶ φλοιὸς καὶ φύλλα καὶ ἐντεριώνη· καὶ ἐν σπέρμασι, χλόη καὶ καλάμη καὶ ἀθέρες καὶ λέπος· καὶ ὁ καρπὸς, ἀνθ' ἑνὸς, μυρίος· οὕτω καὶ πολλῷ πλέον ἐπὶ τοῦ Πνεύματος. Καὶ οὐ μέμψις τῶν εὑρεθέντων, | ἀλλὰ συγγνώμη τῶν παρεθέντων· τῆς γὰρ ἀξίας οὐδεὶς ἂν δικαίως ἐφίκοιτο.

§ 113 Καθόλου δὲ εἰπεῖν, δυνάμεθα καὶ ἡμῖν τοὺς ψαλμοὺς προσαρμόζειν, ἐχθροὺς τοῦ Χριστοῦ νοοῦντες, τοὺς ἐχθροὺς τῶν Χριστιανῶν δαίμονας, καὶ Σαοὺλ καὶ Ἀβεσαλὼμ, καὶ εἴ τις τύραννος, αὐτὸν δήπου τὸν διάβολον, καὶ πάλιν ἐπιβούλους καὶ θλίβοντας καὶ καταδιώκοντας, καὶ ὅσα τοιαῦτα, τοὺς δαίμονας· Δαυὶδ δὲ καὶ χριστὸν καὶ βασιλέα, τὸν καθ' ἕκαστον ἡμῶν· ὥσπερ γὰρ ἐκεῖνος ἐχρίσθη τῷ ἐλαίῳ τῆς ἀρχῆς εἰς βασιλείαν, οὕτω καὶ ἡμεῖς τῷ ἐλαίῳ τοῦ βαπτίσματος εἰς βασιλείαν τὴν ἐν οὐρανοῖς.

§ 114 Ὅσα δὲ τῶν ῥητῶν οὐ προσαρμόζουσι, ταῦτα ἐκφωνοῦμεν ἁπλῶς, ὡς φωνὰς τοῦ ἁγίου Πνεύματος, ἁγιάζοντες διὰ τούτων ἑαυτοὺς, ὁποῖα τὰ τοῦ δευτέρου ψαλμοῦ καὶ τῶν τοιούτων.

knowledge revealed, and not simply so doing, but also writing swiftly. In this way through the writing he denoted the lucidity of the prophecy, and through the swift writing its acuity. Then at another moment he is testifying to his gustatory faculty: *How sweet to my throat are your oracles!* For the spiritual mouth was filled with a pleasant savour as it swallowed the Ps 118.103
words of the oracles and brought them up again, sensing great pleasure both at the ingestion and the issuing forth. Elsewhere he speaks of the heart eructing the good, saying, as it were, Ps 44.2
that the faculty of the mind that is deepest and receptive of everything is sated to overflowing with all the good foodstuffs of the Spirit. Rarely is the olfactory sense encountered in him, and it is much more difficult to track down than the others: intuiting the fragrance of Christ he says, *Myrrh, aloes and cassia from your garments.* Ps 44.9

§ 110 Thus through all the senses of the mind he comprehended all the intelligences and powers of the Spirit.

§ 111 He manifests the prophetic manner through his discourse, and there is no difference for him in uttering things past or things future. Often indeed he alternates the order, at times speaking of things that have already happened as things to come, and at times *vice versa*. Such, on the one hand, are the words: *Why have they fretted and stood side by side and gathered together*, instead of 'will fret', and 'will stand side by side' and 'will gather together'. And on Ps 2.1
the other hand, *Through a river they will pass on foot*, instead of, 'they passed'. This is a most Ps 65.6
particular mark of the divine Spirit, namely, to have nothing past or future, but for all things to be present.

§ 112 Having surveyed these many matters, let us swiftly move on to the word by word exposition of the psalms, with the plain and necessary caveat that not everything will be considered in one way, namely, in terms of history, or prophecy, or allegory, or ethical teaching, but rather the same words will often be subjected to examination in many and various ways, and, just as in the case of trees or seeds, there are many manifestations of growth and potentiality - in a tree there is the root, the trunk, the branches, the bark, the leaves and the pith, and in seeds there are the shoots, the stalk, the bristles and the husk, and the fruit instead of being one is myriad - thus and much more so is this the case with the Spirit. And while no blame attaches to the things that have been found, forbearance must be asked for the things that have been omitted. No one, indeed, could attain fittingly to their due value.

§ 113 Speaking in general terms, we can apply the psalms to ourselves by understanding the enemies of Christ as the demonic enemies of Christians, and Saul and Absalom and any tyrant as the devil himself; schemers and oppressors and persecutors and all suchlike we can understand once again as the demons, and David and Christ and king, as each one of us. Just as he was anointed with the oil of sovereignty to kingship, so we were anointed with the oil of baptism to kingship in heaven.

§ 114 Those words that do not lend themselves to application to ourselves, we pronounce simply as utterances of the Holy Spirit, sanctifying ourselves through them. Such are the words of the second and other similar psalms.

1 α′

Ἀνεπίγραφος μὲν οὖν παρ᾽ Ἑβραίοις ὢν ὁ πρῶτος ψαλμὸς, οὐδὲ παρὰ τῶν ἑρμηνευσάντων ἔτυχεν ἐπιγραφῆς. Ἔστι δὲ οὐ μόνον ἠθικὸς, ἀλλὰ καὶ δογματικός· οὐ μόνον γὰρ παραινεῖ προσέχειν τοῖς θείοις λογίοις, ἀλλὰ καὶ ἀσεβῶν καὶ τῶν ἄλλως ἁμαρτωλῶν περιέχει κατηγορίαν καὶ τιμωρίαν.

1 Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη, καὶ ἐπὶ καθέδρᾳ λοιμῶν οὐκ ἐκάθισεν.

Μακάριος κυρίως μὲν ὁ Θεὸς, καθὼς φησιν ὁ Παῦλος, *Ὁ μακάριος*, λέγων, *καὶ*
μόνος δυνάστης. Παρεχώρησε δὲ τῆς προσηγορίας ταύτης καὶ ἡμῖν, ὡς καὶ τῆς, 1Tim 6.15
Θεός, ὡς τὸ, *Ἐγὼ εἶπα, Θεοί ἐστε*, καὶ πολλῶν ἄλλων τοιούτων. Ps 81.6

Τὸ γοῦν ὄνομα τοῦτο τῆς μὲν κατ᾽ ἀρετὴν τελειότητος ὑπάρχει καρπός· δηλοῖ δὲ τὸν ἀνώλεθρον, ὡς ἐστερημένον πάσης κήρας, τοῦ μῦ πλεονάσαντος.

Συμπεριλαμβάνει δὲ καὶ τὴν γυναῖκα πάντως ὁ μακαρισμὸς, ὡς ἀπὸ μέρους τὸ
πᾶν· *Κεφαλὴ μὲν γὰρ γυναικὸς, ὁ ἀνὴρ*, κατὰ τὸν θεῖον Ἀπόστολον· συνάπτεται δὲ Eph 5.23
τῇ κεφαλῇ τὰ μέλη τοῦ σώματος, καὶ ὧν ἡ ἀνθρωπότης κοινὴ, τούτων καὶ τὰ ἔργα καὶ ὁ μισθός.

Τῇ φύσει δὲ τῶν πραγμάτων ἑπόμενος ὁ Δαυὶδ, τάξιν τινὰ τοῖς ῥητοῖς ἐπέθηκε.
Ῥίζα γὰρ ἡ ἐν τῇ καρδίᾳ βουλὴ τῶν διὰ τοῦ σώματος ἐνεργημάτων, ὡς καὶ ὁ Κύριος
ἔνδον φησὶ τὰ κοινοῦντα τὸν ἄνθρωπον. Ὅθεν βουλευόμεθα μὲν πρότερον, εἶτα Mk 7.15
ἱστῶμεν τὸ βούλευμα, εἶθ᾽ οὕτω τοῖς βουλευθεῖσιν ἐναπομένομεν.

Ἐπεὶ δὲ ἀσεβὴς μὲν, ὁ ἄθεος ἢ πολύθεος, ἁμαρτωλὸς δὲ, ὁ εὐσεβὴς μὲν, παράνομον δὲ καὶ διεφθαρμένον βίον αἱρούμενος, λοιμὸς δὲ, ὁ μὴ μόνον αὐτὸς ἁμαρτωλὸς, ἀλλὰ καὶ ἄλλους διαφθείρων καὶ τῆς νόσου ταύτης μεταδιδοὺς, μακαρίζει τὸν καὶ τοὺς τρεῖς ἀποφυγόντα, καὶ μήτε τοῖς ἀσεβέσι βουλῆς κατὰ τοῦ ὄντως Θεοῦ κοινωνήσαντα, μηδ᾽ ὅσον ἐν παρόδῳ — τοῦτο γὰρ οἶμαι τὴν πορείαν ἐνταῦθα σημαίνειν — μήτε τοῖς ἁμαρτωλοῖς τῆς ἐπὶ τοῦ κακοῦ στάσεως — εἰ καί πως συναρπαγείη — μήτε τοῖς λοιμοῖς τῆς ἐν τῷ τοιούτῳ πάθει μονιμότητος — τοῦτο γὰρ ἡ καθέδρα βούλεται.

Ἔστι δὲ καὶ ἄλλως, βουλὴν μὲν ἀσεβῶν, τὸ συνέδριον αὐτῶν ὑπολαμβάνειν, ὡς ὁ
Ἀκύλας καὶ ὁ Θεοδοτίων ἡρμήνευσαν· ὁδὸν δὲ ἁμαρτωλῶν, τὸν διάβολον· ὁ γὰρ μὴ
στὰς ἐν αὐτῷ πρὸς Κύριον ἥξει, τὸν εἰπόντα, *Ἐγώ εἰμι ἡ ὁδὸς*, δι᾽ οὗ βαδίζουσιν εἰς Jn 14.6
ἀρετὴν ἄνθρωποι· καθέδραν δὲ, τὴν διδασκαλίαν τῶν πονηρῶν.

Ἐπειδὴ δὲ οὐκ ἀπόχρη εἰς ἀρετῆς τελείωσιν ἡ τῆς κακίας φυγὴ — *Ἔκκλινον*
γὰρ, φησὶν, *ἀπὸ κακοῦ, καὶ ποίησον ἀγαθὸν*, καὶ ὁ Ἡσαΐας, | *Παύσασθε ἀπὸ τῶν* Ps 36.27
πονηριῶν ὑμῶν, μάθετε καλὸν ποιεῖν — μάλα εἰκότως ἐπήγαγεν· Isa 1.16-17

2 Ἀλλ᾽ ἢ ἐν τῷ νόμῳ Κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός.

1[7] *κήρας* MPCH: *κηρός* V. 1[21] *εἰ καί πως* PFBCV : *καὶ εἴ πως* M. 1[26] *ἄνθρωποι* MCBF : *οἱ ἄνθρωποι* PV.
M[in marg]: Ὁ μὲν Δαυὶδ καὶ ζῶντας μακαρίζει, ὁ δὲ Σολομῶν παραινεῖ, μὴ μακαρίζειν πρὸ τελευτῆς ἄνθρωπον διὰ τὸ σφαλερὸν τῆς ζωῆς. Ἔστιν οὖν εἰπεῖν ὅτι ἐπὶ τῶν ἀνθρώπων δισήμαντόν ἐστι τὸ τῆς μακαριότητος ὄνομα, ποτὲ μὲν δηλοῦν, τὸν ἐπαινετὸν καὶ ζηλωτὸν, ποτὲ δε, τὸν ἀκήρατον καὶ ἀνώλεθρον καὶ ἀπαθῆ. Λοιπὸν οὖν τὸ μὲν πρῶτον σημαινόμενον, τοῖς ζῶσιν ἁρμόζει, τὸ δεύτερον δὲ, τοῖς τελευτηκόσιν, οὗ κωλύει Σολομῶν, τοὺς μήπω θανόντας.

1 ## Psalm 1

The first psalm, being without superscription among the Hebrews, did not receive a superscription from the translators either. It is not only ethical, but also dogmatic, for not only does it urge attention to the divine oracles, but it also contains indictment and punishment for impious and otherwise sinful people.

1 Blessed is the man who has not made his path by the purpose of the impious, nor stood on the way of the sinful, nor sat on the seat of the plaguesome.

Blessed, in the most eminent sense, is God, as Paul says, *The blessed and sole ruler*. And he 1Tim 6.15
conceded this appellation to us too, as also with the name 'God', as in: *I said, you are gods*, and Ps 81.6
in many other such instances.

This word [μακάριος] then is the fruit of perfection in virtue; it also denotes what is indestructible, as 'free from all destruction' [α-κηρ], with the letter m [μ] being redundant.

The beatitude assuredly includes the woman, the part standing for the whole, for, *The man*, according to the Apostle, *is the head of the woman*. The parts of the body are attached Eph 5.23
to the head, and where the humanity is shared, there also the works and reward are shared.

David, following the nature of the matter, imposed a certain order on the expressions. For the purpose in the heart is the root of the actions of the body, just as the Lord says that the things that defile a person are within. Hence we first set our purpose, then we establish our Mk 7.15
resolve, and thereafter we persist in the things resolved.

Since the impious are those with no god or many gods, the sinful are those who have piety towards God but have chosen a lawless and corrupt way of life, and the plaguesome are those who are not only sinful but who also corrupt others and transmit this disease, he attributes blessedness to the man who has avoided all three and has neither shared with the impious their purpose against the true God, not even in passing – this I believe is what the 'path' means here – nor with the sinful their continued standing in evil – even if he may be snatched away somehow – nor with the plaguesome their permanence in this state – this is what the 'seat' denotes.

This can also be understood differently, taking the 'purpose' of the impious as their 'assembly', as Aquila and Theodotion rendered it, the 'way of the sinful' as the devil (whoever does not stand in him will come to the Lord who said, *I am the way*, through which people walk Jn 14.6
to virtue), and the 'seat' as the teaching of the wicked.

Since the avoidance of evil is not sufficient for perfection in virtue -*Turn away from evil and do good*, says the psalm, and Isaiah says, *Cease from your wickedness, learn to do good* - he Ps 36.27
continued very appropriately: Isa 1.16-17

2 But rather his will is in the law of the Lord, and on his law he will meditate day and night.

1: David calls even the living blessed, but Solomon [Solon] advises not to call any man blessed before death on account of the uncertainty of life. It can be said therefore that in relation to men the word 'blessedness' has a double meaning, indicating at times the one who is praiseworthy and enviable, and at times the one who is free from death and destruction and passion. The first meaning then is fitting for the living, the second for the deceased, from which meaning Solomon precludes those who have not yet died.

Μακάριος, φησὶν, ὃς οὐ μόνον οὐδενὶ τῶν προειρημένων ἐκοινώνησεν, ἀλλὰ καὶ τῷ νόμῳ Κυρίου τὸ οἰκεῖον θέλημα συνήρμοσε, ταῦτα θέλων ἅπερ ἐκεῖνος ὑπαγορεύει, καὶ τούτῳ διὰ παντὸς ἐμμελετῶν, καὶ τὸν ἑαυτοῦ βίον ἐντεῦθεν ῥυθμίζων. Οὕτω γὰρ καὶ ὁ Θεὸς διὰ Μωυσέως ἐνομοθέτει, λέγων, *Καὶ ἔσται τὰ ῥήματα τοῦ νόμου τούτου διὰ παντὸς ἐν τῷ στόματί σου, καὶ μελετήσεις ἐν αὐτοῖς, καθήμενος καὶ*
διανιστάμενος καὶ κοιταζόμενος, καὶ ἀπαρτίσεις κατὰ τῆς χειρός σου, καὶ ἔσται Dt 6.6-8
ἀσάλευτα πρὸ ὀφθαλμῶν σου. Jos 1.8

Εἶτα δείκνυσι τὸν ἐκεῖθεν φυόμενον καρπόν.

3 Καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ, καὶ τὸ φύλλον αὐτοῦ οὐκ ἀποῤῥυήσεται· καὶ πάντα ὅσα ἂν ποιῇ, κατευοδωθήσεται.

Ὁ γὰρ οὕτως ἔχων, οἷον παραπεφυτευμένος τοῖς τῶν θείων λογίων νάμασι καὶ διὰ τῆς διδασκαλίας αὐτῶν ἀρδόμενος, θάλλει καὶ προκόπτει δίκην δένδρου παραπεφυτευμένου τοῖς τῶν ὑδάτων ῥεύμασι, καρπὸν μὲν τὰς ἀρετὰς φέρων ἐν καιρῷ τῷ προσήκοντι, οὐκ ἀποβάλλων δὲ τὰ φύλλα, δηλαδὴ τὴν σκέπουσαν καὶ συντηροῦσαν αὐτὰς ταπεινοφροσύνην.

Ἢ καὶ καρπὸν μὲν ὑποληπτέον, τὸν ἀπὸ τῶν πόνων συλλεγόμενον πνευματικὸν πλοῦτον, φύλλα δὲ, τὴν ἐπιθάλπουσαν ἐλπίδα τῆς σωτηρίας, ἧς οὐδένα καιρὸν ἀφίστανται, τὴν αἴσθησιν τῶν ἀλγηδόνων ὑφαιρουμένης.

Εἰκότως δὲ τὰ θεῖα λόγια ὕδασιν ἀπείκασε, διὰ τὸ ποτίζειν καὶ πιαίνειν τὰς ψυχὰς, ὡς ἐκεῖνα τὰ φυόμενα. Οὕτω καὶ ὁ Χριστὸς τὴν οἰκείαν διδασκαλίαν ἐκάλεσεν· *Εἴ*
τις διψᾷ, λέγων, *ἐρχέσθω πρός με καὶ πινέτω,* καὶ, *Ὁ πιστεύων εἰς ἐμὲ, ὕδατος* Jn 7.37
ζῶντος ποταμοὶ ῥεύσουσιν ἐκ τῆς κοιλίας αὐτοῦ, καὶ, *Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ* Jn 7.38
ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα. Jn 4.14

Τῷ δὲ τοιούτῳ ἀνδρὶ καὶ ὁ Θεὸς συνεργεῖ πρὸς πάντα. *Παρὰ Κυρίου γὰρ,* φησὶ, *τὰ*
διαβήματα αὐτοῦ κατευθύνεται, καὶ τὴν ὁδὸν αὐτοῦ θελήσει σφόδρα. Καὶ ὁ Ἀπόσ- Ps 36.23
τολος δὲ λέγει πάλιν, *Τοῖς γὰρ ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς τὸ ἀγαθόν.* Τὸ
δὲ, *πάντα,* πρόσκειται μετὰ ἀκριβείας· ὁ γὰρ εἰς τοῦτο φθάσας, οὐδέποτέ τι κακὸν Ro 8.28
ποιῆσαι θελήσει· διὸ καὶ εὐοδοῦται ἐν πᾶσι παρὰ Θεοῦ.

Οὕτω διὰ τῶν ἀγαθῶν προτρέψας εἰς ἀρετὴν, καὶ διὰ τῶν ἐναντίων ἀλείφει τοὺς ἀθλητὰς ἐν τῷ εἰπεῖν·

4α Οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως.

Τουτέστιν, οὐχ ὡς ὁ προειρημένος ἀνὴρ θάλλουσι καὶ καρποφοροῦσι καὶ τῶν ἄλλων ἀπολαύουσιν ἀγαθῶν. Διὰ δὲ τοῦ διπλασιασμοῦ, τὴν ἀπαγόρευσιν ἐβεβαίωσεν· ἀλλὰ πῶς;

4β Ἀλλ' ἢ ὡσεὶ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς.

[2][3] τούτῳ PCHB : τοῦτο MV.
[2] Add. [MP in marg.]H: Τὸ τοῦ νόμου ὄνομα παρὰ τῇ θείᾳ Γραφῇ διάφορα δηλοῖ σημαινόμενα. Νόμος γὰρ, ὁ δοθεὶς ἐγγράφως διὰ Μωυσέως, προστάσσων ἃ δεῖ ποιεῖν, ἃ μὴ ποιεῖν. Νόμον δὲ πάλιν λέγει, καὶ τὴν κατὰ Μωυσῆν ἱστορίαν· φησὶν γὰρ ὁ Ἀπόστολος ὅτι, *Τὸν νόμον οὐκ ἀκούετε; Γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας* [Gal.4.21-22]. Νόμον δὲ αὖθις ὀνομάζει, καὶ

Blessed, he says, is the man who not only has not shared in any of the afore-mentioned, but who also has attuned his own will to the law of the Lord, willing those things that it enjoins, and meditating on it continually and regulating his own life thereby. God indeed legislated thus through Moses, saying, *And let the words of this law be continually in your mouth, and you will meditate on it sitting and standing up and lying down, and you will affix it* Dt 6.6-8
on your arm and it will be unwavering before your eyes. Jos 1.8

Then he shows the fruit that is engendered therefrom.

3 And he will be like the tree planted by passagings of waters that will give its fruit in its season and will not shed its leaves, and all, whatsoever he may do, will be brought to prosper.

The man who is thus, namely, planted beside the streams of the divine oracles and watered by their teaching, will flourish and prosper like a tree planted beside streams of water, bearing the virtues as fruit in due time and not casting his leaves, namely, the humility that shelters and preserves those virtues.

Alternatively, 'fruit' is to be understood as the spiritual wealth garnered from toil and travail, and 'leaves' as the comforting hope of salvation, which, removing the sense of sufferings, are at no time cast away.

Fittingly he represented the divine oracles by waters, on account of their giving drink and nourishment to the souls as waters do to plants. Christ, moreover, spoke of his own teaching
in the same way, saying, *If anyone thirsts let them come to me and drink*, and *Whoever believes* Jn 7.37
in me, rivers of living water will flow from their belly, and *Whoever drinks the water I shall give* Jn 7.38
them, will never thirst. Jn 4.14

And God works together with such a man in all things, for it is written, *His steps are guided by the Lord, and he will delight greatly in his way*. And again the Apostle says, *All things* Ps 36.23
work together for good for those who love God. The term, 'all things', is used with precision, for Ro 8.28
the person who has attained to this will never wish to do anything evil, and for this reason he is made to fare well in all things by God.

Having urged onwards in this way towards virtue, he also anoints the athletes through the opposites by saying:

4α Not so the impious, not so.

That is, unlike the aforementioned man, they will not flourish and bear fruit and enjoy the other blessings. Through the reduplication he confirmed the prohibition. But how will they be?

4β But rather like dust that the wind casts away from the face of the earth.

Just as the wind driving down easily carries away and scatters the dust, so also the demons blowing against them drive away the impious.

[2]: The word 'law' has various meanings in divine Scripture, for law is that given through Moses ordaining what one is and is not to do. And again it calls law the history according to Moses, for the Apostle says, *Do you not hear the law? For it is written that Abraham had two sons, one by a slave and one by a free woman* [Gal 4.21-22]. And once again it calls law the book of Psalms, as in, *So as to fulfil the word that is written in their law, 'They hated me without a cause'*. It also calls the prophetic books 'law', as the Apostle says that, *In the law it is written, 'By men of strange tongues and by the lips of foreigners will I speak to this people'* [1 Cor 14.21 (Isa 28.11)], and this is a prophetical utterance.

Ὥσπερ ὁ ἄνεμος προσπεσὼν ῥᾷον μεταφέρει τὸν χοῦν καὶ διασκεδάννυσιν, οὕτω καὶ τοὺς ἀσεβεῖς οἱ ἀντιπνέοντες δαίμονες.

Πρόσωπον δὲ τῆς γῆς, τὸ φαινόμενον αὐτῆς νοητέον· τὸ αὐτὸ δὲ καὶ νῶτα, διὰ τὸ βαστάζειν τὰ ἐπ' αὐτῆς σώματα, καθάπερ καὶ κόλπος, τὸ ταύτης βάθος.

Ἀσεβεῖς δὲ ἐνταῦθα, πάντας ὀνομάζει τοὺς ἄνω ῥηθέντας, κοινωσάμενος τὸ πρόσρημα. Νοοῖντο δ' ἂν ἀσεβεῖς, καὶ Ἰουδαῖοι, μὴ σεβόμενοι τὸν Υἱὸν, οἳ διεσκορπίσθησαν, τοῦ κηρύγματος τῶν ἱερῶν ἀποστόλων πνεύσαντος.

5α Διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει. |

Ὅρα τοῦ θείου Πνεύματος τὴν ἀκρίβειαν· οὐκ εἶπεν ἁπλῶς, *οὐκ ἀναστήσονται*, ἀλλὰ καὶ τὸ, *ἐν κρίσει*, προσέθηκεν. Ἀναστήσονται μὲν γὰρ καὶ οὗτοι, ἀλλὰ οὐχ ἵνα κριθῶσι· πῶς γὰρ, οἵγε αὐτοκατάκριτοι; *Ὁ γὰρ μὴ πιστεύων εἰς ἐμὲ*, φησὶν, *ἤδη κέκριται*· ἀλλ' ἵνα τιμωρηθῶσι. Jn 3.18

Παρατηρητέον δὲ, ὅτι μηδὲν τοῦ Μωυσέως περὶ ἀναστάσεως εἰπόντος, πρῶτος ὁ Δαυὶδ ἐδίδαξε περὶ ταύτης.

5β Οὐδὲ ἁμαρτωλοὶ ἐν βουλῇ δικαίων.

Ἁμαρτωλοὺς, τό γε νῦν ἔχον, κοινῶς καλεῖ τοὺς μὴ ἀσεβεῖς μὲν, ἄλλως δὲ διεφθαρμένους καὶ φαύλους, οἵτινες κριθήσονται μόνοι καὶ πόῤῥω τῶν δικαίων ἀποπεμφθήσονται. Βουλὴν γὰρ ὁ Ἀκύλας καὶ ὁ Θεοδοτίων, κἀνταῦθα δὲ τὴν συναγωγὴν τῶν δικαίων ἡρμήνευσαν.

Δικαίους δὲ καλεῖν ἔθος τῇ θείᾳ Γραφῇ, οὐ μόνον τοὺς τὴν εἰδικὴν ἀρετὴν τῆς δικαιοσύνης ἀσκήσαντας, ἀλλὰ καὶ καθόλου πάντας τοὺς ἁγίους, ὡς δεδικαιωμένους ὑπὸ Θεοῦ.

6α Ὅτι γινώσκει Κύριος ὁδὸν δικαίων.

Δείκνυσιν, ὡς οὐδεὶς λανθάνει Θεόν· καὶ γὰρ τὰς μὲν ὁδοὺς τῶν δικαίων οἶδε·
Γινώσκει γὰρ, φησὶ, *Κύριος τὰς ὁδοὺς τῶν ἀμώμων*, καὶ πάλιν, *Ἔγνω Κύριος* Ps 36.18
τοὺς ὄντας αὐτοῦ, ἐπεὶ καὶ αὐτὸς εἶπεν, *Ἐγώ εἰμι ἡ ὁδός*, καὶ οἶδε τοὺς δι' αὐτοῦ 2Tim 2.19
βαδίζοντας, ἤτοι τῶν αὐτοῦ προσταγμάτων. Τὰ κακὰ δὲ, ὡς ἀνάξια τῆς ἐκείνου Jn 14.6
γνώσεως, ἀγνοεῖν προσποιεῖται· οὗ χάριν καὶ ἡμαρτηκότος Ἀδὰμ, πυνθάνεται, ποῦ Gen 3.9
ἐστι· τοῦτο δὲ καὶ ἐπὶ Κάϊν, καὶ ἐπὶ πολλῶν πεποίηκεν ἄλλων. Gen 4.9

6β Καὶ ὁδὸς ἀσεβῶν ἀπολεῖται.

Τῶν μὲν γὰρ δικαίων αἱ ἀρεταὶ μένουσιν, ὡς πλοῦτος αὐτῶν καὶ στέφανος· τῶν δὲ φαύλων αἱ πράξεις καὶ ἡ πονηρία, ἅπερ ὁδὸν ὠνόμασε νῦν, ἀφανίζονται καὶ ἀνενέργητοι γίνονται.

τὴν βίβλον τῶν Ψαλμῶν, ὡς τὸ, *Ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι ἐμίσησάν με δωρεάν* [Jn 15.25]. Νόμον ἔτι καλεῖ, καὶ τὰ προφητικὰ, ὡς ὁ Ἀπόστολος φησὶν ὅτι, *Ἐν τῷ νόμῳ γέγραπται, ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ* [1Cor 14.21 (Isa 28.11)]· προφητικὸν γὰρ τουτὶ τὸ ῥητόν.

The 'face of the earth' is to be understood as its visible surface; the same holds for the 'back' of the earth, as supporting the bodies that are on it, just as the 'bosom' of the earth is its depths.

He calls 'the impious' here all the above-mentioned, using the designation as a general term. The impious may also be understood as the Jews, as not evincing reverence towards the Son, who were scattered abroad when the preaching of the holy Apostles blew.

5α For this the impious will not arise in judgement.

Observe the precision of the divine Spirit. He did not say simply, 'they will not arise', but added, 'in judgement'. For they, too, will arise, but not to be judged. How could they after all,
being self-condemned? For it is written: *He who does not believe in me has already been judged.* Jn 3.18
Rather they will arise to be punished.

Note that with Moses having said nothing about resurrection, it was David who first taught about this.

5β Nor the sinful in the purpose of the just.

In this case, he calls 'the sinful' all those who are not impious, but who are otherwise corrupt and good-for-nothing, who will be judged on their own and dispatched far from the just. Here, too, Aquila and Theodotion translated 'purpose' as the 'assembly' of the just.

It is habitual in divine Scripture to call 'the just' not only those who have exercised the specific virtue of justice, but in general all the saints as justified by God.

6α For the Lord knows the way of the just.

This shows that no one escapes God. And indeed he is cognizant of the ways of the just,
as is written, *The Lord knows the ways of the blameless*, and again, *The Lord knows those who* Ps 36.18
are his, since he said himself, *I am the way*, and he knows those who walk through him, that 2Tim 2.19
is, through his decrees. Evil things he pretends not to know, as being unworthy of his knowl- Jn 14.6
edge, on which account after Adam had sinned, he inquires where he is. He did the same in Gen 3.9
the case of Cain and of many others also. Gen 4.9

6β And the way of the impious will perish.

The virtues of the just remain as their wealth and crown, while the actions and wickedness of the good-for-nothing, which he here calls their 'way', will disappear and become inoperative.

Τούτῳ δὲ καὶ τὸ ἀποστολικὸν ἔοικε ῥητὸν, *Εἴτινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται.* 1Cor 3.15

2 β´

Ὁ δεύτερος ψαλμὸς ἀνεπίγραφος καὶ οὗτος παρ᾽ Ἑβραίοις. Προαγορεύει δὲ τὴν κατὰ τοῦ Σωτῆρος τῶν ἀνελόντων ἐπιβουλὴν, εἶτα καὶ κλῆσιν ἐθνῶν καὶ Ἰουδαίων ἀπώλειαν.

1-2α *Ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτό.*

Τοῖς προφητικοῖς ὀφθαλμοῖς ὁρῶν αὐτῶν τὴν λύτταν ὁ Δαυὶδ, σχετλιαστικῶς καὶ θρηνητικῶς προάγει τὸν λόγον· ὅτι, φεῦ, διατί τοσοῦτον μανέντες ἐθορύβησαν, καὶ πάντα ἐκύκησαν, καὶ ἠλαζονεύσαντο; Ταῦτα γὰρ σημαίνειν τὸ, ἐφρύαξαν, οἱ τὸ Ἑβραϊκὸν ἐξελληνίσαντες λέγουσιν.

Ἔθνη μὲν οὖν, οἱ ἀμφὶ τὸν Πιλᾶτον Ῥωμαῖοι στρατιῶται· λαοὶ δὲ, οἱ ἀμφὶ τὸν Ἄνναν καὶ Καϊάφαν Ἰουδαῖοι· βασιλεῖς δὲ, Ἡρῴδης· ἄρχοντες δὲ, Πιλᾶτος. Οὕτω γὰρ καὶ ἐν τῇ βίβλῳ τῶν Πράξεων ἱστόρηται. Ac 4.25-7

Βασιλεῖς δὲ καὶ ἄρχοντας, πληθυντικῶς εἴρηκε, κατὰ τὴν τῆς Ἑβραΐδος διαλέκτου συνήθειαν, πληθυντικοῖς ἀντὶ ἑνικῶν πολλάκις χρωμένης. Ἢ καὶ κατὰ βαθυτέραν ἐπιβολήν· μετὰ μὲν γὰρ τοῦ βασιλέως Ἡρῴδου, ὡπλίζετο καὶ ὁ βασιλεὺς τῆς ἁμαρτίας διάβολος· μετὰ δὲ τοῦ ἄρχοντος Πιλάτου, καὶ αἱ ἀρχαὶ καὶ ἐξουσίαι τῶν δαιμόνων, πρὸς ἃς ἡμῖν ἡ πάλη, κατὰ τὸν θεῖον Ἀπόστολον. Ἐκ δύο γὰρ φύσεων Eph 6.12
ὄντος τοῦ Χριστοῦ, ἀοράτου καὶ ὁρατῆς, διπλοῦς ἦν καὶ ὁ πόλεμος, ἐξ ἀοράτων πολεμίων καὶ ὁρατῶν.

Κενὰ δὲ ἐμελέτησαν, ἀντὶ τοῦ, μάτην ἐσπούδασαν, ὁμονοήσαντες ἐκ μέσου τοῦτον ποιήσασθαι. Ἀνέστη γὰρ, καὶ ζῇ εἰς αἰῶνας. Καὶ πρὸς μόνους δὲ Ἰουδαίους ὁ λόγος, Ro 14.9
ὅτι μάτην ἐμελέτησαν τὴν Γραφὴν, μὴ συνιέντες ὅσα | περὶ αὐτοῦ κατήγγειλε.

2β *Κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.*

Ἐφρύαξαν, καὶ παρέστησαν, καὶ συνήχθησαν κατὰ τοῦ Πατρὸς οὐχ ἧττον, καὶ κατὰ τοῦ Υἱοῦ, ὃν αὐτὸς ἔχρισεν εἰς βασιλέα πάντων ἐθνῶν, δοὺς αὐτῷ ταῦτα κληρονομίαν. Ὁ γὰρ κατὰ τοῦ Υἱοῦ πόλεμος καὶ πρὸς τὸν Πατέρα διαβαίνει. Κύριον μὲν οὖν ὑποληπτέον, τὸν Πατέρα· Χριστὸν δὲ, τὸν Υἱόν· *αὐτοῦ* δὲ κατὰ τὴν ῥηθεῖσαν ἐξήγησιν. Αὐτὸς γὰρ τοῦτον κατέστησε βασιλέα ἐπ᾽ αὐτοὺς, κατὰ τὸν τῆς οἰκονομίας λόγον.

Εἰ δὲ καὶ κατὰ τοῦ Χριστοῦ αὐτῶν εἴποιμεν, ὡς πολλὰ τῶν ἀντιγράφων ἔχει, τὸ, αὐτῶν, ἐκτενοῦμεν κατὰ πάντων, καὶ Ἰουδαίων καὶ ἐθνῶν καὶ δαιμόνων. Τούτῳ γὰρ *Πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.* Php 2.10

1-2α[19] κατήγγειλε MV : κατήγγελλε PHA.

Similar to this is the Apostle's saying: *If someone's work is burned up, he will suffer loss.* 1Cor 3.15

2 ## Psalm 2

The second psalm too is without superscription among the Hebrews. It foretells the scheming against the Saviour by those who slew him, then both the calling of the nations and the destruction of the Jews.

1-2α Why have nations fretted and peoples meditated futilities? The kings of the earth have stood side by side and the rulers have gathered together.

David, seeing their fury with his prophetic eyes, starts out his lay indignantly and mournfully. For, alas, why have they been thrown into such a frenzied uproar, and have stirred everything into confusion, and become so full of themselves? Such is the meaning of 'fretted' according to those who translated the Hebrew into Greek.

The nations are the Roman soldiers around Pilate, and the peoples are the Jews around Annas and Caiaphas, the kings, Herod, and the rulers, Pilate, for thus it is told in the book of Acts. Ac 4.25-7

He said 'kings' and 'rulers' in the plural, in line with the custom of the Hebrew dialect, which often uses plurals for singulars, or else denoting a profounder perfidy, for along with King Herod, the king of sin, the devil, was arming himself, and along with the ruler Pilate, the rulers and authorities of the demons, against whom we have our struggle, as the divine Eph 6.12
Apostle says. For Christ being from two natures, invisible and visible, the combat was also twofold, from invisible and visible adversaries.

They meditated futilities, in the sense that they busied themselves in vain, conspiring to get rid of him, for he arose and lives forever. The words are also directed against the Jews Ro 14.9
alone, because they studied Scripture in vain, not understanding all that it proclaimed about him.

2β Against the Lord and against his Christ.

They fretted and stood side by side and gathered together against the Father no less than against the Son, whom the Father anointed as king of all nations, having given them to him as an inheritance. The war against the Son transfers to the Father as well. The Lord is to be understood as the Father, Christ as the Son, and 'his' according to the explanation already given, since he set him as king over them, in accordance with the logic of divine economy.

If we were to read 'against *their* Christ', as is found in many copies, we shall extend the 'their' to include everyone, Jews, nations and demons, since to him *Every knee shall bow, in heaven and on earth and beneath the earth.* Php 2.10

2γ Διάψαλμα.

Περὶ τούτου σαφῶς ἐν τῷ προοιμίῳ διελάβομεν. § 61

3 Διαῤῥήξωμεν τοὺς δεσμοὺς αὐτῶν, καὶ ἀποῤῥίψωμεν ἀφ᾽ ἡμῶν τὸν ζυγὸν αὐτῶν.

Ταῦτα, ἢ ὡς ἀπὸ τοῦ ἁγίου Πνεύματος, ἐγκελευομένου τοῖς ἐσομένοις πιστοῖς ἀποστῆναι καὶ τῶν εἰδωλολατρούντων Ῥωμαίων καὶ τῶν ἀσυνέτων Ἰουδαίων· κἀκείνων μὲν, τοὺς περικειμένους διαῤῥῆξαι τῆς δουλείας δεσμοὺς, τούτων δὲ, ἀποῤ-ῥῖψαι τὸν ἐπικείμενον τοῦ νόμου ζυγὸν, ὡς βαρὺν καὶ ἀποκτείνοντα, ἑλέσθαι δὲ τὸν 2Cor 3.6
τοῦ Χριστοῦ, ὡς ἐλαφρὸν καὶ ζωογονοῦντα. Mt 11.30

Ἢ ὡς ἀπὸ τῶν φονευτῶν τοῦ Σωτῆρος, μονονουχὶ ταῦτα εἰρηκότων, καὶ δι᾽ ὧν ἔπραττον, καὶ δι᾽ ὧν ἔλεγον, καὶ ἀφηνιασάντων, καὶ τῶν δεσμῶν τῆς δουλείας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, καὶ τοῦ ζυγοῦ τῆς ὑποταγῆς, οἷς ἐνείχοντο κατὰ τὴν ἀκολουθίαν τῆς φύσεως.

4 Ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτοὺς, καὶ ὁ Κύριος ἐκμυκτηριεῖ αὐτούς.

Αὐτοὶ οἱ παρὰ τούτων βλασφημούμενοι, ὅ τε κατοικῶν ἐν οὐρανοῖς Πατὴρ, καὶ ὁ Υἱὸς, ὁ Κύριος πάντων, κατὰ τὸν λόγον τῆς θεότητος, λίαν γελάσονται, καὶ ἐκμυκτηριοῦσιν αὐτοὺς — ἐπίτασιν γὰρ ἐμφαίνει ἡ πρόθεσις — καὶ διελέγξουσιν ἀνοήτους, ὡς ἀνηνύτοις ἐπιχειρήσαντας· ὅτι τε θανατῶσαι τὴν ζωὴν προσεδόκησαν, καὶ ὅτι Ῥωμαῖοι μὲν, ἀντὶ Θεοῦ, δαίμονας εἵλοντο, Ἰουδαῖοι δὲ, ἀντὶ τῆς ἀληθείας, σκιάν.

5α Τότε λαλήσει πρὸς αὐτοὺς ἐν ὀργῇ αὐτοῦ.

Ὅτε δηλαδὴ φανερῶς ἤλεγχε τοὺς Ἰουδαίους καὶ τὰ καταληψόμενα τούτους κακὰ προεφήτευε, λέγων ἄλλα τε πολλὰ, καὶ ὅτι, *Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-* Mt 23.13
σαῖοι ὑποκριταὶ, ὅτι ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ τὰ ἑξῆς. Mt 21.43

5β Καὶ ἐν τῷ θυμῷ αὐτοῦ ταράξει αὐτούς.

Θυμούμενος γὰρ ἐπὶ ταῖς πονηρίαις αὐτῶν, καὶ διὰ τοῦτο προλέγων συμφορὰς μελλούσας, τάραχον καὶ ὑποψίαν τούτοις ἐνετίθει· πολλοὶ γὰρ ὑπελάμβανον αὐτὸν προφήτην. Jn 7.40

Οἱ δέ φασι τάραχον, τὸν ἐπιγενόμενον ὕστερον θόρυβον ἐκ τῆς παρὰ τῶν Ῥωμαίων πολιορκίας.

Νοοῖντο δ᾽ ἂν ταυτὶ τὰ ῥητὰ καὶ περὶ τῆς μελλούσης κρίσεως, ὅτε καταδικάζων αὐτοὺς, ὑποβαλεῖ τιμωρίαις.

4 Add. [MP in marg.]CBFV : Ἀπερίγραπτον μὲν τὸ θεῖον, ὡς ἀόριστον· οἰκητήριον δὲ αὐτοῦ, τὸν οὐρανὸν λέγομεν, ὡς οἰκειότερον αὐτῷ τόπον· οὗτος μὲν γὰρ ἐλεύθερός ἐστι κακίας, ἡ δὲ γῆ πέπλησται ταύτης, ὅτι ἐπὶ ταύτης ἐστὶν ὁ τῆς κακίας δημιουργὸς διάβολος. : om. H.

2γ Inter-psalm.

We dealt with this clearly in the preamble. § 61

3 Let us break their bonds asunder and let us cast away their yoke from us.

These words are either as from the holy Spirit, commanding the future faithful to break away both from the idolatrous Romans and the witless Jews - in regard to the former to break asunder the bonds of slavery encompassing them, and in regard to the latter to cast away the yoke of the law oppressing them, as heavy and mortifying, and to choose the yoke of Christ, 2Cor 3.6
as light and life-giving. Mt 11.30

Or else they are as from the Saviour's slayers, having spoken them as it were both through what they did and through what they said, and rebelling against both the bonds of servitude to the Father and to the Son and against the yoke of subjugation in which they were held according to the order of nature.

4 He who dwells in the heavens will richly deride them, and the Lord will richly mock them.

They who are blasphemed by them, both the Father who dwells in heaven and the Son, the Lord of all in respect of his divinity, will laugh exceedingly and will mock them – the prefix ἐκ to the Greek verbs is a mark of intensification – and will prove them to be fools, having attempted things unachievable, because they presumed to put life to death, and because the Romans chose demons in place of God, and the Jews a shadow in place of the truth.

5α Then he will speak to them in his anger.

When, that is, he openly rebuked the Jews and prophesied the evils that would overtake them, saying amongst many other things, *Woe to you, scribes and Pharisees, hypocrites, for the* Mt 23.13
kingdom of God will be taken from you, and so on. Mt 21.43

5β And in his rage he will trouble them.

Enraged at their acts of wickedness, and on this account foretelling futures calamities, he filled them with agitation and apprehension, for many understood him to be a prophet. Jn 7.40

Some say that the agitation was the turmoil that ensued later as a result of the siege by the Romans.

These words may also be understood to be about the last judgement when, condemning them, he will subject them to punishments.

4: The divine is uncircumscribable as unbounded; we call heaven his dwelling place as a place more akin to him, for it is free of evil while the earth is full thereof, because on earth is the devil, the creator of evil.

Ὀργὴ δὲ καὶ θυμὸς ποτὲ μὲν ταὐτὸ σημαίνουσι, ποτὲ δὲ καὶ διαφέρουσιν· ὡς εἶναι θυμὸν μὲν τὴν κίνησιν τῆς ὀργῆς, παρὰ τὸ θύειν καὶ ὁρμᾶν· ὀργὴν δὲ, παρὰ τὸ ὀργᾶν καὶ σφύζειν, τὴν σφοδρὰν καὶ ὀξεῖαν ζέσιν εἰς ἄμυναν.

6α Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ᾽ αὐτοῦ.

Τοῦ λοιποῦ, προσώπῳ τοῦ Χριστοῦ ποιεῖται τὸν λόγον. Τοιοῦτον γὰρ ἡ προφητεία, ποτὲ μὲν ὑπὲρ τούτου, ποτὲ δὲ ὑπὲρ ἐκείνου λέγειν, καὶ μεταπηδᾶν, ὡς εἶναι δῆλον ὅτι καθάπερ ὄργανον, ἅπερ ἐνηχοῦντο παρὰ τοῦ Πνεύματος ἀπεφθέγγοντο. Προαναφωνεῖ δὲ τὴν βασιλείαν ἣν ἔλαβε παρὰ τοῦ Πατρὸς ὡς ἄνθρωπος, *Ἐδόθη μοι* γὰρ, φησὶ, *πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*. Mt 28.18

6β-7α Ἐπὶ Σιὼν ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα Κυρίου. |

Ἀπὸ τοῦ ὄρους τοῦ καλουμένου Σιὼν, τὴν ὅλην Ἰουδαίαν ἐδήλωσεν. Ὁ δὲ νοῦς τοῦ ῥητοῦ τοιοῦτός ἐστιν, ὅτι κατέστην βασιλεὺς, διδάσκων τὰς εὐαγγελικὰς ἐντολὰς, κατὰ τὸ ὄρος Σιὼν, ἤτοι ἐν Ἰερουσαλήμ.

Πρόσταγμα γὰρ Κυρίου, τὰς ἐντολὰς ταύτας ἐκάλεσε, δεικνὺς ἓν θέλημα ἑαυτοῦ τε καὶ τοῦ Πατρός. *Ἀπ᾽ ἐμαυτοῦ* γὰρ, φησὶ, *λαλῶ οὐδὲν, ἀλλ᾽ ὅσα ἂν ἀκούσω παρὰ τοῦ Πατρός*. Jn 14.10

7β Κύριος εἶπε πρός με, Υἱός μου εἶ σύ.

Τοῦτο, διὰ τὴν προαιώνιον γέννησιν.

7γ Ἐγὼ σήμερον γεγέννηκά σε.

Τοῦτο, διὰ τὴν ἔνσαρκον οἰκονομίαν. Καὶ τὸ μὲν, *σήμερον*, ἀντὶ τοῦ, χρονικῶς ἐν τοῖς παροῦσι καιροῖς· τὸ δὲ, *γεγέννηκα*, ἀντὶ τοῦ, ἔκτισα· Πατὴρ γὰρ ὁ Θεὸς λέγεται καὶ τῶν κτιστῶν, ὡς πλάστης καὶ ποιητής.

8α Αἴτησαι παρ᾽ ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου.

Ἐπειδὴ κατὰ σάρκα συγγενὴς ὢν τῶν Ἑβραίων ἦλθεν εἰς τὰ ἴδια διδάσκων, οἱ Jn 1.11
δὲ αὐτὸν ἀπεβάλοντο, εἰκότως οἰκειοῦται τὰ ἔθνη, προτραπεὶς παρὰ τοῦ Πατρὸς αἰτῆσαι καὶ λαβεῖν εἰς κλῆρον ταῦτα· καὶ γὰρ καὶ κατὰ τὸ ἀνθρώπινον Υἱὸς Θεοῦ γεγονὼς, ἐπωφείλετο κλῆρον.

8β Καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.

Καὶ τὴν ἐξουσίαν τῆς κληρονομίας σου, διήκουσαν μέχρι τῶν περάτων τῆς γῆς.

Anger and rage sometimes mean the same and sometimes they differ, with rage (θυμός) being the outward movement of anger (ὀργή), deriving from the verbs 'to storm' (θύειν) and 'to rush' (ὁρμᾶν), and anger deriving from the verbs 'to swell with passion' (ὀργᾶν) and 'to throb violently' (σφύζειν), indicating an intense and acute seething for vengeance.

6α But I have been established as king by him.

From here the words are spoken in the person of Christ, for such is the nature of prophecy, to speak now about this and now about that, and to jump from one thing to another, making it clear that like a musical instrument they were uttering that with which they were made resonant by the Spirit. And he is proclaiming prophetically the kingship that he received from the Father as man, for it is written, *All power in heaven and on earth has been given to me.* Mt 28.18

6β-7α On Zion his holy mountain, proclaiming the Lord's decree.

By the mountain called Zion he signified the whole of Judea. The sense of the phrase is that I was made king, teaching the Gospel commandments by Mount Zion, namely, in Jerusalem.

He called 'the Lord's decree' those commandments, manifesting that both he and the Father were of one will: *I do not say anything of my own, but whatsoever I hear from the Father.* Jn 14.10

7β The Lord said to me, 'You are my Son'.

This is said of the pre-eternal generation.

7γ Today I have begotten you.

This is said of the incarnate economy. The word 'today' is used in the sense of 'in time', 'in the present times', while the verb 'begotten' is used in the sense of 'created'. God is said to be Father of created things as their fashioner and maker.

8α Ask from me and I shall give you nations as your inheritance.

Since being kindred with the Hebrews according to the flesh *he came to his own* as teacher but they rejected him, he fittingly makes the nations his own, having been urged by the Father to ask and receive them as an inheritance. And indeed having become Son of God according to his humanity, he was due an inheritance. Jn 1.11

8β And the ends of the earth as your possession.

And authority over your inheritance, stretching to the ends of the earth.

Εἰς πᾶσαν γὰρ τὴν γῆν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης, ὁ τοῦ Εὐαγγελίου λόγος *ἐξῆλθεν.* Ὑποτίθεται δὲ ὁ Πατὴρ αἰτῆσαι, ὡς εὐδοκῶν καὶ θέλων τὴν τῶν ἀνθρώπων ἀνάπλασιν. Αἰτεῖται δὲ ταύτην ὁ Υἱὸς, ὡς ὑπὲρ ἡμῶν ἐνανθρωπήσας, καὶ *μεσίτης* γενόμενος *Θεοῦ καὶ ἀνθρώπων.* Ro 10.18 Ps 18.4 1Tim 2.5

Αἰσχυνέσθωσαν οὖν Ἰουδαῖοι, προσαρμόζειν οὐκ ἔχοντές τινι ταυτὶ τὰ ῥητά. Τίς γὰρ ἕτερος τοσαύτην ἐκτήσατο κατάσχεσιν;

9α Ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ.

Τοῦτο ἀπὸ τοῦ προφήτου λέγεται. Μὴ δεξαμένους γὰρ, φησὶ, τοὺς λόγους τοὺς σοὺς, παιδεύσεις αὐτοὺς ἐν μάστιγι στεῤῥᾷ· σημαίνει δὲ τὴν τῶν Ῥωμαίων ἀρχήν. Ἀρνησαμένοις γὰρ τὴν βασιλείαν αὐτοῦ, καὶ *Καίσαρα* ἔχειν ὁμολογήσασι, τὴν Καίσαρος ἐπέστησεν ἐξουσίαν, ὑφ᾽ ἧς διεφθάρησαν. Jn 19.15

Σιδηρᾶν δὲ αὐτὴν ἐκάλεσε, διὰ τὸ ἰσχυρόν· ἐπεὶ καὶ Δανιὴλ σιδηρᾶν ταύτην εἶδεν ἐν ταῖς ὁράσεσιν. Da 2.33-45

9β Ὡς σκεύη κεραμέως συντρίψεις αὐτούς.

Τοῦτο, διὰ τὴν εὐχερῆ τούτων πανωλεθρίαν. Ἄλλοι δέ φασι, τὴν τῶν ἐξ ἐθνῶν αἰνίττεσθαι σωτηρίαν, ὅτι ποιμανεῖς αὐτοὺς ἐν τῇ σῇ πανσθενεῖ δυνάμει· καὶ καθάπερ ὁ κεραμεὺς, ἐπειδ᾽ ἂν ἴδῃ τὰ πεπλασμένα σκεύη ἀδόκιμα, συντρίβει ταῦτα πρὸ τοῦ προσομιλῆσαι πυρὶ, καὶ ἀναπλάττει, οὕτω καὶ σὺ τούτων τὰ φρονήματα συντρίψεις τῷ Εὐαγγελίῳ, καὶ ἀναπλάσεις τῷ *λουτρῷ τῆς παλιγγενεσίας,* καὶ στερεοὺς ἀπεργάσῃ τῷ θείῳ πυρὶ τοῦ Πνεύματος. Tit 3.5

10 Καὶ νῦν, βασιλεῖς, σύνετε· παιδεύθητε, πάντες οἱ κρίνοντες τὴν γῆν.

Τὸ, *νῦν,* ἀντὶ τοῦ, διὰ τοῦτο, ὦ βασιλεῖς Ῥωμαίων καὶ τῶν ἄλλων ἐθνῶν, καὶ ὦ κατὰ πᾶσαν τὴν γῆν κριταὶ, ἢ οἱ κρίνοντες τοὺς γηΐνους ἀνθρώπους, μαθόντες οἷαι συμφοραὶ κατέλαβον τοὺς ἀθετήσαντας αὐτὸν, καὶ γνόντες ὅτι ὑμᾶς εἰς κλῆρον ἐξελέξατο, συνετοὶ γένεσθε, τὴν πρὶν ἄνοιαν ἀποῤῥίψαντες, καὶ παιδεύθητε ἀπό τε τούτων καὶ ἀπὸ τῶν θείων Γραφῶν.

Διὰ τῶν ἀρχόντων δὲ, περιέλαβε καὶ τοὺς ὑπηκόους. |

11α Δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ.

Συνέντες, φησὶν, ὅτι καὶ Θεός ἐστι, καὶ ἐκδικητὴς, καὶ φοβερὸς, καὶ ὅτι κτῆμα αὐτοῦ καὶ λάχος ἤδη ἐχρηματίσατε, καὶ ῥυθμισθέντες ἱκανῶς τὰ ἤθη, ὡς Δεσπότῃ δουλεύσατε αὐτῷ ἐν φόβῳ· οὗ γὰρ φόβος, ἐντολῶν τήρησις. PG36.344A

11β Καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.

11α[2] καὶ Θεός PHBV : ὁ Θεός M.

The words of the Gospel indeed *went out into all the earth and to the ends of the inhabited* Ro 10.18
world. The Father proposes the request, approving and desiring the refashioning of mankind. Ps 18.4
And the Son makes the request, having become man for our sake and mediator between God
and humanity. 1Tim 2.5

Let Jews then be confounded, having nothing to which to apply these words. Who else after all has acquired such a possession?

9α You will shepherd them with an iron rod.

This is spoken by the prophet; for since, he says, they failed to accept your words, you will chastise them with an unbending scourge, thereby signifying the Roman rule. For since they refused his own kingship and confessed to Caesar as their king, he brought upon them the
rule of Caesar, by which they were destroyed. Jn 19.15

He described the rod as 'iron' on account of its strength and because Daniel had seen
Roman rule as iron in his visions. Da 2.33-45

9β Like a potter's vessels you will crush them.

This is about the ease of their destruction. Others say that it alludes to the salvation of those from among the nations, namely, you will shepherd them in your almighty power, and just as the potter, when he sees his ready fashioned vessels are defective, crushes them before placing them in the firing oven and remoulds them, so you will crush their way of thinking
with the Gospel and will refashion them through the bath of regeneration and will make Tit 3.5
them firm through the divine fire of the Spirit.

10 And now, O kings, acquire understanding; be corrected, all you who judge the earth.

The word 'now' is used in the sense of 'for this reason', O you kings of the Romans and of the other nations, and, O you judges throughout the earth, or you who judge earthly people, now that you have learned what calamities have befallen those who rejected him, and know that he has chosen you as an inheritance, become wise, casting off your prior foolishness, and be corrected by these things and by the divine Scriptures.

By mention of the rulers he included the ruled.

11α Serve the Lord in fear.

Having come to realize that he is both God and avenger and fearful, and that you are now his possession and allotted portion, and having fittingly changed your ways, serve him as
Master in fear, for where there is fear, there is keeping of commandments. PG36.344A

11β And rejoice in him with trembling.

Καὶ δουλεύοντες, χαίρετε ἐν αὐτῷ, ὡς κηδεμόνι καὶ Σωτῆρι. *Χαίρετε γάρ, φησίν, ἐν Κυρίῳ πάντοτε, χαίρετε·* πλὴν ἡ χαρὰ τρόμῳ σύμμικτος ἔστω, καὶ μὴ ἄνετος. Php 4.4 Ἀγάλλεσθε μὲν γὰρ διὰ τὴν ἐλπίδα· τρέμετε δὲ διὰ τὴν ἁμαρτίαν. Ἀκριβὴς γάρ ἐστιν ἐξεταστὴς καὶ ἀλάθητος.

12α Δράξασθε παιδείας.

Τοῦτο, ἐπίτασίς ἐστι τοῦ, παιδεύθητε, τουτέστι, μὴ ἐπιπόλαιον, ἀλλὰ τέλεον, ἐκ μεταφορᾶς τῶν ἐν τῇ δρακὶ βεβαίως τι κατεχόντων.

12β Μήποτε ὀργισθῇ Κύριος, καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας.

Ὁδὸν δικαίαν ὠνόμασε, τὴν διατριβὴν καὶ τάξιν τῶν δικαίων· διάφορα γὰρ σημαίνει παρ' Ἑβραίοις ἡ ὁδός· ἢ καὶ διότι πρὸς αὐτὴν ὁδεύουσιν.

12γ Ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ.

Τὴν τῆς κρίσεως ἡμέραν ἐδήλωσεν. Ἐν τάχει δέ, ἀντὶ τοῦ, σφοδρῶς καὶ ὀξέως. Νῦν γὰρ εἰ καὶ θυμοῦται, ἀλλὰ μαλακώτερον καὶ σχολαιότερον, διδοὺς χώραν τῇ μετανοίᾳ.

12δ Μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτόν.

Οἱ τῶν γηΐνων μὲν καταφρονήσαντες, ἐπ' αὐτὸν δὲ θέμενοι πᾶσαν τὴν ἐλπίδα.

Οἱ γοῦν τὸν παρόντα ψαλμὸν τῷ πρώτῳ συνάπτοντες, ἐντεῦθεν ἰσχυρίζονται, § 55 λέγοντες, ὡς ἀπὸ μακαρισμοῦ Δαυὶδ ἀρξάμενος, εἰς μακαρισμὸν κατέληξεν.

3 γʹ

1 Ψαλμὸς τῷ Δαυίδ·
ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Ἀβεσαλὼμ τοῦ υἱοῦ αὐτοῦ.

Δήλη μὲν ἡ ἐπιγραφὴ τοῦ ψαλμοῦ τοῖς ἀνεγνωκόσι τὴν ἱστορίαν τῶν Βασιλειῶν· 2Rg 15.14 ἁρμόζει δὲ παντὶ πολεμουμένῳ παρ' ἐχθρῶν, εἴτε ὁρατῶν, εἴτε ἀοράτων.

2α Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με;

Δεινοπαθήσας ὁ προφήτης, ὅτι τοιαύτης ἐπειράθη τῶν ὑπηκόων καὶ φίλων ἐπιβουλῆς, πρὸς μόνον τὸν Θεὸν ἀνατείνει τὴν ψυχήν, ἐρωτῶν, τίνος ἕνεκεν οἱ ἀμφὶ τὸν πατραλοίαν Ἀβεσαλὼμ ἐχθροὶ αὐτοῦ — τούτους γὰρ θλίβοντας ἐκάλεσε — πληθύνονται τῇ προσθήκῃ τῶν ἑκάστοτε προσχωρούντων, μηδενὸς αὐτῶν ἀδικηθέντος ὑπ' αὐτοῦ πώποτε. Ἢ καὶ περὶ τῶν δαιμόνων ὁ λόγος.

And as you serve him, rejoice in him as guardian and Saviour: *Rejoice in the Lord always, rejoice!* But let your joy be mixed with trembling and not carefree. Rejoice on account of your hope, but tremble on account of your sin, for he is an exact and unerring inquisitor. Php 4.4

12α Lay hold on correction.

This is a further intensification of the previous 'be corrected', that is, not superficially, but thoroughly, employing the metaphor of those who hold something firmly in their fist.

12β Lest the Lord be angry and you perish from the just way.

The just way is what he calls the habitual way of life and order of the just (the word 'way' for the Hebrews has many meanings), or else because they are walking towards this way.

12γ When his rage is swiftly kindled.

This points to the Day of Judgement. 'Swiftly', is in the sense of forcefully and quickly, for at present, even though he rages, he does so more gently and tardily, allowing room for repentance.

12δ Blessed are all who have trusted in him.

Those who have shunned earthly things and have placed all their hope in him.

Those who join this psalm to the first one find support here, as they say that David, having started with a beatitude, concluded with a beatitude. § 55

3
Psalm 3

1
A Psalm belonging to David when he fled from the face of Absalom his son.

The superscription to the psalm is clear to those who have read the story in the book of Kingdoms. It is applicable to everyone who is being attacked by enemies, whether visible or invisible. 2Rg 15.14

2α O Lord, why have those who afflict me been multiplied?

The prophet, complaining woefully that he has experienced such treachery at the hands of his subjects and friends, lifts up his soul to God alone asking why his enemies grouped around the parricide Absalom – these are the ones whom he said are afflicting him – are being multiplied by the addition of those variously going over to join them, though none of them had ever been wronged by him. Or else the words refer to the demons.

2β Πολλοὶ ἐπανίστανται ἐπ᾽ ἐμέ.

Τοῦτο, σαφηνιστικόν ἐστι τοῦ, ἐπληθύνθησαν.

3α Πολλοὶ λέγουσι τῇ ψυχῇ μου, Οὐκ ἔστι σωτηρία αὐτῷ ἐν τῷ Θεῷ αὐτοῦ.

Πολλοὶ, φησὶ, τῶν κατεξανισταμένων μου, παραθαῤῥύνοντες ἀλλήλους, λέγουσι περὶ τῆς ψυχῆς μου, τουτέστι, περὶ ἐμοῦ, ὅτι ῥᾷον οὕτω καταδιωκόμενος, ἀπώλεσεν ἤδη τὴν τοῦ Θεοῦ βοήθειαν διὰ τὰς ἁμαρτίας αὐτοῦ· ἢ καὶ πολλοὶ τῶν ὁρώντων τὰς ἐμὰς συμφοράς.

Τὸ δὲ, ἐν τῷ Θεῷ αὐτοῦ, ἀντὶ τοῦ, ἐν τῷ Θεῷ, ἐφ᾽ ὃν ἀεὶ πέποιθεν.

3β Διάψαλμα.

Περὶ τούτου εἴρηται ἐν προοιμίοις. § 61

4α Σὺ δὲ, Κύριε, ἀντιλήπτωρ μου εἶ.

Ἐκεῖνοι μὲν λεγέτωσαν, φησὶν, ἃ βούλονται· σὺ δὲ τῶν ὄντων ἐν πειρασμοῖς ἀντιλαμβάνῃ, καὶ μᾶλλον, εἴπερ ὦσιν ἀντιλήψεως ἄξιοι.

4β Δόξα μου, καὶ ὑψῶν τὴν κεφαλήν μου.

Ἄλλοι μὲν ἄλλα, γένος | ἢ τύχην ἢ πλοῦτον ἤ τι τοιοῦτον, εἰς δόξαν ἔχουσιν· ἐγὼ δ᾽ ἐπὶ σοὶ μόνῳ θαῤῥῶ καὶ μέγα φρονῶ. Δοξάζεις γάρ με, βοηθός μου γινόμενος, καὶ ὑψοῖς τὴν κεφαλήν μου, νικῶντος, πρότερον ταῖς συμφοραῖς συγκατακαμπτομένην.

5α Φωνῇ μου πρὸς Κύριον ἐκέκραξα, καὶ ἐπήκουσέ μου ἐξ ὄρους ἁγίου αὐτοῦ.

Ἐβόησα μόνον, εἴτε αἰσθητῶς, εἴτε νοητῶς, καὶ ταχέως ἐπήκουσέ μου· καὶ γὰρ ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν. Ps 144.18

Ὄρος δὲ ἅγιον, ἢ τὴν Σιὼν ἐκάλεσεν, εἰς τοῦτο γὰρ ἐπιδημεῖν τὸ θεῖον ἐπιστεύετο καὶ διαλέγεσθαι τοῖς ἀξίοις, ἢ τὸν οὐρανὸν οὕτω νοητέον, ὃν καὶ κατοικητήριον Θεοῦ λέγομεν.

5β Διάψαλμα.

Προείρηται περὶ τούτου.

6α Ἐγὼ ἐκοιμήθην.

2β Many rise up against me.

This is a clarification of 'they have been multiplied'.

3α Many say to my soul, 'There is no salvation for him in his God'.

Many, he says, of those rising up against me, emboldening one another, are saying about my soul, that is, about me, that being so easily pursued down, he has already forfeited God's help on account of his sins; or else many of those witnessing my misfortunes.

'In his God', is in the sense of, 'in the God in whom he ever trusts'.

3β Inter-psalm.

This is discussed in the preamble. § 61

4α But you, O Lord, are my helper.

Let them say what they will, he says, but you assist those who in trials, and most especially if they are worthy of help.

4β My glory and lifter up of my head.

Other people have other things as their glory, their family, or fortune or wealth or some such thing, but I find courage and confidence in you alone. For you glorify me by becoming my helper, and you raise up my head in victory, where previously it was bowed low in misfortunes.

5α With my voice I cried to the Lord, and he heard me from his holy mountain.

I did no more than cry out, whether sensibly or in thought, and swiftly he heard me, for *The Lord is close to all those who call on him*. Ps 144.18

'Holy mountain' is either what he called Zion, for here God was believed to visit and converse with the saints, or else it is to be understood as heaven, which we call God's dwelling place.

5β Inter-psalm.

This has been mentioned earlier.

6α I lay down.

Ἀνέπεσον, φησὶ, τῷ καρωτικῷ βάρει τῶν θλίψεων κατασπασθεὶς, καὶ ἀνενέργητος μεμένηκα.

6β Καὶ ὕπνωσα.

Ἐφ᾽ ἱκανὸν τῷ πάθει τούτῳ κατεσχέθην.

6γ Ἐξηγέρθην, ὅτι Κύριος ἀντιλήψεταί μου.

Αἰσθόμενος δὲ οἷα προφήτης ὅτι βοηθήσεις μοι, ἤδη τὸ καταπεπτωκὸς ἀνέστησα φρόνημα.

Τινὲς δέ φασι, περὶ τῆς ἀναστάσεως ταῦτα λέγειν, ἀντὶ τοῦ, κοιμηθήσομαι θανὼν, καὶ ὑπνώσω ἐπὶ μακρὸν, τοῦ σώματος ἀνενεργήτου μένοντος· ἐξεγερθήσομαι δὲ χρόνοις ὕστερον, ἢ ὅτε Χριστὸς εἰς ᾅδου κατελθὼν ἀναστήσει τοὺς συνεχομένους, ἢ ὅτε πάντας ἐγερεῖ τοὺς νεκροὺς ἐν τῇ συντελείᾳ.

7 Οὐ φοβηθήσομαι ἀπὸ μυριάδων λαῶν τῶν κύκλῳ συνεπιτιθεμένων μοι.

Τῇ σῇ δηλαδὴ πεποιθὼς ἀντιλήψει. Συνεπιτιθεμένους δὲ καλεῖ, τοὺς κατεπιχειροῦντας αὐτοῦ, τουτέστιν, ἢ τοὺς ἀμφὶ τὸν Ἀβεσαλὼμ ἱστορικῶς, ἢ ἀναγωγικῶς, τοὺς δαίμονας.

Ἐπὶ μέντοι τῶν δαιμόνων, οὕτω νοητέον τὴν κύκλῳ ἐπίθεσιν· ἐπιβουλεύουσι γὰρ καὶ ἀπὸ τῶν ἔμπροσθεν, ὅταν ἐλπίδας ὑποτείνωσιν εὐπραγίας, καὶ ἀπὸ τῶν ὄπισθεν, ὅταν τῇ μνήμῃ τῶν προλαβόντων παθῶν τὴν ψυχὴν μολύνωσι, καὶ ἀπὸ τῶν δεξιῶν, ὅταν συνεργοῦντες πρὸς ἀρετὴν, εἰς κενοδοξίαν συνελαύνωσι, καὶ ἀπὸ τῶν ἀριστερῶν, ὅταν ἀπαρακαλύπτως εἰς ἁμαρτίαν βιάζωνται.

8α Ἀνάστα, Κύριε, σῶσόν με, ὁ Θεός μου.

Τὸ, ἀνάστα, ἀντὶ τοῦ, κινήθητι κατὰ τῶν ἐχθρῶν, ὁ δοκῶν τῇ μακροθυμίᾳ καθεύδειν.

Ἢ καὶ τὴν τοῦ Σωτῆρος ἐκ νεκρῶν ἀνάστασιν προανακρούεται, καλῶν αὐτὸν εἰς τὸ σῶσαι τοὺς ἀνθρώπους, οὓς καὶ δι᾽ ἑαυτοῦ αἰνίττεται.

8β Ὅτι σὺ ἐπάταξας πάντας τοὺς ἐχθραίνοντάς μοι ματαίως.

Τοῖς προφητικοῖς ὀφθαλμοῖς ἤδη προϊδὼν τὴν ἀπώλειαν τῶν πολεμίων, εὐχαριστεῖ, καὶ ἐξομολογεῖται τὴν χάριν.

8γ Ὀδόντας ἁμαρτωλῶν συνέτριψας.

6γ[6-7] ἢ... ἢ PCHV : om. M.

I reclined, he says, dragged down by the stupefying weight of sorrows, and remained inert.

6β And I slept.

I was possessed by this mood for some considerable time.

6γ I awoke because the Lord will come to my aid.

Having sensed as a prophet that you will help me, I at once raised from sleep my fallen spirits.

Some say that this about the resurrection, in the sense that I shall lie down in death and sleep for a long time with the body remaining inert. I shall be awakened in later years, either when Christ, having descended into Hades, will raise up those held captive, or when he will raise all the dead at the final consummation.

7 I shall not be afraid of ten thousands of people who join in attacking me from every side.

Trusting, that is, on your protection. Those who 'join in attacking' him are what he calls those attempting to lay hands on him, that is, either, in a historical sense, those allied with Absalom, or in anagogical sense, the demons.

In the case of the demons, the attack from every side is to be understood as follows: they scheme against him from in front when they present him with hopes of well-being, and from behind when they defile his soul with the memory of passions from the past, and from the right when working together with him towards virtue they propel him into vainglory, and from the left when undisguisedly they force him into sin.

8α Arise, O Lord, save me, O my God.

The word 'arise' is in the sense of 'move against my enemies', you who by your long-suffering appear to be sleeping.

Or else the Saviour's resurrection from the dead is being pre-echoed, calling on him to save mankind, to which he alludes through himself.

8β For you have struck down all who without cause are hostile towards me.

Foreseeing already with his prophetic eyes the destruction of his enemies, he gives thanks and confesses the favour received.

8γ You have smashed the teeth of sinners.

Their strength, that is to say, using the metaphor of wild beasts, which have their strength

Δηλαδὴ τὴν ἰσχὺν, ἐκ μεταφορᾶς τῶν θηρίων, ἅπερ ἐπὶ τοῖς ὀδοῦσιν ἔχει τὴν δύναμιν. Ἁμαρτωλοὺς δὲ λέγει, πάντας τοὺς δυσμενεῖς, ὡς ἁμαρτάνοντας ἐν τῷ προσπολεμεῖν αὐτῷ μάτην, διὰ μόνην πονηρίαν.

9α Τοῦ Κυρίου ἡ σωτηρία.

Καὶ τοῦτο, εὐχαριστήριον ἐπιφώνημα, δηλοῦντος ὅτι Κύριος ἔσωσεν αὐτὸν, καὶ οὐδεὶς ἕτερος.

9β Καὶ ἐπὶ τὸν λαόν σου ἡ εὐλογία σου. |

Καὶ ἦλθε, φησὶν, ἡ εὐλογία σου ἐπὶ τὸν λαόν σου, ἢ τὸν σὺν ἐμοὶ πολεμούμενον, ἢ ἁπλῶς τὸν ὑπὸ τὴν ὅλην μου βασιλείαν, ἢ τὸν τῶν πιστῶν. Εὐλογίαν δὲ ὑποληπτέον, τὴν εἰρήνην, καὶ τὴν εὐεργεσίαν, ὡς αἰτίαν εὐλογίας γεγενημένην. Αὐτός τε γὰρ ὁ λαὸς τὸν Θεὸν ἐδόξασε, καὶ οἱ ἰδόντες οἵας ἀπήλαυσεν ἀρωγῆς.

4 δʹ

1 Τῷ Δαυὶδ ψαλμός· εἰς τὸ τέλος· ἐν ὕμνοις.

Εἰς τὸ τέλος μὲν ἐπιγέγραπται, διὰ τὸ προφητεῦσαι περὶ τῆς ἐκ νεκρῶν ἀναστάσεως, ὡς προϊόντες ἐπιδείξομεν, ἥτις τοῦ μέλλοντός ἐστιν αἰῶνος, ὃν οἴδαμεν τέλος τοῦ παρόντος· ἢ διὰ τὸ περί τινων προειπεῖν ἁπλῶς, ἅπερ ὡς προφήτης βεβαίως ἠπίστατο ληψόμενα τέλος.

Ἐν ὕμνοις δὲ, διὰ τὸ κηρύττειν τοῦ Θεοῦ τὰ θαυμάσια, ποιήσαντος αὐτὸν ὑπέρτερον τῆς Ἀβεσαλὼμ τυραννίδος, μεθ' ἣν ᾖσε τὸν παρόντα ψαλμόν.

Ἁρμόζει δὲ καὶ παντὶ ἀπαλλαγέντι κινδύνου.

2α Ἐν τῷ ἐπικαλεῖσθαί με, εἰσήκουσέ μου ὁ Θεὸς τῆς δικαιοσύνης μου.

Ὅρα τὸ τάχος· ἔτι ἐπικαλουμένου μου, ἐπήκουσεν. Ἔτι γὰρ, φησὶ, λαλοῦντός σου, ἐρῶ, Ἰδοὺ πάρειμι. Οὐ γὰρ πλῆθος ῥημάτων πείθει τὸν Θεὸν, ἀλλὰ ψυχῆς Isa 58.9
καθαρὰ διάθεσις. Τὸ δὲ, τῆς δικαιοσύνης μου, περίφρασίς ἐστιν, ἀντὶ τοῦ, ὁ Θεὸς ἐμοῦ τοῦ δικαίου, ὅσον πρὸς τὴν ἀδικίαν Ἀβεσαλώμ· ἠδικήθην γὰρ, οὐκ ἠδίκησα. Πολλαχοῦ δὲ τῷ τρόπῳ τούτῳ χρῆται, δίκαιον καὶ ὅσιον, καὶ τὰ τοιαῦτα καλῶν ἑαυτὸν, οὐ κομπάζων, ἀλλὰ πρὸς τὰς τῶν πολεμούντων παρεξεταζόμενος πονηρίας.

2β Ἐν θλίψει ἐπλάτυνάς με.

Διαχεῖ μὲν γὰρ ἡ χαρὰ, στενοῖ δὲ ἡ θλῖψις· ἐμὲ δὲ, τοὐναντίον, ἐν τῷ καιρῷ τῆς λύπης μᾶλλον ἐποίησας μεγαλόψυχον, ὡς καὶ παραγγέλλειν φείδεσθαι τοῦ πατραλοίου παιδός. 2Rg 18.12

in their teeth. He calls 'sinners' all those hostile towards him; they sin by waging war on him for no reason, out of wickedness alone.

9α Salvation belongs to the Lord.

This, too, is an exclamation of thanksgiving, declaring that the Lord saved him and none other.

9β And your blessing is upon your people.

And your blessing, he says, has come upon your people - either the people who are waging war at my side, or simply the people throughout my whole kingdom, or the people of the faithful. Blessing is to be understood as peace and benefaction, as having become the cause of blessing. For both the people themselves glorified God and also those who witnessed the help he enjoyed.

4 Psalm 4

1 A Psalm belonging to David; towards fulfilment; in hymns.

It has the superscription 'towards fulfilment' on account of prophesying the resurrection from the dead (as we shall demonstrate further on), which is of the age to come, which we know to be the fulfilment of the present age, or else on account simply of foretelling certain things which as a prophet he was aware would find fulfilment.

'In hymns', on account of its proclaiming the wonders of God, who made him victorious over Absalom's tyrannous rule, after which he sang the present psalm.

It is appropriate for everyone who has been delivered from danger.

2α Even as I was calling on him, the God of my justice heard me.

Observe the speed. While I was still calling upon him, he heard, for it is written, *Even while you are speaking, I shall say: Here I am.* For it is not a multitude of words that persuades Isa 58.9
God, but a pure disposition of the soul. 'The God of my justice' is a circumlocution for 'the God of me, who am just', in relation, that is, to the injustice of Absalom. For I was wronged, I did not wrong. In many places he uses this figure of speech, calling himself just and devout and suchlike, not boasting, but comparing himself to the wicked acts of those waging war on him.

2β In affliction you have given me expanse.

Joy expands, affliction straitens, but for me, on the contrary, in my time of sorrow you made me magnanimous rather, so as to command that my parricide child be spared. 2Rg 18.12

2γ Οἰκτείρησόν με καὶ εἰσάκουσον τῆς προσευχῆς μου.

Ἐλεηθῆναι καὶ ἔτι δυσωπεῖ, καὶ περιπίπτοντος αὖθις ἴσως πειρασμοῖς, μὴ παροφθῆναι τὴν προσφερομένην τηνικαῦτα δέησιν.

3α Υἱοὶ ἀνθρώπων, ἕως πότε βαρυκάρδιοι;

Πρὸς τοὺς φίλους καὶ γνωστοὺς ὁ λόγος, πειρωμένους βοηθεῖν ἐκ τῶν παρόντων, ὅτε τὰ τῆς συμφορᾶς ἐπεκράτει. Λέγει γοῦν ὅτι μέχρι τίνος οὐχ ὑψοῦτε τὴν καρδίαν εἰς Θεὸν ἐν ταῖς θλίψεσιν, ἀλλὰ βαρύνετε ταύτην, κατασπῶντες τοῖς ἀνθρωπίνοις λογισμοῖς καὶ ταῖς βιωτικαῖς φροντίσι;

Τὸ δὲ, *υἱοὶ ἀνθρώπων*, αὖθις περίφρασις, ἀντὶ τοῦ, ὦ ἄνθρωποι· σύνηθες γὰρ τοῦτο τῇ τῶν Ἑβραίων διαλέκτῳ ἐστίν.

3β Ἱνατί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος;

Ἀνωφελεῖς αἱ ἀνθρώπιναι μηχαναὶ, καὶ σαίνουσαι μὲν ταῖς ἐλπίσιν, ἀποτυγχάνουσαι δέ.

Ἢ καὶ διὰ τοὺς προστετηκότας τοῖς παροῦσιν, ὡς μένουσι, ταῦτά φησιν, ἅπερ οὐχ ἵσταται, δοκοῦντα μὲν, διὰ τὸ φαινόμενον, οὐκ ὄντα δὲ, διὰ τὴν μεταβολήν· καὶ γὰρ καὶ αὐτὸς, βασιλεὺς ὢν, ἰδιώτευσε καὶ κατεδιώκετο.

4α Καὶ γνῶτε ὅτι ἐθαυμάστωσε Κύριος τὸν ὅσιον αὐτοῦ.

Περιττὸς ὁ *καί* σύνδεσμος ἐνταῦθα· καὶ γὰρ ἰδίωμα καὶ τοῦτο τῆς Ἑβραΐδος γραφῆς, ὡς πολλαχοῦ παρατηροῦντες εὑρήσομεν.

Μάθετε οὖν, φησὶν, ὅτι ὁ Θεὸς περιβόητον ἐποίησεν ἐμὲ, τὸν ἀφωσιωμένον καὶ ἀνακείμενον αὐτῷ, καὶ ἐπ᾽ αὐτῷ μόνῳ τὰς ἐλπίδας ἔχοντα. Καὶ πῶς γὰρ | οὐ περιβόητος γέγονε, καθελὼν τὸν καθελόντα, καὶ νικήσας ὁ φυγὰς τὸν διώκοντα, καὶ μετ᾽ εὐαριθμήτων ἀνδρῶν τὸν ταῖς μυριάσι χρώμενον;

4β Κύριος εἰσακούσεταί μου ἐν τῷ κεκραγέναι με πρὸς αὐτόν.

Ταχείας οὕτω τυχὼν τῆς ἀρωγῆς, καὶ τηλικούτου κινδύνου παρ᾽ ἐλπίδα περισωθεὶς, ἔγνων ὅτι ἐλεεῖ με ὁ Θεὸς, καὶ πέποιθα ὅτι καὶ πάλιν εἰσακούσεταί μου κεκραγότος πρὸς αὐτὸν ἐν περιστάσεσιν.

5α Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.

Ὀργίζεσθε μὲν ὡς ἄνθρωποι, μὴ ἁμαρτάνετε δὲ τῇ τοῦ πάθους ὀξύτητι παρασυρόμενοι, ἢ πέρα τοῦ μετρίου θυμούμενοι, ἢ ἐπὶ πολὺν καιρὸν ὀργιζόμενοι,

4α[3] εὑρήσομεν M : εὕρομεν, ἢ μᾶλλον εἰπεῖν, εὑρήσομεν P.

2γ Have compassion on me and hear my prayer.

He importunes to be shown mercy even further, and should he fall once again into temptations, for the entreaty then offered not to be overlooked.

3α Sons of men, how long will you be heavy hearted?

The words are addressed to his friends and acquaintances, who were endeavouring to help him escape from his present situation when misfortunes were prevailing. He says therefore how long will you cease to raise your heart to God in the midst of afflictions, but weigh it down, drawing it down with human thoughts and worldly cares.

'Sons of men' is again a circumlocution, standing for 'O people'. This is common for the Hebrew dialect.

3β Why do you love futility and seek falsehood?

Human artifices are unprofitable; they beguile with hopes, but fail to bring results.

Or else he says this for the sake of those who cling to things present as if permanent, but which do not stand; they seem to be by reason of their appearance, but are not by reason of change. And indeed he himself, a king, became a commoner and was persecuted.

4α And know that the Lord has made marvellous the one who is devoted to him.

The conjunction 'and' is redundant here. This too is an idiom of Hebrew style, as we shall find very often in our continuing observations.

Learn then, he says, that God has made me an object of marvel, who am devoted and dedicated to him, and who have my hopes in him alone. And how could he fail to be renowned, having usurped the usurper, and as fugitive defeated his pursuer, routing with a small band of men one who employed myriads?

4β The Lord will hear me even as I cry to him.

Having succeeded thus in obtaining swift succour, and having been saved alive against all hope from such a danger, I know that God will have mercy on me and I trust that he will hear me again when I cry to him in dire straits.

5α Swell with anger and do not sin.

Swell with anger as human, but do not sin by being swept away by the intensity of the passion, or by raging beyond measure, or by being possessed by anger for a long period, or by being vengeful towards people unseasonably or without cause. Rage was planted in people

ἤ τινας ἀκαίρως ἢ ἀναιτίως ἀμυνόμενοι· κατὰ τῆς κακίας γὰρ ὁ θυμὸς ἀνθρώποις ἐνεφυτεύθη. Ὁ μὲν γὰρ ἑαυτὸν ἐκδικῶν, ὀργίζεται καὶ ἁμαρτάνει· ὁ δὲ ἕτερον διορθούμενος, ὀργίζεται καὶ οὐχ ἁμαρτάνει, ὡς πατὴρ υἱῷ ὀργιζόμενος.

5β *Ἃ λέγετε ἐν ταῖς καρδίαις ὑμῶν, ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε.*

Ἐπὶ τὴν κοίτην ἰόντες, ἐν ᾗ καιρὸς ἀδείας ἐστὶν, ἀνακρίνετε κατὰ σχολὴν ἑαυτοὺς περὶ τῶν ἡμερινῶν ἐνθυμημάτων, καὶ ἃ πλημμελῶς ἐν ἡμέρᾳ διαλογίζεσθε, ἐπὶ τούτοις μεταμέλεσθε κατὰ τὸν τῆς κοίτης χρόνον. Οὕτω κἀγὼ ποιῶν, εὐοδοῦμαι, καὶ πείρᾳ τὴν ἐντεῦθεν ὠφέλειαν μαθὼν, καὶ ὑμῖν τοῦτο ποιεῖν παραινῶ. Εἰ δὲ τὰς ἐνθυμήσεις δεῖ κολάζειν, πολλῷ μᾶλλον τὰς πράξεις.

Ὅρα δὲ, πῶς καὶ προφυλακτικοῖς καὶ διορθωτικοῖς ἐχρήσατο φαρμάκοις· τὸ μὲν γὰρ, *Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε*, προφυλακτικόν· τὸ δὲ, *Ἃ λέγετε ἐν ταῖς καρδίαις ὑμῶν, ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε*, διορθωτικόν.

6 Θύσατε θυσίαν δικαιοσύνης καὶ ἐλπίσατε ἐπὶ Κύριον.

Καρποφορήσατε μόνον δικαιοσύνην τῷ Θεῷ, ἀδικοῦντες μηδένα, καὶ *ἀπεκδέχεσθε τὴν παρὰ τοῦ Θεοῦ βοήθειαν*, ὃς τοῖς ἐπηρεαζομένοις μάλιστα συμμαχεῖ. Rom 7.4

Προδιαγράφει δὲ καὶ τὴν ἐκκλησιαστικὴν πολιτείαν, πνευματικῶς θύειν μέλλουσαν ἀντὶ ζῴων τὰς ἀρετὰς, εἴγε δικαιοσύνην, οὐκ εἰδικῶς, ἀλλὰ καθόλου τὴν ἀρετὴν πᾶσαν ὑποληψόμεθα.

7α Πολλοὶ λέγουσι, Τίς δείξει ἡμῖν τὰ ἀγαθά;

Προσαγαγὼν τὴν παραίνεσιν ἀπὸ τοῦ καθ᾽ ἑαυτὸν ὑποδείγματος, τίθησιν ἀντίθεσίν τινα τῶν μικροψύχων. Τινὲς γὰρ, φησὶν, ὅταν προσομιλήσωσι πειρασμοῖς, βαρυθυμοῦντες, ἀπογινώσκουσι, καὶ οὐ πιστεύουσιν ὡς *ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν*, ἀλλὰ λέγουσι, Τίς βοηθήσει ἡμῖν; ὅπερ ἐσχάτης ἀπογνώσεως ὂν, δίδωσι νοεῖν, ὡς οὐδείς. Ps 144.18

Ἢ καὶ περὶ τῶν φιλοσάρκων ὁ λόγος, οἵτινες ἀγαθὸν ἡγούμενοι τὴν ἄνεσιν καὶ τρυφὴν, ταῦτα μόνα μεταδιώκουσι, σφόδρα μισοῦντες τὰς κακοπαθείας, αἳ κατ᾽ οἰκονομίαν ἐπάγονται.

Τὸ δὲ, *Τίς δείξει ἡμῖν;* ψυχῆς νοητέον ὀρεγομένης διακαῶς.

7β Ἐσημειώθη ἐφ᾽ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, Κύριε.

Ἀλλ᾽ ἐγὼ οὐχ οὕτως ἔχω, καὶ γὰρ ἐνεσημάνθη μοι ἡ ἀντίληψις τῆς σῆς ἐπισκοπῆς· ταύτην γὰρ, φῶς ὑποληπτέον, ὡς διαλύουσαν τὸ σκότος τῆς ἀθυμίας, καὶ ὥσπερ ἐγχαραχθεῖσα, γνώριμόν με καὶ τοῖς πόῤῥω πεποίηκε.

Τινὲς δέ φασι, | προφητείαν εἶναι τὸ ῥητὸν περὶ τῶν Χριστιανῶν, οἷς ἐσημειώθη,

against evil. The person who avenges himself swells with anger and sins. The person who corrects another swells with anger and does not sin, like a father who is angry with his son.

5β For what you say in your hearts, be pierced with remorse on your beds.

When going to bed, which is a time of ease, examine yourselves at your leisure about your thoughts of the day, and for the things that wrongfully occupy you during the day, repent for them at the time of repose. Doing so myself, I prosper, and having learned the benefit of this from experience, I exhort you to do the same. And if we ought to reprove our inner thoughts, how much more ought we chasten our actions.

Observe how he uses both preventative and corrective medicines. On the one hand, *Swell with anger and do not sin*, is preventative, and on the other, *For what you say in your hearts, be pierced with remorse on your beds*, is corrective.

6 Sacrifice a sacrifice of justice and hope in the Lord.

Bring offering to God of justice alone, wronging no one, and you will receive help from God, who allies himself most especially with those who are being subjected to insults. Rom 7.4

He also outlines in advance the ecclesiastical way of life, which would in future offer the spiritual sacrifice of virtues in place of animals, if we take justice, not in the narrow sense, but in the general sense of all virtue.

7α Many say, 'Who will show us good things'.

Having backed up his exhortation with his own example, he sets out an antithesis with the faint-hearted. Some, he says, when they are confronted with trials, become heavy-hearted and fall into despair and do not believe that *The Lord is near to all who call on him*, but they say, 'Who will help us?' which, as an expression of ultimate despair, implies that there will be no one. Ps 144.18

Or the words are about the lovers of the flesh who think good is comfort and luxury and strive for these things alone, hating profoundly the sufferings that befall by divine economy.

The phrase, 'Who will show us?' is to be understood of a soul yearning fervently.

7β The light of your face, O Lord, has been signed upon us.

But I am not such a one, and indeed the protection of your caring oversight has been signed upon me, for this is how 'light' is to be understood, dispersing the darkness of despondency, and as if engraved upon me, it has made me recognizable even to those afar off.

τουτέστιν, ἐπετέθη γνώρισμα, ὁ Χριστὸς, κληθεῖσι Χριστιανοῖς, ὅς ἐστι φῶς τοῦ
Πατρὸς, δι᾽ αὐτοῦ γὰρ εἴδομεν τὸν Πατέρα· Ὁ γὰρ ἑωρακὼς ἐμὲ, φησὶν, ἑώρακε Jn 14.9
τὸν Πατέρα, καὶ οὗτος χαρακτήρ ἐστι καὶ μορφὴ τοῦ Πατρός. Συνέταξε δὲ τούτοις Heb 1.3
ὁ προφήτης ἑαυτὸν, διὰ τὴν τῶν ἀρετῶν συγγένειάν τε καὶ οἰκειότητα. Php 2.6

8α Ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου.

Ἢ διὰ τὴν δηλωθεῖσαν ἀντίληψιν, ἢ διὰ τὴν ἀπὸ τοῦ Χριστοῦ κλῆσιν τῶν εὐσεβῶν.

8β Ἀπὸ καρποῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν.

Περὶ τῶν φιλοσάρκων λέγει πάλιν, ὅτι καὶ τὰ γήϊνα φρονοῦσιν αὐτοῖς δαψιλῶς πάντα χορηγεῖς ὑπὸ τῆς ἄγαν φιλανθρωπίας. Ἀπαριθμεῖται γὰρ, ὅτι ἀπὸ καρποῦ σίτου καὶ οἴνου καὶ ἐλαίου ἐπληθύνθησαν, τουτέστιν, ἐνεπλήσθησαν αὐτῶν, δηλαδὴ τῶν ἀπαριθμηθέντων, δι᾽ ὧν, ὡς ἀναγκαιοτέρων, καὶ τὰ ἄλλα τῶν βρωμάτων εἴδη συμπεριέλαβεν.

9α Ἐν εἰρήνῃ ἐπὶ τὸ αὐτὸ κοιμηθήσομαι καὶ ὑπνώσω.

Τοὺς ἐνοχλοῦντάς μοι φόβους ἀποθέμενος, ἀταράχως κοιμηθήσομαι, καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ μέχρι κόρου. Τὸ μὲν γὰρ, ἐπὶ τὸ αὐτὸ, βούλεται τὸ ἅμα δηλοῦν, ὅτι καὶ ἄμφω ταῦτα ποιήσω. Τὸ δὲ, ὑπνώσω, τῆς κατακλίσεώς ἐστιν ἐπίτασις.

Ἢ καὶ προφητεύει περὶ τῆς ἑαυτοῦ τελευτῆς, ὡς οὐκ ἀποθανεῖται βιαίως, ἀλλὰ
κατὰ φύσιν, ἔνθα καὶ νοήσομεν τὸ, ἐπὶ τὸ αὐτὸ, περὶ τοῦ σώματος καὶ τῆς ψυχῆς 3Rg 2.10
λέγειν, ὅτι κοιμηθήσομαι ἐν εἰρήνῃ ὁμοῦ, καὶ κατὰ σῶμα καὶ κατὰ ψυχήν· τούτου μὲν, τῶν ὁρατῶν ἀπαλλαγέντος ἐχθρῶν· ἐκείνης δὲ, τῶν ἀοράτων. Τὸ δὲ, ὑπνώσω, τὸν μέχρι τῆς ἀναστάσεως μακρὸν αἰνίττεται χρόνον.

9β Ὅτι σὺ, Κύριε, κατὰ μόνας ἐπ᾽ ἐλπίδι κατῴκισάς με.

Σύ με χωρὶς τῶν πονηρῶν οἰκεῖν ἐποίησας ἐπ᾽ ἐλπίδι σωτηρίας.

Τινὲς δέ φασιν, ὅτι τοῦτο περὶ τῆς ἐκ νεκρῶν ἀναστάσεως προεφήτευσε, σχηματίσας τὸν λόγον ὡς ἀπὸ τοῦ σώματος, λέγοντος, ὅτι, σὺ, Κύριε, κατοικεῖν με τὸν τάφον ὥρισας, μεμονωνένον τῆς συζύγου ψυχῆς· οὐχ ἁπλῶς δὲ, ἀλλ᾽ ἐπ᾽ ἐλπίδι ἀναστάσεως, ὅτε καὶ τὴν ψυχὴν ἀπολήψομαι.

Τὸ δὲ, ὅτι, παρέλκον δοκεῖ, καὶ γὰρ ἐν πολλοῖς ἰδίωμα καὶ τοῦτο τῆς Παλαιᾶς· νοεῖται δὲ καὶ βεβαιωτικὸν, ἀντὶ τοῦ, ὄντως.

9α[8] ἐκείνης PHV : ἐκείνου MC.

Some say that this is a prophecy about the Christians on whom Christ was signed, that is, set as a mark, in their being called Christians. Christ, moreover, is the light of the Father, for through him we have seen the Father, *He who has seen me, has seen the Father*, and he is Jn 14.9
the exact imprint and form of the Father. The prophet numbered himself among those on Heb 1.3
account of both his kinship and conformity with the virtues. Php 2.6

8α You have given gladness to my heart.

Either through the protection mentioned, or through the title derived from Christ borne by the faithful.

8β From the fruit of wheat and wine and oil with these they have become full.

He speaks again of the lovers of the flesh, namely, that even to the earthly minded you give abundantly out of your great goodness, for he lists that they have become full with the fruit of wheat and oil and wine, that is, they have been sated with these, namely with the things enumerated, by which, as the most essential, he includes the other kinds of food.

9α In peace I shall together lie down and sleep.

Having set aside the fears unsettling me, I shall lie down untroubled and will sleep to satiety. The word 'together' seeks to indicate 'at the same time', namely, that I shall do both these things. 'I shall sleep' is an intensification of the lying down.

Or else he is making a prophecy about his own death, that he will not die violently, but naturally, in which case we shall understand the 'together' as speaking about the body and 3Rg 2.10
the soul, namely, that I shall lie down in peace together, both in body and in soul, the body having been released from visible enemies and the soul from invisible enemies. The 'sleep' alludes to the long time until the resurrection.

9β For you, O Lord, have made me dwell alone in hope.

You have made me dwell separated from the wicked in hope of salvation.

Some say that he prophesied this about the resurrection from the dead, speaking as from the body and saying, You, O Lord, have ordained for me to dwell in the tomb, separated from my consort soul, not in an absolute sense, however, but in hope of the resurrection when I shall receive back the soul.

The 'for' seems redundant, and this indeed is also an idiom often found in the Ancient Scripture. It is also understood as confirmatory, in the sense of 'truly'.

5 ε´

1 Εἰς τὸ τέλος· ὑπὲρ τῆς κληρονομούσης.

Τί μὲν παρίστησιν ἡ εἰς τὸ τέλος ἐπιγραφὴ, προείρηται. Ps 4.1
Φασὶ δέ τινες ἐνταῦθα τὰς ἐσχάτας ἡμέρας ὑποδηλοῦσθαι, καθ᾽ ἃς ὁ Κύριος ἐνην- Ac 2.17
θρώπησε· τηνικαῦτα γὰρ τέλος ἔλαβεν ἡ σκιὰ τοῦ νόμου· καὶ πιστοῦνται τὸν λόγον
ἀπὸ τοῦ ἐπαγομένου.

Προσώπῳ γὰρ τῆς Ἐκκλησίας τῶν ὕστερον πιστῶν ποιεῖται τὸν ψαλμὸν ὁ προφήτης, εἰ καὶ τοῖς κατ᾽ ἐκεῖνον οὐδὲν ἧττον ἁρμόζει πράγμασι.

Κληρονομοῦσαν δὲ ταύτην ὠνόμασεν, ὡς διὰ τῆς παλιγγενεσίας τοῦ βαπτίσματος
υἱοθετηθεῖσαν· κλῆρος δὲ αὐτῆς, *ἃ ὀφθαλμὸς οὐκ εἶδε*, καὶ τὰ ἑξῆς. Περὶ ταύτης, ὡς 1Cor 2.9
νύμφης, καὶ Παῦλος ἔλεγεν, *Ἡρμοσάμην | παρθένον ἁγνὴν παραστῆσαι Χριστῷ*, 2Cor 11.2
καὶ Ἰωάννης, *Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστὶ*, καὶ αὐτὸς οὗτος ὁ Δαυίδ, *Παρέστη* Jn 3.29
ἡ βασίλισσα ἐκ δεξιῶν σου. Ps 44.10

Κληρονομοῦσαν δὲ, καὶ οὐ κληρονομήσασαν, ἢ κληρονομῆσαι μέλλουσαν εἴρηκε, διὰ τὸ ἀεὶ κληρονομεῖν καὶ μηδέποτε λήγειν.

2-3α Τὰ ῥήματά μου ἐνώτισαι, Κύριε, σύνες τῆς κραυγῆς μου, πρόσχες τῇ φωνῇ τῆς δεήσεώς μου.

Ἢ τὸ αὐτὸ δηλοῖ δι᾽ ἄλλων καὶ ἄλλων λέξεων ἰσοδυναμουσῶν, ὡς ἔθος τοῖς ἀπὸ καρδίας ἱκετεύουσιν. Ἢ ῥήματα μέν φησι, τὴν δέησιν, ὡς λόγους, κραυγὴν δὲ, ὡς μετὰ τόνου πνεύματος προσφερομένην, φωνὴν δὲ, ὡς εὔσημον, κυρίως γὰρ ἄσημός ἐστιν ἡ κραυγή. Καὶ τὰ ὑποκείμενα δὲ οἰκείως ἀπεδόθησαν. Ἐνώτισαι γὰρ, καὶ μὴ ἁπλῶς, ἀλλὰ γνῶθι τί βούλονται, καὶ ἔτι, μὴ ἐν παρέργῳ θήσεις τὴν δέησιν, εἴτε διὰ χειλέων, εἴτε καὶ ἀλαλήτως προσφέρεται.

Ἰδίωμα δὲ τῆς Γραφῆς καὶ τὸ καλεῖν τὰς θείας ἐνεργείας ἀπὸ τῶν ἀνθρωπίνων, ὡς τὸ περὶ τούτων διδάσκει σύνταγμα.

3β Ὁ βασιλεύς μου καὶ ὁ Θεός μου.

Σὲ γὰρ καὶ μόνον ἔχω βασιλέα μὲν, ὡς προνοητὴν, Θεὸν δὲ, ὡς πλάστην, τὰ εἴδωλα ῥίψασα.

3γ Ὅτι πρὸς σὲ προσεύξομαι, Κύριε.

Εἰσάκουσόν μου, διότι τοῦ λοιποῦ πρὸς σὲ, καὶ οὐ πρὸς ἕτερον θεὸν, ὡς πάλαι, προσεύξομαι.

4 Τὸ πρωῒ εἰσακούσῃ τῆς φωνῆς μου, τὸ πρωῒ παραστήσομαί σοι, καὶ ἐπόψῃ με.

5 ## Psalm 5
1 ### Towards fulfilment; for her who is inheriting.

What the superscription 'towards fulfilment' stands for has already been said. Ps 4.1

Some say that there is allusion here to the last days when the Lord became man, for at that Ac 2.17
time the shadow of the law came to fulfilment, and they confirm this by what follows, for the prophet composes the psalm in the person of the Church of the later faithful, even though it fits no less well with his own circumstances.

He called the Church 'she who is inheriting', as having been adopted through the rebirth 1Cor 2.9
of baptism; her inheritance is *what eye has not seen*, and so on. Paul, speaking of her as a bride, 2Cor 11.2
says: *I have betrothed a pure virgin to present to Christ*, and John says, *He who has the bride is* Jn 3.29
the bridegroom, while David himself says, *The queen has stood at your right hand*. Ps 44.10

He said 'she who is inheriting' and not she who has inherited or who will inherit, because she is always inheriting and never ceases to.

2-3α Give ear to my words, O Lord, be understanding of my cry, attend to the voice of my entreaty.

This either signifies the same thing through different but equivalent words as is customary for those making heartfelt entreaty, or else he is calling the entreaty 'my words' as comprising of words, a 'cry' as uttered with accentuation of the spirit, and a 'voice' as meaningful, because strictly a cry is meaningless. And the verbs form fitting complements: give ear, and be understanding of the purpose and, moreover, do not set the entreaty aside as of minor import, whether uttered with lips or silently.

It is an idiom of Scripture to call divine energies by human ones, as the juxtaposition of these energies shows.

3β My king and my God.

For I, the Church, having cast down the idols, have you alone as my king, as my providential provider, and God, as my maker.

3γ For to you, O Lord, I shall pray.

Hear me, because from now on I shall pray to you and not to any other god as previously.

4 In the morning you will hear my voice, in the morning I shall appear before you and you will watch over me.

Τότε δηλονότι, ὅταν Χριστὸς, ὁ τῆς δικαιοσύνης Ἥλιος, ἀνατείλῃ· τηνικαῦτα γὰρ ἐξ ἐθνῶν καὶ Ἰουδαίων συστήσομαι, καὶ ἐπικαλέσομαί σε, καὶ παραστήσομαι δι᾽ ἐγγύτητος ἐναρέτου πολιτείας, καὶ οὕτω πλησιάζουσαν ἴδῃς με. Ὀφθαλμοὶ γὰρ, φησὶ, *Κυρίου ἐπὶ δικαίους* . Mal 3.20 Ps 33.16

Τινὰ δὲ τῶν ἀντιγράφων τὸ, *ἐπόψομαι*, φέρουσιν, ἀντὶ τοῦ, ἐμφανισθήσομαι.

Πρὸς μέντοι τὴν ὑπόθεσιν τοῦ Δαυὶδ ὑποληπτέον τὸ πρωῒ, δηλοῦν τὸν ὀρθρινὸν χρόνον. Προὔργου γὰρ, φησὶ, παντὸς, ἔσται μοι τὸ παρακαλεῖν σε, καὶ τὰ ἑξῆς, ὃ καὶ ἡμεῖς ποιοῦμεν, εὐθὺς τῆς κοίτης ἐξανιστάμενοι· καὶ οὐχ ὅτι κατ᾽ ἄλλον οὐ χρὴ προσεύχεσθαι καιρόν· *Εὐλογήσω γὰρ, φησὶ, τὸν Κύριον, ἐν παντὶ καιρῷ.* Ps 33.2

5α Ὅτι οὐχὶ Θεὸς θέλων ἀνομίαν σὺ εἶ.

Τὰ γὰρ εἴδωλα τὰς ἀνομίας ἀγαπῶσιν. Ἀνομίαν δὲ καλεῖ, πᾶσαν ἁμαρτίαν, ὡς ἐκτὸς τοῦ θείου νόμου τυγχάνουσαν.

5β Οὐ παροικήσει σοι πονηρευόμενος.

Οὐ μόνον δέ εἰσιν ἐμπαθεῖς οἱ θεοὶ τῶν ἐθνῶν, ὡς αἱ περὶ τούτων βίβλοι διδάσκουσιν, ἀλλὰ καὶ τοὺς τῶν ὁμοίων ζηλωτὰς παθῶν, ὡς οἰκείους περιέπουσι, καὶ τοὺς ἑαυτῶν βεβήλους ναοὺς αὐτοῖς ὑπανοίγουσι. Σοῦ δὲ τῆς ἐγγύτητος καὶ οἰκειώσεως — τοῦτο γὰρ τὴν παροικίαν ἐπὶ τοῦ παρόντος ὑποληπτέον — οὐ τεύξεται πονηρός. *Ἐγγὺς γὰρ, φησὶ, Κύριος τοῖς συντετριμμένοις τὴν καρδίαν, καὶ τοῖς φοβουμένοις αὐτόν.* Διὰ τοῦ πονηροῦ δὲ, παντοῖον ἁμαρτωλὸν ᾐνίξατο. Ps 33.19 Ps 84.10

6α Οὐδὲ διαμενοῦσι παράνομοι κατέναντι τῶν ὀφθαλμῶν σου.

Τοῦτο διὰ τοὺς Ἰουδαίους προφητευθῆναι λέγουσιν, οἳ μέχρι μὲν τὸν νόμον ἐφύλαττον, ἐπισκοπῆς ἠξιοῦντο | θείας· παραβάται δὲ τούτου γενόμενοι, δικαίως ἐξώσθησαν.

6β Ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

Τοῦτο, διὰ τὰ ἔθνη τὰ ἄπιστα, νόμον Θεοῦ μὴ δεξάμενα.

Νοεῖται δὲ καὶ ἄλλως· παράνομος μὲν, πᾶς ὁ μεμαθηκὼς μὲν τὸν νόμον, παραβαίνων δέ· ἄνομος δὲ, ὁ μὴ μαθεῖν ἀνασχόμενος. Πολλάκις δὲ τὸν παράνομον καλοῦμεν καὶ ἄνομον, ὡς μὴ νόμῳ χρώμενον.

Εἰπὼν δὲ καθόλου περὶ τῶν ἁπλῶς ἁμαρτωλῶν, ἐκτίθεται καὶ κατὰ μέρος ἃ ἐδόκουν αὐτῷ κεφαλαιωδέστερα τότε τῶν ἁμαρτημάτων.

7α Ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ ψεῦδος.

6β7 τῶν ἁμαρτημάτων PCHBAV : ἁμαρτημάτων M.

When, that is to say, Christ, the Sun of Justice, will dawn, for at that time I (the Church) shall constitute myself from among the nations and the Jews and I shall call on you, and I shall present myself before you through the closeness of virtuous life, and thus you will see me approaching. For it is written, *The eyes of the Lord are upon the just*. Mal 3.20 Ps 33.16

Some of the copies, instead of 'you will watch over me' have 'I shall be seen' in the sense of 'I shall appear'.

In terms of David's situation, the morning is to be understood as denoting the hour before dawn. Before all work, he says, I shall call upon you, and so on, which is what we do also immediately on rising from bed, not that it is not necessary to pray at any other time, for it is written, *I shall bless the Lord at all times*. Ps 33.2

5α For you are not a God who delights in lawlessness.

It is the idols that love lawlessness. He calls 'lawlessness' every sin, as being outwith the ambit of the divine law.

5β An evildoer will not tarry beside you.

The gods of the nations are not only subject to passions as the books about them tell, but they treat zealots for similar passions as their kindred and open to them their profane temples. An evildoer will not attain closeness and familiarity with you – for this is how 'tarrying beside' is to be understood here – for it is written, *The Lord is near to those crushed in heart* and *to those who fear him*. By the evildoer he alludes to every kind of sinner. Ps 33.19 Ps 84.10

6α Nor will law-breakers remain before your eyes.

This they say was prophesied in regard to the Jews, who as long as they observed the law enjoyed divine oversight, but once they became transgressors of it they were justly ejected.

6β You have hated all the workers of lawlessness.

This is about the unbelieving nations that have not received God's law.

It can be understood differently: A lawbreaker is one who has learned the law but transgresses it; a lawless person is one who has not suffered to learn. Often we call a lawbreaker lawless as not living under the law.

Having spoken generally about sinners without distinction, he sets out in turn what seemed to him at that time the most capital of sins.

7α You will destroy all who speak falsehood.

Τοῦτο, προηγουμένως μὲν διὰ τοὺς δοξάζοντας ἕτερον παρὰ τὸν ὄντα Θεὸν καὶ τοὺς αἱρετικοὺς, ἑπομένως δὲ καὶ διὰ τοὺς ὅπως δήποτε ψευδομένους, ὡς τοῦ διαβόλου διακόνους· πατὴρ γὰρ τοῦ ψεύδους, ὁ Σατανᾶς, εἴτε ἐξ Ἰουδαίων εἰσὶν, Jn 8.44
εἴτε ἐξ ἐθνῶν.

Διὰ δὲ τοῦ εἰπεῖν, *ἀπολεῖς*, βαρυτέραν αὐτῶν παρέστησε τὴν κόλασιν, ἢ καὶ φοβῆσαι τοὺς προχείρους εἰς τὸ ψεῦδος βουλόμενος, ἐπιπολάζοντας καὶ ἀνειμένους διὰ τὸ ῥᾷστον· ἢ καὶ ὅτι μὴ μόνον ἑαυτοὺς ἠχρείωσαν, ἀλλὰ καὶ πολλοῖς ἀπολείας πρόξενοι γίνονται.

7β Ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται Κύριος.

Ὅρα πῶς τῷ φονεῖ τὸν δολερὸν συνέταξεν· ἀπατῶν γὰρ καὶ ῥίπτων εἰς κίνδυνον, φονεύειν δοκεῖ.

8α Ἐγὼ δὲ ἐν τῷ πλήθει τοῦ ἐλέους σου εἰσελεύσομαι εἰς τὸν οἶκόν σου.

Ἐγὼ δὲ, διὰ τὸ πολύ σου ἔλεος ἀπαλλαγεῖσα τῆς πλάνης, εἰσελεύσομαι εἰς τὸν οἶκόν σου, ὃν πρὶν ἀφρόνως κατέσκαπτον.

Ἢ καὶ ἄλλως· εἰσελεύσομαι εἰς τὸν οἶκόν σου, τῆς παῤῥησίας ταύτης ἀξιωθεῖσα, οὐ διὰ τὴν οἰκείαν ἀρετὴν, ἀλλὰ διὰ τὸ σὸν μόνον ἔλεος.

Τινὲς δὲ λέγουσιν οἶκον Θεοῦ, καὶ τὴν ἐνάρετον εἶναι πολιτείαν. Ἐπαναπαύεται γὰρ καὶ ἐνοικεῖ Θεὸς τοῖς μετιοῦσιν αὐτὴν, ὡς κἀν τοῖς Εὐαγγελίοις εἶπεν ὁ Σωτὴρ, ἐλεύσεσθαι μετὰ τοῦ Πατρὸς καὶ μονὴν ποιήσεσθαι παρὰ τοῖς ἀξίοις. Jn 14.23

8β Προσκυνήσω πρὸς ναὸν ἅγιόν σου ἐν φόβῳ σου.

Εἰσελθοῦσα δὲ μετὰ πάσης εὐλαβείας, ἐν φόβῳ προσκυνήσω, εἴτε τὸν ἐπίγειόν σου ναὸν, εἴτε τὸν οὐράνιον· τὰ γὰρ ἔθνη ἀκολάστως τοῖς ναοῖς τῶν θεῶν αὐτῶν ἐνασχημονοῦσι.

Πρὸς μέντοι τὴν ἰδίαν ὑπόθεσιν ὁ προφήτης, τὰ εἴδη τῆς κακίας κεφαλαιωδέστερον ἐπελθὼν καὶ δείξας βδελυκτὰ τῷ Θεῷ, πρὸς ἑαυτὸν ἐπάνεισι, καὶ λατρεύειν ἐπαγγέλλεται γνησίως καὶ ἀρᾳθύμως, οὐχ ὡς δεδικαιωμένος, ἀλλὰ ὡς ἠλεημένος· εἰ καὶ ἐν οἷς καταβοᾷ τῶν ἁμαρτωλῶν καὶ ἑαυτὸν εἰσάγει τῷ θείῳ ναῷ, τοῦτο νοεῖσθαι δίδωσι.

9α Κύριε, ὁδήγησόν με ἐν τῇ δικαιοσύνῃ σου.

Χειραγώγησόν με, διὰ τῆς τοῦ Υἱοῦ σου, ὅς ἐστι δικαιοσύνη καὶ ἁγιασμὸς καὶ ἀπολύτρωσις, κατὰ τὸν Ἀπόστολον. 1Cor 1.30

Ἢ ἐν τῷ σῷ νόμῳ· ἔστι γὰρ καὶ ἀνθρωπίνη δικαιοσύνη.

This is first and foremost about those who honour a god other than the true God and the heretics, and secondarily it is about those who lie in any way as being servants of the devil (for Satan is the father of lies), whether they have come from among the Jews or from among the nations. Jn 8.44

By saying 'you will destroy' he presented their punishment as more grievous, or else he aimed to instil fear into those who lie lightly, since such people are very common and are inured to lying on account of the ease with which it is done, or because they not only render themselves worthless, but also become authors of destruction for many others.

7β The Lord abhors a man of bloodshed and guile.

Observe how he classed the man of guile along with the murderer, for by deceiving and placing in danger he seems to murder.

8α But I in the multitude of your mercy shall enter into your house.

But I (the Church), freed from error on account of your great mercy, shall enter into your house, which previously I foolishly undermined.

Or alternatively, I shall enter into your house, having been made worthy of this privilege, not on account of my own virtue, but on account of your mercy alone.

Some say that the house of God is the virtuous way of life, for God rests on and dwells in those who walk in this way, just as in the Gospels the Saviour said that he would come with the Father and make a dwelling with the worthy. Jn 14.23

8β I shall worship towards your holy temple in your fear.

Entering with all reverence, I (the Church) will worship in fear, either in your earthly temple or in your heavenly temple. The nations on the contrary behave in an unseemly and licentious manner in the temples of their gods.

In terms of himself, the prophet, having gone through in summary the kinds of evil and shown them to be abhorrent to God, returns to his own situation and promises to worship truly and conscientiously, not as one who has been justified, but as having been shown mercy, even though the way in which he inveighs against sinners and grants himself access to the divine temple makes it seem so.

9α O Lord, guide me in your justice.

Direct me through the justice of your Son, who is *justice and sanctification and redemption*, according to the Apostle. 1Cor 1.30

Or in your law, for there is also human justice.

9β Ἕνεκα τῶν ἐχθρῶν μου κατεύθυνον ἐνώπιόν σου τὴν ὁδόν μου.

Διὰ τοὺς ὁρατοὺς καὶ ἀοράτους ἐχθρούς μου, τοὺς κατασπείροντας ἐν τῇ τρίβῳ μου σκάνδαλα καὶ πάγας, ἐξομάλισον τὴν ὁδόν μου πρὸς σέ· οὕτω γὰρ ὁ Σύμμαχος τὸ, κατεύθυνον, ἡρμήνευσεν· ἢ ὥστε μὴ ἐκκλίνειν ἐπὶ δεξιὰ ἢ ἐπ᾽ ἀριστερὰ διὰ τοὺς ἐνεδρεύοντας ἐπιβούλους. Ἁρμόζει δὲ ταῦτα καὶ τῷ Δαυίδ. |

10α Ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία.

Ψεύδονταί τε γὰρ, ὡς ἀπατεῶνες, καὶ ἀνόνητα μελετῶσιν, ὡς πονηροί.

10β Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν.

Τοῦτο, διὰ τὰ νεκρὰ δόγματα καὶ τὰς δυσώδεις βλασφημίας τῶν αἱρετικῶν, ἢ καὶ τὰ μυδῶντα τῆς ἀκολασίας ῥήματα, ἢ καὶ τὰς κατὰ τοῦ Δαυὶδ αἰσχρὰς ὕβρεις. Οὐ 2Rg 16.5-8
γὰρ κεκαλυμμένος ἐστὶν, οὕτω γὰρ ἂν τὴν δυσοσμίαν συνέκρυβε.

10γ Ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

Εἴτις μὲν δόλιος, οὗτος καὶ ψεύστης· οὐκ εἴ τις δὲ ψεύστης, οὗτος καὶ δόλιος. Ἡ γὰρ τοῦ δολίου κακουργία, χαλεπωτέρα. Λέγει τοίνυν, ὅτι ἐπιβούλως κατ᾽ ἐμοῦ συνεμελέτων καὶ συνεσκέπτοντο.

11α Κρῖνον αὐτοὺς, ὁ Θεός.

Τοιαῦτα ἐργαζομένους, κατάκρινε, ὁ μισῶν πάντας τοὺς τοιούτους, ὡς προδε-
δήλωται. Ps 5.6β

11β Ἀποπεσάτωσαν ἀπὸ τῶν διαβουλίων αὐτῶν.

Ἀστοχησάτωσαν τῶν βουλευμάτων.

11γ Κατὰ τὸ πλῆθος τῶν ἀσεβειῶν αὐτῶν ἔξωσον αὐτούς.

Διὰ τὴν ἀσέβειαν αὐτῶν, ἔξωσον αὐτούς· οὐ γὰρ τιμῶσί σε· καὶ μὴ δι᾽ ἐμὲ, εἰ καὶ σὸς κλῆρος ἐγώ.

Ἢ καὶ ἄλλως· ὅσον εἰσὶν ἀσεβεῖς, τοσοῦτον πόρρω τῆς σῆς εὐμενείας ἀπελαθήτωσαν.

Ἀσεβὴς δὲ, οὐ μόνον ὁ ἄθεος, ἀλλὰ καὶ ὁ μὴ προσηκόντως τὸν Θεὸν σεβόμενος.

11δ Ὅτι παρεπίκρανάν σε, Κύριε.

9β For the sake of my enemies make straight my way before you.

On account of my enemies both visible and invisible who constantly sow obstacles and snares in my path make smooth my way towards you; 'make smooth' is how Symmachus translated 'make straight'. Or else make my way incline neither to right nor to left on account of the intriguers who lie in wait. These things are also fitting for David.

10α For in their mouth there is no truth, their heart is vain.

As deceivers they lie, and as wicked they pursue things unprofitable.

10β Their throat is an opened tomb.

This is about the dead dogmas and foul smelling blasphemies of the heretics, or else about the decay-dripping words of depravity, or the shameful insults against David. It is not cov- 2Rg 16.5-8
ered over, for thus it would have concealed the stench.

10γ They have dealt guilefully with their tongues.

If someone is guileful he is a liar, but if someone is a liar he is not necessarily guileful. The evil of guile is greater. This says accordingly that they would plot and confer treacherously against me.

11α Judge them, O God.

Condemn those who are doing such things, you who, as previously stated, hate all such Ps 5.6β
people.

11β Let them fail in their intrigues.

Let their purposes fall wide of the mark.

11γ In accord with the multitude of their impieties cast them out.

Thrust them out on account of their impiety, for they do not honour you, and not on my account, even though I (the Church) am your inheritance.

Or otherwise, to the extent that they are impious, in such measure let them be driven away.

Impious is not only the person with no god, but also the one who does not honour God fittingly.

11δ For they have embittered you, O Lord.

Οὐ μέλει μοι γὰρ τοσοῦτον ὑπὲρ ὧν εἰς ἐμὲ ποιοῦσιν, ἀλλ᾽ ὑπὲρ τῶν σῶν ἀλγῶ· παρεπίκραναν γάρ σε διὰ τὰ προῤῥηθέντα τούτων ἐπιτηδεύματα. Ἄλλως τε, καὶ ἐμοὶ πολεμοῦντες, τὰς σὰς ἐντολὰς φυλάττοντι, σὲ τὸν ἐμὸν Δεσπότην παραπικραίνουσι.

12α *Καὶ εὐφρανθήτωσαν πάντες οἱ ἐλπίζοντες ἐπὶ σέ.*

Τῶν σῶν γὰρ ἐχθρῶν ἀνιωμένων, οἱ εὐσεβεῖς ἀντιθέτως χαίρουσιν, ὅτι σοὶ μόνῳ θαῤῥοῦντες, περιγίνονται τῶν τοσούτων καὶ τηλικούτων.

12β *Εἰς αἰῶνα ἀγαλλιάσονται.*

Ἀντὶ τοῦ, διηνεκῶς, ἐγγὺς ἀεὶ τὴν σὴν παράκλησιν ἔχοντες.

12γ *Καὶ κατασκηνώσεις ἐν αὐτοῖς.*

Ἐπαναπαυόμενος τῇ ὡραιότητι τῶν ψυχῶν αὐτῶν. *Ἐνοικήσω* γάρ, φησὶν, *ἐν* 2Cor 6.16
αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. Lev 26.12

12δ *Καὶ καυχήσονται ἐν σοὶ οἱ ἀγαπῶντες τὸ ὄνομά σου.*

Διότι μόνοι συνῆκαν τὸν ἀληθινὸν Θεὸν, καὶ εἰς τοῦτον μόνον τὰς ἐλπίδας ἀνέθεντο. Καὶ ἄλλως δὲ, οἱ Χριστιανοὶ τοσοῦτον ἀγαπῶσι τὴν θείαν τοῦ Χριστοῦ κλῆσιν, ὡς ἀπὸ μόνης ταύτης θέλειν γνωρίζεσθαι, καὶ ἐν μόνῳ τῷ Χριστῷ καυχῶνται, κατὰ τὸν Ἀπόστολον· *Ἐμοὶ* γὰρ, φησὶ, *μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, τουτέστιν, ἐν τῷ σταυρωθέντι Χριστῷ. Gal 6.14

13α *Ὅτι σὺ εὐλογήσεις δίκαιον, Κύριε.*

Οὐ μόνον κατὰ τὸν παρόντα βίον ἀνακηρύττων αὐτὸν, ἀλλὰ καὶ κατὰ τὸν
μέλλοντα, ὅταν ἐρεῖς, *Δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου.* Σὺ οὖν εὐλογήσεις Mt 25.34
αὐτὸν, εἰ καὶ οἱ πονηροὶ τοῦτον κακίζουσι. Παρηγορεῖ δ᾽ ἐν τούτῳ τοὺς διὰ τὴν ἀρετὴν βλασφημουμένους.

13β *Ὡς ὅπλῳ εὐδοκίας ἐστεφάνωσας ἡμᾶς.*

Λίαν ἐκύκλωσας καὶ περιετείχισας ἡμᾶς τῷ σταυρῷ, τῷ ὅπλῳ τῆς εὐδοκίας, ἤτοι τῆς ἀῤῥήτου οἰκονομίας σου.

Ἢ καὶ ὅπλον εὐδοκίας, τὸ εὐδόκιμον ὅπλον ὑποληπτέον· συνήθης γὰρ τῇ Παλαιᾷ 2Rg 17.10
καὶ οὗτος ὁ σχηματισμός· υἱὸν γὰρ καλεῖ δυνάμεως, τὸν δυνατὸν, καὶ ἄνδρα αἱμάτων, 2Rg 16.8
τὸν φονικὸν, καὶ ἄνθρωπον εἰρήνης, τὸν εἰρηνικόν. | Lk 10.6

I am not so concerned about what they do to me, but I am pained on your account, because they have embittered you through their aforementioned practices. Moreover, by attacking me, who keep your commandments, they embitter you my Master.

12α And let all who hope in you be glad.

For when your enemies are distressed, the pious on the contrary rejoice, because trusting in you alone, they overcome adversaries so many and so great.

12β To the age they will rejoice.

In the sense of, 'continuously', ever having your strengthening help at hand.

12γ And you will dwell in them.

Finding repose in the beauty of their souls, as is written, *I shall dwell in them and walk* 2Cor 6.16
among them, and I shall be their God and they will be my people. Lev 26.12

12δ And those who love your name will boast in you.

Because they alone have recognized the true God and have placed their hopes in him alone. And otherwise, the Christians love the divine name of Christ so much that they want to be known by this alone and boast in Christ alone, as the Apostle said: *Far be it from me to boast except in the Cross of our Lord Jesus Christ*, that is, in the crucified Christ. Gal 6.14

13α For you will bless the just, O Lord.

Not only heralding them abroad in the present life, but also in the life to come when you will say: *Come, O blessed of my Father*. You therefore will bless them, even though the wicked Mt 25.34
abuse them. With these words he consoles those who are blasphemed on account of virtue.

13β As with a shield of good will you have crowned us.

You have surely encircled us and walled us about with the Cross, the shield of good will, namely, of your ineffable economy.

Or else, a shield of good will is to be understood as a 'goodly' or 'trusty' shield. This figure 2Rg 17.10
is common in Ancient Scripture where 'son of strength' designates a strong person, 'man of 2Rg 16.8
bloodshed' a murderer, and 'man of peace' a peaceful person. Lk 10.6

Καὶ συντακτέον οὕτως· περιετείχισας ἡμᾶς τῇ δυνάμει σου, καθάπερ ἐν ὅπλῳ εὐδοκίμῳ καὶ στερεῷ· στεφάνη μὲν γὰρ, ὁ κύκλος, κυκλοτερὴς δὲ, καὶ ὁ τειχισμός.

6 ϛʹ

1 Εἰς τὸ τέλος· ἐν ὕμνοις· ὑπὲρ τῆς ὀγδόης· ψαλμὸς τῷ Δαυίδ.

Τί μὲν δηλοῖ τὸ, εἰς τὸ τέλος, προείρηται. Ps 4.1

Ὑμνῶν δὲ καὶ μεγαλύνων τὸν Θεὸν ὁ προφήτης, ὑπὲρ τῆς ὀγδόης παρακαλεῖ, τουτέστι, τοῦ μέλλοντος αἰῶνος. Ἕβδομος μὲν γὰρ ὁ παρὼν, ὡς τῇ ἑβδομάδι μετρούμενος καὶ ἀνακυκλούμενος καὶ συμπληρούμενος· ὄγδοος δὲ ἐκεῖνος, ὡς μετὰ τὸν ἕβδομον τοῦτον.

Οὐ προσώπῳ δὲ μόνον ἰδίῳ, ἀλλὰ καὶ πάντων ἡμῶν προσάγει τῷ κρῖναι τηνικαῦτα μέλλοντι Κυρίῳ τὴν δέησιν.

Ἐξέθετο δὲ τὸν ψαλμὸν, πειρασμοῖς περισχεθεὶς, ἐπενεχθεῖσιν αὐτῷ διά τινα πλημμελήματα.

2 Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

Καὶ μὴν ἐν τῇ βίβλῳ τοῦ Ἰὼβ γέγραπται, *Μακάριος ἄνθρωπος ὃν ἤλεγξε Κύριος ἐπὶ τῆς γῆς*· καὶ αὐτὸς δέ φησι Δαυὶδ ἐν ἄλλοις, *Μακάριος ἄνθρωπος ὃν ἂν παιδεύσῃς, Κύριε*. Οὐ φεύγει γοῦν τὸν ἔλεγχον, οὐδὲ τὴν παιδείαν ἁπλῶς, ἀλλὰ τὸν μετὰ θυμοῦ, καὶ τὴν μετ' ὀργῆς, ἵνα μὴ τῷ ἀνυποίστῳ διαφθαρείη, ἀλλὰ τῷ μετρίῳ βελτίων γενόμενος, ἐκφύγῃ τὰς ἐν τῇ μελλούσῃ κρίσει κολάσεις. Ἀκολούθως δὲ τῷ ἐλέγχῳ, τὴν παίδευσιν ὡς ἑπομένην ὑπέταξε. Job 5.17 Ps 93.12

Τὸ Θεῖον δὲ, καὶ θυμοῦ καὶ ὀργῆς καὶ παντὸς πάθους ἐλεύθερον. Οἱ προφῆται δὲ τὰς τοιαύτας διαθέσεις προσῆψαν αὐτῷ, βουλόμενοι πεῖσαι τοὺς ἀνθρώπους ὅτι προνοεῖται τοῦ παντὸς ὁ Θεὸς, καὶ ὁρᾷ καὶ ἀκούει καὶ ἥδεται καὶ λυπεῖται καὶ κρίνει καὶ θυμοῦται καὶ ὀργίζεται, καὶ ὅσα τοιαῦτα, ἵν' οὕτω φοβηθέντες, τῆς κακίας ἀπόσχωνται.

Ἄλλως τε δὲ, ἀπὸ τῶν ἀνθρωπίνων ἐνεργειῶν ἐμφαίνουσι τὰς θείας, ὅτι καὶ οἱ λέγοντες καὶ οἱ ἀκούοντες, ἄνθρωποι, καὶ ἡ διάλεκτος, ἀνθρωπίνη. Καὶ ἄλλως οὐκ ἐγχωρεῖ διαλέγεσθαι τοὺς ἐν σώμασιν, εἰ μὴ σωματικῶς· καὶ γὰρ καὶ βαρβάροις διαλεγόμενοι, τῇ τούτων χρώμεθα διαλέκτῳ, καὶ παιδίῳ προσλαλοῦντες, ὑποψελλίζομεν, καὶ εἰ μυριάκις ὦμεν σοφοὶ, πρὸς τὴν ἐκείνων καταβαίνομεν ταπεινότητα. Καὶ ταῦτά σοι καθολική τις ἔστω πρὸς τὰ τοιαῦτα διδασκαλία.

Τὸ γοῦν, *Μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με*, ἀντὶ τοῦ, μὴ ἀξίως καταδικάσῃς με, μηδὲ ἀξίαν ἀπαιτήσῃς με δίκην.

3α Ἐλέησόν με, Κύριε, ὅτι ἀσθενής εἰμι.

Εἰ μὴ γὰρ ἠσθένησεν ὁ νοῦς, οὐκ ἂν τὰ πάθη τούτου περιεγένοντο.

2 Add. [MP in marg.]HA: Τοῦ Μεγάλου Βασιλείου [PG 31.1120B]· Θυμοῦ μὲν καὶ ὀργῆς ἡ διαφορὰ τάχα ἐν διαθέσει καὶ ὁρμῇ κεῖται· τοῦ μὲν ὀργιζομένου ἐν διαθέσει μόνῃ ἔχοντος τὸ πάθος, ὡς δηλοῖ ὁ εἰπὼν, *Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε* [Ps 4.5α]·τοῦ δὲ θυμουμένου ἤδη τι καὶ πλέον δεικνύντος· *Θυμὸς γὰρ αὐτοῖς, φησὶν, κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως* [Ps 57.5α]· καὶ *Ὁ Ἡρῴδης ἦν θυμομαχῶν Τυρίοις καὶ Σιδονίοις* [Ac 12.20]. (cf. Ps 36. 8α) : om. SCBFV.

The syntax is as follows: you have walled us about with your power as with a trusty and steadfast shield; for a crown is a circle, and walling is circular.

6 Psalm 6

1 Towards fulfilment; in hymns; for the eighth; a psalm belonging to David.

What 'towards fulfilment' signifies was said previously. Ps 4.1

The prophet, hymning and praising God entreats for the eighth, that is, for the age to come. The present age is the seventh, being measured, recycled and completed in the number seven; the age to come is the eighth as coming after this seventh age.

He makes his entreaty to the Lord who will judge at that time in the future not only in his own person, but also in the person of all of us.

He composed the psalm while surrounded by trials brought upon him on account of certain transgressions.

2 O Lord, do not rebuke me in your rage, nor chastise me in your anger.

In the book of Job it is written, *Blessed is the man whom the Lord has rebuked upon the earth*, and David himself says elsewhere, *Blessed is the man whom you will chastise, O Lord*. It is not therefore rebuke or chastisement as such that he eschews, but rebuke with rage and chastisement with anger, so that he might not be destroyed by unbearable correction, but rather that having been improved by moderate correction, he might escape the punishments at the last judgement. Following on rebuke he added chastisement as consequent thereon. Job 5.17 Ps 93.12

Divinity is free of rage and anger and every kind of passion. The prophets, however, attributed such dispositions to God, seeking to persuade people that he exercises providence over everything, and sees and hears and feels pleasure and sorrow and judges and rages and is angered, and so on, so that out of fear they might desist from evil.

The prophets, moreover, indicate the divine energies by means of the human energies, because those who speak and hear are human, and the language is human. And besides it is not possible to speak with those in the body except by bodily means. Indeed, when we speak with barbarians, we use their language, and when we address a little child we babble in baby talk, and even if we are wise a thousand times over, we nevertheless descend to their lowly level. And let this be a general teaching for you on such matters.

Accordingly, *Do not rebuke me in your rage, nor chastise me in your anger*, means do not condemn me as I deserve, nor demand worthy punishment of me.

3α Have mercy on me, O Lord, for I am weak.

For if my mind had not become enfeebled, the passions would not have overcome it.

2: From Basil the Great: The difference between rage and anger is alleged to lie in disposition and impulsive action, with the angry person having the passion in disposition alone, as indicated by the one who says, *Swell with anger and do not sin* [Ps 4.5α], but with the person who is enraged already showing something more, for it is written, *Rage in them is after the likeness of a snake* [Ps 57.5α], and, *Herod was enraged with the people of Tyre and Sidon* [Ac 12.20].

Ἢ καὶ ὅτι ἀσθενής εἰμι πρὸς τὸν ἀόρατον ἐχθρὸν, τὸν καὶ φανερῶς καὶ κρύβδην ἐπιβουλεύοντα. Ἢ καὶ ὅτι συντριβεὶς, ἐξησθένησα· ὑπολόγισαι οὖν τὴν ἐμὴν ἀσθένειαν, καὶ μὴ καταδικάσῃς με τέλεον, ὡς ἑκουσίως νενικημένον.

Τῆς δὲ τοῦ *ἐλέησόν με* φωνῆς, πάντες, πάντοτε δεόμεθα· προϊὼν γάρ φησιν, *Ἐὰν ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται;* καὶ, *Ὅτι οὐ δικαιωθήσεται* Ps 129.3
ἐνώπιόν σου πᾶς ζῶν. Καὶ πάλιν ἕτερος εἴρηκε, *Τίς καυχήσεται ἁγνὴν ἔχειν καρδίαν;* Ps 142.2
ἢ τίς παῤῥησιάσεται καθαρὸς εἶναι ἀπὸ ῥύπου; Prv 20.9

Πάντες μὲν οὖν ἐλέους δεόμεθα· οὐ πάντες δὲ ἐλεούμεθα· ὁ γὰρ θεῖος ἔλεος τὸν ἄξιον ἐπιζητεῖ. Καὶ ἀσθενεῖς δὲ πάντες καθ' ἑαυτούς ἐσμεν· *Ἐὰν γὰρ μὴ Κύριος οἰκοδομήσῃ | οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες. Ἐὰν μὴ Κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων.* Ps 126.1

3β Ἴασαί με, Κύριε, ὅτι ἐταράχθη τὰ ὀστᾶ μου.

Τὸ ἀπὸ τῶν πειρασμῶν ἄλγος καὶ αὐτῶν καθίκετο τῶν ἀναισθήτων ὀστέων μου, καὶ ἐκλόνησεν αὐτά. Διὰ τούτου δὲ, παρέστησε τὴν ὑπερβολὴν τοῦ πάθους.

Ἢ καὶ ὀστᾶ νοητέον, τὰς τοῦ νοῦ δυνάμεις, αἷς οὗτος ἐπερείδεται.

4α Καὶ ἡ ψυχή μου ἐταράχθη σφόδρα.

Μὴ φέρουσα τὴν βίαν τῶν ἀλγεινῶν. Πρόσφορον δὲ τὸ ῥητὸν καὶ ὅταν τις οἰστρηθῇ πρὸς θυμὸν ἄλογον ἢ πρὸς ἐπιθυμίαν αἰσχράν. Τότε γὰρ πνεύσας πολὺς ὁ διάβολος, ἐτάραξε καὶ τὸ σῶμα καὶ τὴν ψυχὴν, ὡς ἄνεμος θάλασσαν ἐμπεσών· κυκῶνται γὰρ ἄμφω, καὶ κυμαίνονται, καὶ οὐ φυλάττουσι τὴν ἑαυτῶν τάξιν καὶ κατάστασιν.

4β Καὶ σὺ, Κύριε, ἕως πότε;

Τοῦτο οὐκ ἐγκαλοῦντός ἐστιν, ἀλλ' ὀδύναις κατατεινομένου. Μακρά μοι, φησὶ, γέγονεν ἡ ἀπὸ σοῦ παρόρασις, οὕτως ἔχοντι.

Τοῖς μὲν οὖν πειραζομένοις ἐξ ἁμαρτίας οὐκ εὐθὺς ἐπικουρεῖ κατ' οἰκονομίαν· *Καιρῷ* γὰρ, φησὶ, *δεκτῷ ἐπήκουσά σου.* Τοῖς δ' ἐξ ἐπηρείας τοῦ πονηροῦ, καὶ μάλα· Isa 49.8
Ἔτι γὰρ, φησὶ, *λαλοῦντός σου, ἐρῶ, Ἰδοὺ πάρειμι.* Isa 58.9

5α Ἐπίστρεψον, Κύριε, ῥῦσαι τὴν ψυχήν μου.

Στράφηθι πρός με, εἰ καὶ ἀπεστράφης δι' ἃ ἥμαρτον, καὶ ἐξελοῦ με τῶν θλίψεων.

5β Σῶσόν με ἕνεκεν τοῦ ἐλέους σου.

Οὐ διὰ τὰς ἐμὰς ἀρετάς· οὐκ ἔχω γάρ.

[3α][8] οὐ πάντες δὲ ἐλεούμεθα PCABV : om. MSH.

Or else, for I am weak towards the invisible enemy, who openly and surreptitiously works to undermine me. Or else, that having been crushed, I became weak, so take account of my weakness and do not condemn me utterly as if defeated voluntarily.

The cry 'have mercy on me' is one that we all need at all times. Later on indeed he says: *For if you will keep watch on lawless acts, O Lord, O Lord, who will endure?* and *For no one living will be justified before you*. And again another said: *Who will boast of having a chaste heart? Or who will speak confidently of being pure of pollution?* Ps 129.3 Ps 142.2 Prv 20.9

We all therefore have need of mercy, but we do not all receive mercy, for divine mercy seeks out the one who is worthy. And of ourselves we are all weak: *Unless the Lord builds the house, the builders have laboured in vain, unless the Lord guards the city, the guard has stayed awake in vain.* Ps 126.1

3β Heal me, O Lord, for my bones have been troubled.

The pain from my trials has permeated even to my insensible bones and deeply agitated them. In this way he presented the excessiveness of his suffering.

Or else bones are to be understood as the powers of the mind on which the mind is supported.

4α And my soul has been troubled greatly.

Unable to bear the ferocity of the pain. This verse is also apposite when someone has been stung into irrational rage or into some shameful desire, for then the devil breathing mightily has troubled both the body and the soul like a gale hitting the sea, and both are stirred into confusion and rise up in seething waves and do not preserve their own order and state.

4β And you, O Lord, how long?

This is not from someone making an accusation, but from someone racked in agonies: In my state, he says, your overlooking of me has been long indeed.

By divine economy God does not come at once to the aid of those who are tempted as a result of sin, as is written: *At an acceptable time I have heard you*. But for those tempted at the caprice of the evil one, his help is more than immediate, as is written: *While you are still speaking, I shall say: Here I am.* Isa 49.8 Isa 58.9

5α Turn back, O Lord, deliver my soul.

Turn towards me, even though you have turned away because of my sins, and free me from my afflictions.

5β Save me for your mercy's sake.

6α *Ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου.*

Θάνατον καλεῖ, τὴν ἁμαρτίαν, ὡς θανάτου πρόξενον· κατ' ἀρχὰς γὰρ ἡ ἁμαρτία τὸν θάνατον ἐπεισήγαγε. Φησὶ γοῦν, ὡς ὁ τὴν ἁμαρτίαν πράττων οὐ μνημονεύει Ro 5.12
τηνικαῦτα Θεοῦ, μεθύων αὐτῇ, καὶ πεπωρωμένος.

Ἢ καὶ θάνατον λέγει, τὸν ἀπὸ τῆς τελευτῆς καιρόν· μεθ' ὃ γὰρ τελευτήσει τις, ἀφαιρεῖται τὸ μνημονεύειν, ἤτοι παρακαλεῖν τὸν Θεόν· ἀνόνητον γάρ. Sir 14.16

6β *Ἐν δὲ τῷ ᾅδῃ, τίς ἐξομολογήσεταί σοι;*

Πρὸ τοῦ θανάτου γὰρ ἡ μετάνοια δύναται· τὸ ἐντεῦθεν δὲ, καιρὸς μόνον ἀνταποδόσεως.

7 *Ἐκοπίασα ἐν τῷ στεναγμῷ μου, λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου, ἐν δάκρυσί μου τὴν στρωμνήν μου βρέξω.*

Οὐχ ἁπλῶς ἔκαμον, ἀλλὰ καὶ ἐκοπίασα, στενάζων· τοῦτο γὰρ, ἐπίτασις. Καὶ οὐχ ἁπλῶς δακρύσω, ἀλλὰ καὶ λούσω τὴν κλίνην μου· καὶ οὐχ ἅπαξ ἢ δὶς, ἀλλὰ καθ' ἑκάστην νύκτα.

Ἐπεὶ γὰρ ἐν ἡμέρᾳ περισπῶσιν αἱ φροντίδες, τὸν τῆς ἀναπαύσεως καιρὸν, ἐξομολογήσεως καιρὸν ἐγὼ ποιήσομαι, μηδενὸς ἐνοχλοῦντος· εὔθετος γὰρ ὁ καιρὸς οὗτος εἰς μετάνοιαν. Τοῦ δὲ, λούσω, καὶ τῶν ἑξῆς, τὸ, *ἐν δάκρυσί μου*, καὶ τὰ ἑξῆς, ἐφερμηνευτικά ἐστιν, ὡς σαφέστερα.

Ἀκούσωμεν οἱ ἰδιῶται βασιλέως μετάνοιαν, καὶ ζηλώσωμεν.

Προβάλλεται δὲ ταῦτα εἰς ἀφορμὴν ἐλέους, ἵνα καὶ μᾶλλον κάμψῃ τὸν εὔσπλαγχνον, μήποτε τὸ τῆς ταλαιπωρίας ὑπερβάλλον καταβαλεῖ τὴν ἐν αὐτῷ δύναμιν καὶ ἄχρηστον αὐτὸν ἀπεργάσηται.

8α *Ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου.*

Ὁ τῆς ψυχῆς δηλαδὴ, τουτέστιν, ὁ νοῦς· ἐννοῶν γὰρ τὸν θυμόν σου, τὸν ἐν ἡμέρᾳ | κρίσεως κατὰ τῶν ἁμαρτωλῶν, λίαν τεθορύβηται. Προσφυῶς δὲ τὸν νοῦν, ὀφθαλμὸν ἐκάλεσεν, ὡς ὁδηγοῦντα τὸν ἄνθρωπον. Νοῦς γὰρ ὁρᾷ, καὶ νοῦς ἀκούει.

Τινὲς δὲ, καὶ τὸν τοῦ σώματος ὀφθαλμὸν αὐτοῦ φασι τεταράχθαι, θυμουμένου κατὰ τῶν ἐχθρῶν· ἴδιον γὰρ τουτὶ, τῶν ἄγαν ὀργιζομένων.

8β *Ἐπαλαιώθην ἐν πᾶσι τοῖς ἐχθροῖς μου.*

Δίκην τῶν πεπαλαιωμένων ἱματίων, ἠτιμώθην καὶ κατεφρονήθην ὑπὸ τῶν ἐχθρῶν, τῶν φοβουμένων με πρὸ τῆς ἁμαρτίας.

Ἢ ἐπαλαιώθην, ἀντὶ τοῦ, ἠσθένησα· οἱ γηραιοὶ γὰρ, ἀσθενεῖς.

7[12] καταβαλεῖ MPB : καταβάλῃ H : καταβαλῇ S : καταβαλλεῖ C : καταβάλλῃ V.

Not for the sake of my virtues, for I have none.

6α For in death there is none who invokes your memory.

Death is what he calls sin, as the cause of death, for in the beginning it was sin that intro-
duced death. He is saying therefore that the person who commits a sin does not remember Ro 5.12
God at that moment, being intoxicated by the sin and made insensible.

Or else he calls death the time after one's demise, for after someone has died all calling to
memory, that is, the invocation of God, is taken away, for it is unprofitable. Sir 14.16

6β And in Hades who will confess to you?

For repentance is possible prior to death; what comes thereafter is a time of requital only.

7 I have worn myself out with my groaning, every night I shall bathe my bed, I shall rain tears upon my bedding.

I did not simply toil, but I wore myself out with sighs and groaning; this presents an increase in intensity. And I shall not simply shed tears, but I shall bathe my bed, and not once or twice, but every night.

Since cares distract during the day, I shall make the time of repose a time of confession, when there is nothing to disturb, for this is a time well suited to repentance. The words 'I shall rain' are an explication of 'I shall bathe' as being even clearer.

Let us commoners hear of a king's repentance and be moved to emulation.

He presents all this as a pretext for mercy, so that he might move the compassionate Lord, lest the excess of suffering exhaust the strength within him and render him useless.

8α My eye has been troubled by rage.

The eye of the soul that is to say, namely, the mind. Reflecting on your rage towards sinners on the day of judgement, my mind has been sorely agitated. Fittingly he called the mind an 'eye' as that which leads a person, for the mind sees and the mind hears.

Some say that his bodily eye was troubled, filled with rage against his enemies; this is a characteristic of people who are deeply angered.

8β I have been worn old among all my enemies.

Like old garments, I have been dishonoured and despised by my enemies who prior to my sin feared me.

Or else 'I have been worn old' in the sense of 'I have become weak', for the aged are weak.

9α Ἀπόστητε ἀπ᾽ ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Αἰσθόμενος ἤδη τῆς παρὰ Θεοῦ συμμαχίας, ἀναθαῤῥεῖ, καὶ τοὺς ἐχθροὺς ἐντεῦθεν φοβεῖ, καὶ φεύγειν ἐγκελεύεται, εἴτε ὁρατοὶ εἶεν, εἴτε ἀόρατοι.

9β-10 Ὅτι εἰσήκουσε Κύριος τῆς φωνῆς τοῦ κλαυθμοῦ μου, ἤκουσε Κύριος τῆς δεήσεώς μου, Κύριος τὴν προσευχήν μου προσεδέξατο.

Ταῦτα τίθησιν αἴτια τοῦ τε οἰκείου θάρσους καὶ τῆς ἐκείνων φυγῆς.

Ἢ γοῦν τὰ τρία ταὐτὸ σημαίνουσιν, ὡς ἐν ἄλλοις εἰρήκαμεν, ἢ ἐπειδὴ κλαίει τις Ps 5.2
καὶ ἐπὶ πενίᾳ καὶ τοιούτοις τισὶ, διὰ τῆς δεήσεως διέστειλε τοῦ κλαυθμοῦ τὴν ὁμωνυμίαν, ὡς ἐπὶ δεήσει βοηθείας γέγονεν· ἡ δὲ προσευχὴ πάλιν ἐτέθη, δηλοῦσα τὴν ἐπίτασιν τῆς δεήσεως.

11α Αἰσχυνθείησαν καὶ ταραχθείησαν πάντες οἱ ἐχθροί μου.

Τὸ γνωρισθὲν αὐτῷ παρακαλεῖ ταχὺ πέρας λαβεῖν· καὶ πῶς γὰρ οὐκ αἰσχυνθήσονται, ματαίας ἰδόντες τὰς ἑαυτῶν ἐλπίδας, ὡς εὐχείρωτος ἔσται τούτοις, γυμνωθεὶς τῆς ἄνωθεν εὐμενείας, καὶ αἰσχυνθέντες, πῶς οὐ φοβηθήσονται;

11β Ἀποστραφείησαν καὶ καταισχυνθείησαν σφόδρα διὰ τάχους.

Οὕτως δὲ ἔχοντες, εἰς τὰ ὀπίσω χωρήσουσι· τὸ δὲ, *καταισχυνθείησαν*, τῆς αἰσχύνης ἐστὶν ἐπίτασις. Τὸ μέντοι, *σφόδρα διὰ τάχους*, τοῖς εὐκτικοῖς τούτοις πᾶσι συντακτέον, τοῦ εὐχομένου ζητοῦντος τάχιον αὐτοὺς παθεῖν τὰ τοιαῦτα.

Τινὲς δέ φασιν, εὔξασθαι μᾶλλον, ἀλλὰ μὴ κατεύξασθαι νῦν τὸν λέγοντα, δεόμενον ὑπὲρ τῶν ἐχθρῶν αἰσχυνθῆναι, πονηρὰ βουλευομένους, καὶ φοβηθῆναι τὸν συμμαχοῦντα τούτῳ Θεὸν, καὶ ἀποστραφῆναι τὴν μοχθηρίαν, καὶ οὕτω βελτιωθῆναι.

7 ζ´
1 Ψαλμὸς τῷ Δαυίδ· ὃν ᾖσε τῷ Κυρίῳ
ὑπὲρ τῶν λόγων Χουσὶ, υἱοῦ Ἰεμενεί.

Δοκεῖ πως ἐναντίως ἔχειν ἡ ἐπιγραφὴ πρὸς τὴν ἐν ταῖς Βασιλείαις ἱστορίαν, ἔνθα 2Rg 16-17
τὰ κατὰ τὸν Δαυὶδ ἀναγέγραπται. Καὶ γὰρ ἐκεῖ ὁ Χουσὶ, υἱὸς Ἀραχὶ, ἀλλ᾽ οὐκ 2Rg 17.5
Ἰεμενεὶ, ἱστόρηται. Συμβιβάζονται δὲ ταῦτα τρόπον ὃν ἐροῦμεν, ἢ ὅτι διώνυμος ἦν ὁ πατὴρ αὐτοῦ, ἢ ἐπείπερ ὁ Χουσὶ — τυγχάνων ἀρχιεταῖρος τοῦ Δαυὶδ, ἐσχηματίσατο
τὴν πρὸς τὸν Ἀβεσαλὼμ αὐτομολίαν, καὶ τὰς τοῦ στρατηγικωτάτου διέλυσεν 2Rg 16.16
Ἀχιτόφελ γνώμας, καὶ τῷ πατραλοίᾳ μὲν ἀναβολὰς ἐνεποίησε, τῷ φεύγοντι δὲ Δαυὶδ καιρὸν ἔδωκεν εἰς τὸ φυγεῖν πoῤῥωτέρω καὶ συλλέξαι δύναμιν, ὡς ἐν τῇ

9α Depart from me, all you who work lawlessness.

Having already sensed God's approaching aid, he takes courage, and from here onwards instils fear into his enemies and commands them to flee, whether they be visible or invisible enemies.

9β-10 For the Lord has heard the voice of my weeping, the Lord has heard my entreaty, the Lord has accepted my prayer.

He presents these things as the reason both for his own boldness and for their flight.

Either the three phrases mean the same, as we have said elsewhere, or else because one also Ps 5.2
weeps at poverty and suchlike, he distinguished the equivocal sense of weeping by the word 'entreaty', indicating that the weeping took place in entreaty for help, and prayer again was placed to signify the intensity of the entreaty.

11α May all my enemies be shamed and troubled.

He pleas for what has been made known to him to come to pass quickly. And how indeed will they not be shamed on seeing that in vain they had hoped he would be easy prey to them, having been stripped of heavenly favour, and having been shamed, how will they not be filled with fear?

11β May they be turned back and utterly shamed, greatly and swiftly.

This being the case, they will retreat; 'utterly shamed' is an intensification of 'shamed'. The adverbs 'greatly and swiftly' are to be attached to all the previous optative verbs, with the one who is praying asking that they may suffer these things swiftly.

Some say that the speaker is praying rather than cursing here, as he entreats for his enemies to be shamed as they plot evil, to be filled with fear for God who is his ally, and to be turned away from their wickedness and so be bettered.

7 Psalm 7

1 A Psalm belonging to David which he sang to the Lord
for the words of Chousi the son of Iemenei.

It seems that the superscription runs contrary to the story in the book of Kingdoms in 2Rg 16-17
which the events of David's time are recorded. There indeed Chousi is said to be the son 2Rg 17.5
of Arachi, but not of Iemenei. These things can be reconciled in the manner we shall say, either because his father had two names, or because Chousi - as David's chief companion,
he planned the desertion to Absalom and confounded the plans of Achitophel, a man thor- 2Rg 16.16
oughly versed in strategy, and on the one hand caused delays for the parricide, while on the

βίβλῳ τῶν Βασιλειῶν εὑρήσομεν πλατύτερον — ἀπὸ τῆς ἀνδραγαθίας τετύχηκε τῆς προσηγορίας ταύτης· Χουσὶ γὰρ, δεξιᾶς ἑρμηνεύεται. Καὶ γὰρ ἔθος τῇ Γραφῇ πολλάκις ἀπὸ τῶν ἐπιτηδευμάτων, ἢ ἀπὸ τῶν πατέρων, τοὺς υἱοὺς ὀνομάζειν, οἷον,
υἱὸν εἰρήνης, καὶ τέκνα σοφίας, καὶ υἱὸν ἀπω | λείας. Οὕτως οὖν καὶ υἱὸς δεξιᾶς, ὁ Lk 10.6
δεξιός τε καὶ ἐπιτηδειότατος. Isa 57.4

Ἀλλ᾽ ἡ μὲν ἐπιγραφὴ, ὑπὲρ τῶν λόγων φησὶ Χουσί· παρ᾽ ὅλον δὲ τὸν ψαλμὸν, οὐκ ἐμνημόνευσεν ὁ Δαυὶδ τοῦ Χουσὶ, καὶ δοκεῖ πάλιν ἄπορον.

Ἀλλ᾽ ἡμῖν γε τὸ διεγνωσμένον οὐκ ἀποκρυπτέον· μεταγνοὺς γὰρ ὁ προφήτης ἐφ᾽ οἷς ἤλπισεν ἐπὶ τῇ συνέσι τοῦ Χουσὶ, ὑποθέμενος αὐτῷ τὰ περὶ τῆς ἀπάτης
Ἀβεσαλὼμ καὶ τὰ περὶ τοῦ διασκεδάσαι τὴν βουλὴν Ἀχιτόφελ, τὸν ψαλμὸν τοῦτον 2Rg 15.34
ᾄδει τῷ Θεῷ, οὐχ ὑπὲρ ὧν ἔτυχε παρὰ τῆς τοῦ Χουσὶ συνέσεως, ἀλλ᾽ ὑπὲρ ὧν τῆς πρὸς Θεὸν ἐλπίδος ἀφέμενος, τεθάῤῥηκε τοῖς λόγοις, οἷς εἴρηκεν ὁ Χουσὶ πρὸς
Ἀβεσαλὼμ, ἀποσταλεὶς παρ᾽ αὐτοῦ. 2Rg17.11-13

Ἔστιν οὖν ἱλαστήριος ἡ ᾠδὴ, τὸν Θεὸν ἐξευμενίζουσα, καὶ παρακαλοῦσα πρὸς βοήθειαν.

2α Κύριε ὁ Θεός μου, ἐπὶ σοὶ ἤλπισα.

Εἰ καὶ παρὰ τῆς τοῦ Χουσὶ, φησὶν, ὠφέλημαι συνέσεως, ἀναπνεύσας μικρὸν, καὶ λαβὼν καιρὸν εἰς ἀντιπαράταξιν, ἀλλὰ νῦν, οὐκ ἐπ᾽ ἐκείνῳ θαῤῥῶν, ἀνταγωνίζεσθαι μέλλω· μόνης δὲ τῆς σῆς ἐλπίδος ἐκκρέμαμαι, δεύτερα τ᾽ ἄλλα πάντα λογιζόμενος, καὶ
φίλους καὶ συμμάχους καὶ στρατιώτας. Γέγραπται γὰρ, *Ἐπικατάρατος ἄνθρωπος, ὃς* Jer 17.5
ἔχει τὴν ἐλπίδα ἐπ᾽ ἄνθρωπον, καὶ, *Μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.* Καὶ ὥσπερ Ps 83.13
οὐ χρὴ σέβειν ἄλλο τι παρὰ τὸν Θεὸν, οὕτως οὐδ᾽ ἐπ᾽ ἄλλον ἐλπίζειν ἢ ἐπὶ τὸν Θεόν.

2β Σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥῦσαί με.

Σῴζεται μέν τις, διατηρούμενος ἐν πολέμοις ἄτρωτος· ῥύεται δὲ, πάντῃ τῶν ἐπιτιθεμένων ἀπαλλαττόμενος. Πάντων δὲ τῶν διωκόντων εἶπε, διὰ τοὺς τῷ πατραλοίᾳ συναποστατήσαντας, φονῶντας κατ᾽ αὐτοῦ, καὶ διψῶντας τὸν τούτου θάνατον.

Ἢ σῴζεται μὲν ὁ ἀσθενῶν, ῥύεται δὲ ὁ ἐν αἰχμαλωσίᾳ. Σῶσόν με οὖν, ὡς ἀσθενῆ, καὶ ῥῦσαί με, ὡς αἰχμάλωτον· ἐλπίζω γὰρ, ὅσον οὔπω σαγηνευθῆναι τοῖς ἐχθροῖς.

Ἢ καὶ, σῶσόν με, φησὶν, ἀπὸ τῶν ἐνταῦθα καταδιωκόντων πολεμίων, ῥῦσαί με δὲ ἀπὸ τῶν μετὰ θάνατον εὐθὺς ἐξερευνώντων τὰ στίγματα τῆς ψυχῆς ἀοράτων ἐχθρῶν ἐπὶ τῷ κατασχεῖν, ὡς εἶναι τὴν δέησιν διπλὴν, ὑπέρ τε τῆς παρούσης καὶ τῆς μελλούσης ζωῆς.

3α Μήποτε ἁρπάσῃ ὡς λέων τὴν ψυχήν μου.

Τὸν Ἀβεσαλὼμ ὀνομάζει λέοντα, διὰ τὴν ἀγριότητα καὶ θρασύτητα καὶ ἀναίσχυντον ὁρμήν.

[1][9] ὑποθέμενος MBF : ὑποθεμένου P.

other he gave David the fugitive time to escape further afield and gather strength, as we shall find in greater detail in the book of Kingdoms – had been given this name on account of his bravery, for Chousi means 'of the right hand'. It is customary in Scripture to often call sons from their characteristic attributes rather than from their fathers, for example, son of peace, Lk 10.6
children of wisdom, son of destruction. The son of the right hand is thus the one who is Isa 57.4
dexterous and most useful.

But the superscription reads 'for the words of Chousi', yet throughout the psalm David makes no mention of Chousi, and once again we seem to be faced with a puzzle.

But for us our perception of the matter is not to be kept hidden. For the prophet, having repented of the fact that he had placed his hope in the wisdom of Chousi (having suggested 2Rg 15.34
to Chousi the plan about deceiving Absalom and confounding the purpose of Achitophel), now sings this psalm to God, not about the things he achieved through the wisdom of Chousi, but about the fact that, having left aside his hope in God, he had placed confidence in the words spoken to Absalom by Chousi his emissary. This is thus an ode of supplication, propi- 2Rg17.11-13
tiating God and entreating for help.

2α O Lord my God, in you I have hoped.

Even though I have benefited from the wisdom of Chousi, having found a short breathing space and having taken the opportunity to regroup, now, not trusting in him, I shall fight back; I cling to hope in you alone, considering everything else secondary, both friends and allies and soldiers, for it is written, *Cursed is the one who has hope in any man*, and, *Blessed is* Jer 17.5
the man who hopes in you. And just as it is not right to worship anything other than God, so Ps 83.13
it is not right to hope in any other than God.

2β Save me from all my pursuers and deliver me.

Someone is saved when preserved unhurt in wars, and delivered when freed on every side from attackers. He said 'all my pursuers' on account of the parricide's co-rebels who had murderous intentions against him and thirsted for his death.

Or else the one who is weak is saved and the one in captivity is delivered. Save me then as weak, and deliver me as a captive, for I expect at any time to be caught as in a net by my enemies.

Or else he is saying, save me from the enemies who are persecuting me here and now, and deliver me from the invisible enemies who after death at once examine the marks of the soul to take possession of it, so that the entreaty is a double one, for the present and the future life.

3α Lest like a lion he seize my soul.

He calls Absalom a lion on account of his ferocity and boldness and shameless impetuosity.

Ἢ καὶ τὸν διάβολον αἰνίττεται· δυσῶδες μὲν γὰρ τὸ στόμα τοῦ λέοντος, δυσῶδες δὲ καὶ τὸ τοῦ διαβόλου, βλασφημίας ἐξερευγόμενον. Καὶ γὰρ καὶ ὁ Κύριος κατὰ τὸν καιρὸν τοῦ πάθους ἔλεγε· *Νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἔρχεται, καὶ ἐν ἐμοὶ ἕξει οὐδέν.* Jn 14.30

Ἐπὶ μέντοι τοῦ Ἀβεσαλὼμ, ψυχὴν ὑποληπτέον, τὴν ζωὴν, ἀφαιρουμένην ὑπὸ τοῦ ἀναιροῦντος· αἰτία γὰρ ἡ ψυχὴ ζωῆς, καὶ πολλάκις τὰ αἰτιατὰ καλοῦμεν τοῖς τῶν αἰτίων ὀνόμασιν, ὥσπερ εἰρήνη μὲν ὁ Κύριος, καὶ δικαιοσύνη, καὶ τὰ τοιαῦτα, ἁμαρτία δὲ καὶ ἀπώλεια, ὁ διάβολος. Αἴτιος γὰρ ὁ μὲν, ἐκείνων, ὁ δὲ, τούτων καθέστηκε. Καταχρηστικωτέρα δὲ, τῆς ἁρπαγῆς ἡ λέξις ἐνταῦθα, δηλούσης ἀφαίρεσιν.

Ἁρμόσει δὲ καὶ παντὶ τῷ ἐν περιστάσεσιν ὁ παρὼν ψαλμὸς, εἰ διώκοντας μὲν νοήσει, τοὺς δαίμονας, λέοντα δὲ, τὸν ἄρχοντα τούτων, | ὃς ἁρπάζει τὴν ψυχὴν εἰς ἁμαρτίαν, ἢ εἰς ἀπόγνωσιν, ἢ ἐξελθοῦσαν τοῦ σώματος.

3β Μὴ ὄντος λυτρουμένου, μηδὲ σῴζοντος.

Οἰκεῖα καὶ ταῦτα· τὸ μὲν, *σῴζοντος*, πρὸς τὸ, *σῶσον*· τὸ δὲ, *λυτρουμένου*, πρὸς τὸ, *ῥῦσαι*· σοῦ γὰρ μὴ ἐπαμύνοντος, οὐδεὶς ἔσται σῴζων ἢ ῥυόμενος.

4-5 Κύριε ὁ Θεός μου, εἰ ἐποίησα τοῦτο, εἰ ἔστιν ἀδικία ἐν χερσί μου, εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακὰ, ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός.

Οὐκ εἶπε τὸ τῆς ἁμαρτίας εἶδος, φειδόμενος ἔτι τοῦ παιδός· οὐδὲ γὰρ οὐδ᾽ ὀνομαστὶ τοῦτον ἐδήλωσεν, ὑπεραισχυνόμενος, ἀλλὰ εὐφημότερον. *Εἰ ἐποίησα τοῦτο*, φησὶν, ὅπερ ὁ ἐμὸς ἐποίησε παῖς, ἐγένετο γὰρ πατραλοίας καὶ μιαρὸς, καὶ εἰ ἠδίκησα τοῦτον χερσὶν, ἤτοι πραγματικῶς, καίτοι πάλαι τῆς αὐτοῦ πονηρίας αἰσθανόμενος, ἢ ἔβλαψα τοὺς συναιρομένους αὐτῷ τῆς μάχης, οἵτινες ἀνθ᾽ ὧν εὖ παρ᾽ ἐμοῦ πεπόνθασι, κακά μοι νῦν ἀνταποδιδόασι, μὴ ἀπώσαιμι τοὺς ἐχθροὺς, ἀλλ᾽ ἄπρακτος ἀποπέσοιμι.

Ἀποροῦσι δέ τινες ὡσεὶ οὐκ ἄπρακτος ἀποπεσεῖται, τιμωρήσεται πάντως τοὺς ἐχθρούς. Καὶ πῶς, φησὶν, ὡς οὐκ ἀποδίδωσι; Πρὸς οὓς ἔστιν εἰπεῖν, ὅτι περὶ τῶν προλαβόντων ὁ λόγος. Πολλάκις γὰρ ἄχρι τότε πολλοὺς πονηροὺς εὑρὼν, οὐκ ἀπέδωκε. Τηνικαῦτα δὲ, κινδυνεύων περὶ τὴν ζωὴν, ἠμύνετο, μὴ ἀνασχόμενος ἐπὶ πλέον τὴν παρανομίαν τῶν πονηρῶν.

Ἔστι δὲ πάλιν ἑτέρως εἰπεῖν, ὡς ἀποπέσοιμι ἀπὸ τῶν ἐχθρῶν μου κενὸς τῶν ἐλπίδων· αὗται δέ εἰσιν, οὐ τιμωρήσασθαι τούτους, ἀλλ᾽ ἐπιόντας ἀπώσασθαι, εἴπως ἀπόσχοιντο καταδιώκειν ἔτι καὶ ζητεῖν ἀποστερῆσαί με καὶ τῆς ζωῆς.

Ὅρα γὰρ, ὅτι καὶ φείσασθαι τοῦ παιδὸς τοῖς στρατιώταις παρήγγειλε, καὶ τὸν 2Rg 18.12
θάνατον αὐτοῦ μαθὼν, πικρῶς ὠλοφύρατο. 2Rg 19.1

Ἢ καὶ ἄλλως· ἐχθροὺς ἀοράτους ὑποληπτέον, ὧν ἀποπεσεῖσθαι λέγει κενὸν καὶ ἄπρακτον, μὴ νικήσαντα καὶ καταισχύναντα τούτους, διὰ τῆς τῶν ἀρετῶν ἀντιπαρατάξεως.

[3α][7] *αἰτίων ὀνόμασιν* MPFB : M[add. in marg.]: *καὶ τὰ αἴτια τοῖς τῶν αἰτιατῶν*. 5[6] *χερσίν* MPSCB : *τέως χερσίν* HV. 5[21] *καὶ καταισχύναντα* MSFCB : *μηδὲ καταισχύναντα* P.

Or else he is alluding to the devil: the mouth of the lion is foul smelling, as is the maw of the devil, belching forth blasphemies. And indeed the Lord at the time of his passion said, *Now the ruler of this world is coming, and in me he will have nothing.* Jn 14.30

Interpreted in relation to Absalom, 'soul' is to be understood as 'life', taken away by the killer, for the soul is the cause of life and we often call effects by the names of their causes, just as we call the Lord peace and justice and suchlike, and the devil sin and destruction, for the one became cause of the former, the other of the latter. The word 'seize' is used more loosely here signifying taking away.

The present psalm will apply to everyone in danger if they understand pursuers as the demons, the lion as the prince of the demons who snatches the soul into sin or into despair, or when is it departing from the body.

3β There being neither redeemer nor saviour.

These words provide a fitting continuation, with 'saviour' conforming to 'save' and 'redeemer' to 'deliver'. If you do not come to my aid, there will be neither saviour nor deliverer.

4-5 O Lord my God, if I have done this thing, if there is any injustice on my hands, if I have repaid [in return] those who repaid me [in return] with evils, may I then fall down empty before my enemies.

Still sparing his son, he did not mention the nature of the sin. Deeply shamed, he did not even mention him by name, but rather euphemistically. If I have done this thing, that my son has done (for he has become a parricide and has been polluted by rape), and if I have wronged him with my hands (that is, in practice), even though having long sensed his wickedness, or caused injury to those who are joining him for battle and who, in return for the good they have received from me, are now repaying me with evils, may I not repel my enemies, but fall down having achieved nothing.

Some people are puzzled by the fact that he will not fall down having achieved nothing, but will very certainly punish his enemies. How is it, they say, that he does not repay? To these we would reply that he is speaking about what went before. For many times up to that point, having encountered many wicked persons, he did not repay. But at this time, with his life being in danger, he defended himself, unable to bear any longer the lawlessness of the wicked.

There is again another way of interpreting this, namely, may I fall down before my enemies empty of hopes; these hopes are not for them to be punished, but for them to be repelled as they attack so that they may cease to pursue me any longer and to seek to deprive me of my life.

Observe, moreover, that he commanded his soldiers to spare the life of his child, and 2Rg 18.12
when he learned of his death, he lamented bitterly. 2Rg 19.1

Or in another way: they are to be understood as invisible enemies, before whom he says

Οὐ μεγαλοῤῥημονῶν δὲ τοιαῦτά φησιν, ἀλλ᾽ εἰς ἀνάγκην ἐμπεσὼν, ἀνθ᾽ ἱκετηρίας αὐτὰ προβάλλεται.

Ἐκλαμβάνομεν δὲ καὶ πρὸς ἄλλους τουτὶ τὸ χωρίον, ὡς οὐκ ἠδίκησά τινα, βίᾳ τῆς βασιλείας ἀπελάσας, οὐδὲ τῷ Σαοὺλ ἀπέδωκα, ἀνθ᾽ ὧν εὐηργετήθη, θάνατον ἐμοὶ κατασκευάζοντι φανερὸν, καίτοι λαβὼν ὑποχείριον, ὡς ἡ κατ᾽ αὐτὸν παρίστησιν ἱστορία. 1Rg 24.5 & 26.7-9

Εἴτε τοίνυν τῷ Ἀβεσαλὼμ καὶ τοῖς ἀμφ᾽ αὐτὸν προσαρμόσεις τὸν λόγον, εἴτε καὶ πρὸς ἄλλον, καὶ τὸν Σαοὺλ, οὐδὲν τῇ ἀληθείᾳ λυμαίνεται.

Τὸ δὲ πρῶτον τῆς ἀνταποδόσεως ὄνομα καταχρηστικῶς, ἀντὶ τῆς ἀποδόσεως παρείληπται· δόσις μὲν γὰρ, ἡ καταρχὴ τῆς εὐποιΐας ἢ κακώσεως· ἀπόδοσις δὲ, ἡ τοῦ ἴσου ἀντιμέτρησις· ἀνταπόδοσις δὲ, δευτέρα τις καταβολὴ καλῶν ἢ κακῶν ὑπὸ τῶν δόντων εἰς τοὺς ἀποδόντας. Σύνηθες δὲ τοῦτο τῇ Γραφῇ, καὶ μάλιστα τῷ Δαυίδ.

6α Καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχήν μου καὶ καταλάβοι.

Καταδιώξαι, φησὶν, ὁ Ἀβεσαλὼμ τὴν ψυχήν μου, τουτέστιν, ἐμὲ, περιφραστικῶς, καὶ συλλήψαιτο.

6β Καὶ καταπατήσαι | εἰς γῆν τὴν ζωήν μου.

Ζωὴν ἐνταῦθα, τὸ αἷμα λογιστέον· καὶ τοῦτο γὰρ ζωῆς αἴτιον, ὡς συνεκτικώτερον τῶν ἄλλων τριῶν στοιχείων, ἃ τὸ ζῷον συνέχουσι. Lev 17.11 PG29.168A

6γ Καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι.

Δόξαν λέγει, τὸ ἔνδοξον αὐτοῦ σῶμα, καὶ πᾶσι περιβόητον, διά τε τὴν ῥώμην, καὶ τὸν ἀπὸ τῆς ἀρχῆς προσγεγενημένον ὄγκον. Κατασκηνώσαι δὲ, ἀντὶ τοῦ, κατασκηνῶσαι ποιήσαι, τουτέστιν, εἰς γῆν κεῖσθαι καὶ διαλύεσθαι.

Ἔστι δὲ καὶ πρὸς τὸν ἀόρατον ἐχθρὸν μετενεγκεῖν τὸν λόγον, κατευχόμενον διωχθῆναι παρ᾽ αὐτοῦ, καὶ καταληφθῆναι, μηκέτι δυνάμενον ἀποφεύγειν τὰς ἐπιθέσεις αὐτοῦ, καὶ εἰς γῆν, τουτέστιν, εἰς τὰ γεηρὰ πράγματα τὴν ζωὴν αὐτοῦ καταχωσθῆναι· τοῦτο γὰρ ἡ καταπάτησις βούλεται, κειμένῳ λοιπὸν ἐπεμβαίνοντος καὶ αἰσχρῶς ἐναλλομένου· καὶ μὴ μόνον τὸ σῶμα τοῦτο παθεῖν, ἀλλὰ καὶ τὴν δόξαν, ἤτοι τὸν νοῦν, δόξα γὰρ οὗτος καὶ τιμὴ τῆς ψυχῆς, εἰς γῆν κατενεχθῆναι, καὶ προσηλωθῆναι καὶ τοῦτον τοῖς γηΐνοις, μηκέτι τῷ πτερῷ τῆς θεωρίας πρὸς Θεὸν ἀρθῆναι δυνάμενον.

7α Ἀνάστηθι, Κύριε, ἐν ὀργῇ σου.

Ἔστι γὰρ ἀναστῆναι, καὶ οὐκ ἐν ὀργῇ, ὡς ὅταν λέγῃ, Ἀνάστα, Κύριε, σῶσόν με, ὁ Θεός μου. Νῦν δὲ πρὸς τιμωρίαν αὐτὸν ἐκκαλεῖται. Ps 3.8

[5][1] τοιαῦτα MSFB : ταῦτα P. 7α[2] ἔστι MSC : ἔνι PHV.

he will fall down empty and having done nothing, not having defeated and shamed them through the resistance of the virtues.

He does not say such things boasting, but, having fallen into necessity, he proffers them as supplications.

We may take this passage also in relation to other persons, namely, that I did not wrong anyone, ejecting them from the kingdom by violence, nor did I repay Saul, who in return for all I did for him openly contrived my death, even though I had him in my power, as the story 1Rg 24.5 &
tells. 26.7-9

But whether you will apply this verse to Absalom and his followers or to some other person or to Saul the truth is in no way harmed.

The first use of 'to repay in return' is an improper use in the sense of, 'to repay'. Payment is the initial giving of good or evil; repayment is the reciprocal giving of the same; repayment in return is a second giving of good or evil by the payers to the re-payers. This usage, however, is common in Scripture and especially in David.

6α May the enemy chase down my soul and take it.

May Absalom, he says, chase down my soul, that is, me by circumlocution, and capture it.

6β And may he trample my life into the earth.

Life here is to be understood as blood, for this is the cause of life, as being the most essen- Lev 17.11
tial of the other three elements that make up the animal. PG29.168A

6γ And may my glory dwell in the dust.

He calls his 'glory' his glorious body, which was renowned among all for its vigorous strength and for the splendour that had been added thereto by the royal office. 'May it dwell' in the sense of 'may it be made to dwell', that is, to lie on the ground and be dissolved.

The words can also be transposed onto the invisible enemy, with the imprecation that he be pursued by the invisible enemy and taken captive, no longer able to escape his attacks, and that his life be thrust down into the earth, namely into earthly things (this is what the 'trampling' signifies, stamping and shamefully jumping on him as he lies), and not only that his body have this fate, but that even his glory, namely, his mind (since this is the glory and honour of the soul), may also be brought down and transfixed to earthly things, no longer able to raise itself to God on the wings of contemplation.

7α Arise, O Lord, in your anger.

There is an arising that is not in anger, as when he says, *Arise, O Lord, save me, O my God*, Ps 3.8
but now he summons him to vengeance.

Καθάπερ δὲ τὸ καθῆσθαι ἐπὶ Θεοῦ σωματικῶς οὐκ ἐκλαμβάνομεν, οὕτως οὐδὲ τὸ ἀνίστασθαι· ἀλλὰ τὸ μὲν καθῆσθαι, δηλοῖ τὸ βασιλικὸν καὶ δικαστικὸν καὶ ἑδραῖον· τὸ δ' ἀνίστασθαι, τὸ τιμωρητικὸν καὶ ἀντιληπτικόν.

Ὀργὴν δὲ ἐπὶ Θεοῦ πάλιν, οὐ πάθος οἰητέον, ἀλλὰ τὴν τιμωρίαν τῶν ἀξίων αὐτῆς.

7β Ὑψώθητι ἐν τοῖς πέρασι τῶν ἐχθρῶν σου.

Ὑψηλὸς ὢν, φάνηθι τοῦτο καὶ τοῖς ἀνθρώποις. Φανήσῃ δὲ τοῦτο ἐν τοῖς τέλεσιν, ἤτοι ἐν ταῖς ἀναιρέσεσι τῶν ἐχθρῶν σου· τέλος γὰρ τῆς ἑκάστου ζωῆς, ὁ θάνατος· οἱ δὲ ἐμοὶ ἐχθροὶ καὶ σοί εἰσιν, οἷα τὰς σὰς ἐντολὰς παραβεβηκότες.

7γ Καὶ ἐξεγέρθητι, Κύριε ὁ Θεός μου, ἐν προστάγματι, ᾧ ἐνετείλω.

Μὴ μακροθυμήσῃς ἔτι· ἀλλ' ἄμυνον διὰ τὸ πρόσταγμα ὃ ἐνετείλω διὰ Μωυσέως· ἐνομοθετήθη γὰρ, *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου*. Νῦν δὲ ὁ ἐμὸς παῖς Ex 20.12
ἐλύττησε κατὰ τοῦ πατρός.

Ἔστι δὲ καὶ ἄλλως ἐκλαβεῖν τὸν λόγον, ὅτι περὶ τοῦ μυστηρίου τῆς ἀναστάσεως ὁ προφήτης εὔχεται· εἴρηκε γὰρ ἐν τοῖς Εὐαγγελίοις ὁ Κύριος περὶ τοῦ ἰδίου σώματος πρὸς Ἰουδαίους, *Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις οἰκοδομήσω αὐτόν*. Jn 2.19
Ἐξεγέρθητι οὖν, φησὶ, διὰ τὸ πρόσταγμα, ὃ ἐνετείλω· εἶπας γὰρ, *Λύσατε*, καὶ λύσουσι.

8α Καὶ συναγωγὴ λαῶν κυκλώσει σε.

Εἰ γὰρ ἐπικουρήσεις μοι, ὄψονται πολλοὶ καὶ φοβηθήσονται, καὶ ἐπιστρέψουσι πρὸς Κύριον. Τὸ δὲ, *κυκλώσει σε*, ἀντὶ τοῦ, κύκλῳ γενήσονται τῶν σῶν ἐντολῶν, μὴ ἀφιστάμενοι τούτων· ὁ γὰρ Θεὸς, ἀπέραντος.

Καὶ ἐπὶ τῆς ἀναστάσεως δὲ δυνάμεθα τὸ ῥητὸν ἐκλαβεῖν· τότε γὰρ ἡ τῶν ἐθνῶν συναγωγὴ περὶ τὸν Χριστὸν ἐγένοντο, καθάπερ ἐν κύκλῳ, ἀπὸ πάντων τῶν περάτων τῆς γῆς.

Ἢ τὸ, *κυκλώσει σε*, ἀντὶ τοῦ, ᾄσεται καὶ ὑμνήσει σε. Ἐπειδὴ γὰρ ἐν χορῷ τοὺς ὕμνους ἀνέφερον, ἀπὸ τοῦ σχήματος τοῦ πράγματος, αὐτὸ τὸ πρᾶγμα ᾐνίξατο, τουτέστι, τὴν εὐφημίαν. |

8β Καὶ ὑπὲρ ταύτης εἰς ὕψος ἐπίστρεψον.

Ἕνεκεν ταύτης τῆς συναγωγῆς, ἄνελθε πρὸς τὸν Πατέρα μεσίτης· ἐπίστρεψον εἰς τὸ ὕψος τῆς δόξης ἧς εἶχες πρὸ τοῦ τὸν κόσμον γενέσθαι, τὸ ἄφραστον πληρώσας Jn 17.5
ἤδη μυστήριον.

9α Κύριος κρινεῖ λαούς.

7γ3 ἐνομοθετήθη γὰρ MSCF : τὸ P. 7γ8 οὖν P : om. M.

Just as we do not take sitting in relation to God in a bodily sense, so neither do we understand arising in this way. Rather the sitting manifests the characteristics of regality, judgement and permanence, while the arising manifests those of vengeance and coming to aid.

Anger in relation to God once again is not to be conceived as a passion, but as the punishment of those deserving thereof.

7β Be exalted in the furthest bounds of your enemies.

Being high and exalted, appear as such to the people. You will reveal this in the furthest ends, that is, in the deaths, of your enemies, for the end of everyone's life is death; and my enemies are also your enemies, as transgressing your commandments.

7γ And awake, O Lord my God, by the decree, which you have commanded.

Be long-suffering no more, but come to my defence on account of the decree, which you commanded through Moses. For it has been legislated: *Honour your father and your mother*. Ex 20.12
And now my son has raged against his father.

This can also be understood in a different way, namely, that the prophet is praying about the mystery of the resurrection. For in the Gospels the Lord said to the Jews about his own body: *Destroy this temple, and in three days I shall rebuild it*. Awake, therefore, he says, on Jn 2.19
account of the decree, which you commanded, for you said, *Destroy*, and they will destroy.

8α And an assembly of peoples will encircle you.

For if you come to my aid many will see and will be instilled with fear and will return to the Lord. They will 'encircle' in the sense that they will circle around you commandments, not deserting them, for God himself is infinite.

And we can also take the phrase in relation to the resurrection. For at that time the assembly of the nations from all the ends of the earth came around Christ as in a circle.

Or else they will encircle you in the sense of they will sing and hymn praise to you. Since it was the custom to offer up hymns in a circular chorus, from the shape of the thing he alluded to the thing itself, namely, praise and worship.

8β And on its behalf return on high.

For the sake of this assembly, go up to the Father as mediator; return to the height of the glory that you had before the world came to be, having now brought the unutterable mystery to completion. Jn 17.5

9α The Lord will judge peoples.

Οὐ παρόψεται γὰρ τὰ κατ᾽ ἐμοῦ μεμηχανημένα. Ἢ καὶ κρινεῖ, τοὺς μὲν πονηροὺς κατακρίνων, τοὺς ἀγαθοὺς δὲ ἱστῶν ἐκ δεξιῶν. Mt 25.33

9β Κρῖνόν με, Κύριε, κατὰ τὴν δικαιοσύνην μου, καὶ κατὰ τὴν ἀκακίαν μου ἐπ᾽ ἐμοί.

Ἐπειδὴ κρίσεως ἐμνήσθη, γενοῦ, φησὶ, κἀμοῦ κριτὴς, ἐξετάσας τὴν δικαιοσύνην μου, ἣν ἐτήρησα πρός τε τὸν πατραλοίαν καὶ τοὺς ἀμφ᾽ αὐτὸν, ἔτι γε μὴν καὶ κατὰ τὴν ἁπλότητά μου ἐπ᾽ ἐμοὶ γενέσθω.

Πῶς οὖν ἀλλαχοῦ λέγων, *Μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου*, ἐνταῦθα μᾶλλον εὔχεται κριθῆναι; Ὅτι ἐκεῖ μὲν, μὴ κριθῇς, φησὶ, πρός με σὺ, μηδὲ τὸν ἐμὸν βίον πρὸς τὰς σὰς παρεξετάσῃς εὐεργεσίας· ἐνταῦθα δὲ, πρὸς ἑτέρους τὴν κρίσιν ζητεῖ, τοὺς ἀδικήσαντας, τοὺς ἀνελεῖν ἐκζητοῦντας. Ps 142.2

10α Συντελεσθήτω δὴ πονηρία ἁμαρτωλῶν, καὶ κατευθυνεῖς δίκαιον.

Εἰ στήσεταί ποτε τῶν ἁμαρτωλῶν ἡ πονηρία, κατευθυνθήσονται οἱ δίκαιοι, τουτέστιν, ἀνεμποδίστως ὁδεύσουσι τὴν ὁδὸν τῆς ἀρετῆς.

10β Ἐτάζων καρδίας καὶ νεφροὺς ὁ Θεός.

Ὁ Θεὸς ἐρευνῶν ἐστι καὶ πολυπραγμονῶν τὴν καρδίαν καὶ τοὺς νεφροὺς, ἤγουν ὅσα τε τοῦ θυμοῦ γεννήματα, περὶ τὴν καρδίαν γὰρ ὁ θυμὸς, καὶ ὅσα τῆς ἐπιθυμίας, καὶ αὕτη γὰρ περὶ τοὺς νεφροὺς, ἐξ ὧν, ἐκείνων τε δηλαδὴ καὶ τούτων, ἁμαρτία πᾶσα συνέστηκε.

11 Δικαίως ἡ βοήθειά μου παρὰ τοῦ Θεοῦ, τοῦ σῴζοντος τοὺς εὐθεῖς τῇ καρδίᾳ.

Εὐθὴς ὢν τῇ καρδίᾳ καὶ ἀπόνηρος, καὶ πρὸς τὴν εὐθεῖαν τῆς ἀρετῆς ὁδὸν ἀπευθύνων ἐμαυτὸν, δικαίως προσδοκῶ βοήθειαν, οὐκ ἀνθρωπίνην, ἄχρηστος γὰρ, ἀλλὰ παρὰ Θεοῦ, τοῦ σῴζειν ἰσχύοντος.

Ἰστέον δὲ, ὥς τινες μὲν, δίκαιος ἑρμηνεύοντες, τῷ πρὸ τούτου στίχῳ τοῦτο συνάπτουσιν. Ὁ δὲ Χρυσόστομος, δικαίως μάλιστα λέγων, τῷ παρόντι στίχῳ τοῦτο συνάπτει, καθὼς ἡμεῖς ἡρμηνεύσαμεν. PG55.95

12α Ὁ Θεὸς κριτὴς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος.

Τοῦτο λέγειν ἔοικε πρὸς τοὺς σκανδαλιζομένους ἐπὶ τῇ προνοίᾳ τοῦ Θεοῦ, ὅτι παρεχώρησεν υἱὸν ἐπαναστῆναι πατρί. Δίκαιος μὲν, ὡς ἀντιμετρῶν ταῖς πράξεσι τὰς ἀμοιβάς· ἰσχυρὸς δὲ, ὡς δυνάμενος ὅσα βούλεται· μακρόθυμος δὲ, ὡς μὴ παρὰ πόδας ἐπάγων τὴν κόλασιν.

11 5-7 MF : P in marg..

He will not overlook all that has been devised against me. Or else he will judge, condemning the wicked and placing the good at his right hand. Mt 25.33

9β Judge me, O Lord, according to your justice, and according to my innocence upon me.

Because he mentioned judgement, he says, become a judge for me also, having examined the justice I observed towards both the parricide and those who follow him, and furthermore let judgement indeed be upon me according to my guilelessness.

How is it then that while elsewhere he says, *Do not enter into judgement with your servant*, here he prays to be judged? This is because there he is saying, Do not you be judged in relation to me, and do not compare my life with your benefactions, while here he is asking for judgement in relation to others, namely those who had wronged him and were seeking to kill him. Ps 142.2

10α Let the wickedness of sinners be brought to an end, and you will keep the just man straight.

If the wickedness of sinners will ever be stopped, the just will be directed straightly, that is, without impediment they will walk the way of virtue.

10β God is a searcher of hearts and reins.

God examines and investigates the heart and the reins, that is, all that springs from the seat of the passions, for this is about the heart, and all that springs from the seat of desire, for this is about the reins, from which two all sin is composed.

11 Justly my help is from God who saves the straight in heart.

Being straight in heart and guileless, and directing myself towards the straight way of virtue, justly I look for help, not human help which is worthless, but help from God who is able to save.

Note that some translate 'just' as an adjective in relation to God and conjoin it to the previous verse. Chrysostomos, however, reading *justly* in an emphatic way, joins it to this verse, as we have interpreted it. PG55.95

12α God is a judge, just and strong and patient.

This he seems to address to those who are scandalized by the providence of God, that he permitted for a son to rebel against his father. He is just in that he measures rewards in line with actions, he is strong in that he is able to do all that he purposes, and he is patient in that he does not bring on punishment at once.

12β Καὶ μὴ ὀργὴν ἐπάγων καθ᾽ ἑκάστην ἡμέραν.

Τοῦτο, τῆς μακροθυμίας ἐφερμηνευτικόν ἐστιν. Ἡμεῖς μὲν γὰρ καθ᾽ ἑκάστην ἡμέραν ἁμαρτάνοντες, ἀεὶ τιμωρίας ἐσμὲν ἄξιοι· αὐτὸς δὲ μακροθυμῶν, δίδωσι καιρὸν εἰς μετάνοιαν. Ὀργὴν δὲ, τὴν κόλασιν ἐνταῦθα νοήσωμεν.

Ἀποροῦσι δέ τινες, ὡς εἰ δίκαιός ἐστιν ὁ Θεὸς, ἀξίως κολάζων, πῶς ἐστι φιλάνθρωπος; Δίκαιος μέν ἐστιν, ὡς ἀξίως ἀποδιδοὺς, φιλάνθρωπος δὲ, ὡς μὴ εὐθὺς τιμωρούμενος, ἀλλ᾽ ἀνεξικακῶν καὶ παρέχων ἀφορμὰς ἐπιστροφῆς, καὶ μὴ ἐῶν τὸν ἐχθρὸν ὅσα βούλεται ποιεῖν, καὶ πάντα τρόπον ἐπιθυμῶν τῆς σωτηρίας ἡμῶν.

13 Ἐὰν μὴ ἐπιστραφῆτε, τὴν ῥομφαίαν αὐτοῦ στιλβώσει· τὸ τόξον αὐτοῦ ἐνέτεινε καὶ ἡτοίμασεν αὐτό.

Εἰδὼς οἷα προφήτης | ὁ Δαυὶδ ὅτι πάντα τὰ ἔθνη τοὺς ψαλμοὺς αὐτοῦ μετὰ χεῖρας ἕξουσι, μίγνυσι ταῖς οἰκείαις ὑποθέσεσι καὶ διδασκαλίας. Ἐὰν γὰρ μὴ ἐπιστραφῆτε, οἱ τῆς εὐθείας ἀποπλανηθέντες καὶ πρὸς τὴν ὕλην στραφέντες, οὐκ ἐκφύγητε τὴν τιμωρίαν.

Ῥομφαία μὲν οὖν, ὁ πικρὸς θάνατος, τόξον δὲ, ὁ ταχύς. Καὶ αὖθις, στίλβωσις μὲν καὶ ἔντασις, ἡ παρασκευὴ τῆς τιμωρίας καὶ πρὸς καιρὸν μακροθυμία· ἑτοιμασία δὲ, ἡ ἐγγύτης τῆς πληγῆς καὶ ὅσον οὔπω βολή.

14α Καὶ ἐν αὐτῷ ἡτοίμασε σκεύη θανάτου.

Ἐν τῷ τοξικῷ δὲ τῆς κολάσεως εἴδει, ποικίλοι τρόποι θανάτου — διὰ σφαγῆς, διὰ πυρὸς, δι᾽ ὕδατος, διὰ σεισμοῦ, διὰ χάσματος, καὶ ὅσα τῶν νοσημάτων εἴδη γινώσκομεν· ἃ πάντα καθεστήκασιν ἐργαλεῖα θανάτου, δι᾽ ὧν οὗτος ἀποτελεῖται.

Χρὴ δὲ γινώσκειν, ὡς εἰ καὶ ἀνθρώπινα τὰ ῥήματα, ἀλλὰ θεοπρεπῆ τὰ νοήματα· καὶ παρέλαβε τὴν παχύτητα τῶν λέξεων, ὥστε τῆς τῶν ἀκροατῶν παχύτητος καθικέσθαι. Διὰ τοῦτο γὰρ καὶ ῥομφαίαν εἰσάγει τὸν Θεὸν ἔχοντα, καὶ τόξον καὶ βέλη καὶ σκεύη πολεμικὰ, καὶ στιλβοῦντα καὶ ἐντείνοντα, ἵνα τὸν φόβον τοῖς ἀκροαταῖς ἀπὸ τούτων αὐξήσῃ, καὶ διὰ τῶν συντρόφων ὀνομάτων κατασείσῃ τὴν
λιθίνην αὐτῶν διάνοιαν· οὐ γὰρ δεῖται τούτων ὁ ἐπιβλέπων μόνον ἐπὶ τὴν γῆν καὶ Ps 103.32
ποιῶν αὐτὴν τρέμειν, οὗ ἐν τῇ χειρὶ πᾶσα πνοὴ, ὁ διαλύων ὄρη ἐν τῇ κραταιότητι Da 5.23
αὐτοῦ, καὶ ὅσα περὶ τῆς ἀῤῥήτου αὐτοῦ δυνάμεως οἱ ἱεροφάνται παραδεδώκασιν. Ps 45.4

14β Τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο.

Ἐν τούτῳ παραμυθεῖται τοὺς ἀγαθούς· αἱ τιμωρίαι γὰρ, φησὶ, τοῦ Θεοῦ, κατὰ τῶν ἀξίων ἐποιήθησαν. Καιομένους γὰρ ἐκάλεσε, τοὺς μηδεμίαν ἀρετῆς ἔχοντας ἰκμάδα· τοσοῦτον δὲ ξηρανθέντας εἰς ἀγαθοεργίαν, ὡς εὐεξάπτους εἶναι πρὸς τὸ πῦρ τῆς κολάσεως, καὶ ἤδη τῇ προσδοκίᾳ κολαζομένους. Ἢ καὶ τοῖς καιομένοις φησὶ τῷ πυρὶ τῶν παθῶν, θυμοῦ, ἡδονῆς, φιλοχρηματίας, καὶ τοιούτων ἄλλων.

13[8] Add. P: ἢ ὀξύτης, ἡ σφοδρότης τῆς τιμωρίας, ἔντασις δὲ, ἡ ἐγγύτης, ἑτοιμασία δὲ, τὸ πλῆξαι πάντως, εἰ μὴ μεταβάλοιντο.

12β And not precipitating anger every day.

This is a clarification of the patience, for we who sin every day are ever deserving of punishment, but he, ever patient, grants time for repentance. We may understand 'anger' here as chastisement.

Some ask how, if God is just, chastising as deserves, how is he benevolent? He is just in requiting as deserves, and benevolent in not punishing immediately, but rather showing forbearance and offering occasions for return and not permitting the enemy to do all he purposes and desiring our salvation in every way.

13 If you do not turn back, he will burnish his sword; he has drawn his bow and readied it.

David, knowing as a prophet that all the nations would have his psalms in their hands, intermingles teachings with his own affairs. If you who have strayed from the straight way and turned towards material things do not turn back, you will not escape punishment.

The sword signifies a bitter death, the bow a swift death, burnishing and drawing point to the preparation of punishment and temporary forbearance, while the readying emphasizes the proximity of the strike and imminent shot.

14α And in this he has readied instruments of death.

In the class of punishment epitomized by an arrow strike there are many modes of death – by slaughter, by fire, by water, by earthquake, by opening up of the earth, and all the kinds of illnesses we know, all of which became instruments of death, through which death is brought about.

We need to know that though the words are human, the meanings are divine, and he employed the coarseness of the words to penetrate the coarseness of the hearers. For this reason he presents God as having a sword and a bow and arrows and warlike apparel, and burnishing and drawing, so that in this way he might increase fear in his audience and through this
combination of like words he might shake their stony mind. For God has no need of these Ps 103.32
things: He no more than looks on the earth and makes it tremble, in his hand is every breath, Da 5.23
he dissolves mountains in his might and does all the other things that the hierophants have Ps 45.4
told of his inexpressible power.

14β He has contrived his arrows for those who are burning.

With this he is offering comfort to the good, for, he says, the punishments of God have been made for those deserving of them. For it is those who have no refreshing drop of virtue that he calls 'those who are burning'. So desiccated are they of good works that they are easily kindled by the fire of punishment and are already in anticipation being chastised. Or else he is speaking of those who are burning in the flames of the passions, of rage, pleasure, avarice and suchlike.

13: The 'sharpness' is the force of the punishment, the 'drawing' is its closeness, and the 'preparation' is the certainty of its striking unless they change.

Οὕτω διαζωγραφήσας τὴν ἄνωθεν ποικιλόμορφον ὀργὴν καὶ τοῖς πονηροῖς ταύτην ἐπικρεμάσας, παιδεύει λοιπὸν καὶ ἀπὸ τῶν τηνικαῦτα πραγμάτων, καὶ πρὸς τὸν Ἀβεσαλὼμ μετάγει τὸν λόγον.

15α Ἰδοὺ ὠδίνησεν ἀδικίαν.

Ἐγκύμων ὁ ἀποστάτης οὗτος γέγονεν ἀδικίας, ἐξῶσαί με τῆς παρὰ Θεοῦ δεδομένης ἀρχῆς μελετήσας ἀδίκως. Τὸ δὲ τῆς ὠδῖνος ὄνομα παρέλαβεν, ἐνδείξασθαι βουλόμενος οἵαν ὀδύνην καὶ δριμύτητα πάσχουσιν οἱ τὸν πλησίον ἀδικῆσαι σκεπτόμενοι· πληροῦνται γὰρ θυμοῦ, διακόπτονται ὑπὸ ὀργῆς, κυμαίνονται τοῖς λογισμοῖς, ὁδοὺς ἔρχονται μυρίας, φοβοῦνται, ἀγωνιῶσι, καὶ ὅλως οὐ φέρουσι τὰς τοιαύτας μάστιγας πρὶν ἀγάγωσιν εἰς ἔργον τὸ μελετώμενον, εἰ καὶ μηδὲ μετὰ τὴν πρᾶξιν ἐλευθεροῦνται τῆς ἀπὸ τοῦ συνειδότος καταγνώσεως.

Ὅπου τοίνυν ἡ Γραφὴ βουληθῇ ἀφόρητον ὀδύνην ἐνδείξασθαι, τῷ τῆς ὠδῖνος ὀνόματι ταύτην ὑπογράφει. Ὠδὶς μὲν οὖν, ἐκ τοῦ οἰδαίνειν, τουτέστιν αὔξειν· τὸ γὰρ βρέφος τελειωθὲν, οὐκέτι φορητὸν γίνεται. Καὶ διὰ τοῦτο σφοδρὰς ὀδύνας ἐμποιεῖ, πρὸς ἔξοδον ἐπειγόμενον.

Δείκνυται δὲ ἐντεῦθεν, ὅτι οὐκ ἔμφυτος ἡμῖν ἐστιν ἡ κακία, ἀλλ᾽ ἔξωθεν ἐνσπειρομένη, καὶ αὐξομένη, καὶ ὠδῖσι περιβάλλουσα. |

15β Συνέλαβε πόνον καὶ ἔτεκεν ἀνομίαν.

Καὶ μὴν ἐπὶ τῶν ἐμβρύων, πρῶτον σύλληψις, ἔπειτα ὠδὶς, αὐξανομένου τοῦ βρέφους· ἀλλ᾽ ἐκεῖ μὲν, πρὸς τὸ αὐτὸ ἔμβρυον σύλληψις λέγεται καὶ ὠδίς· ἐνταῦθα δὲ, πρὸς ἄλλο καὶ ἄλλο. Ὠδινήσας γὰρ τὴν ἀδικίαν, καὶ χαλεπῶς ὑπ᾽ αὐτῆς διατεθεὶς, διά τε τὰς προειρημένας αἰτίας καὶ τὸ μήπω καιρὸν εὑρίσκειν ἐπιτήδειον, συνέλαβε πόνον, εἴτουν προσέλαβε σωματικὸν ἄλγος· κατατεινομένης γὰρ τῆς ψυχῆς, καὶ αἱ τοῦ σώματος καταβάλλονται δυνάμεις. Οὐ μόνον οὖν ὠδυνᾶτο κατὰ ψυχὴν, ἀλλὰ καὶ σωματικοῖς ἀλγήμασι περιέπιπτεν, ἕως οὗ τὴν ἀνομίαν ἐγέννησεν. Ἄνομον γὰρ ὄντως, ἀτιμᾶσαι τὸν πατέρα καὶ διῶξαι καὶ μιᾶναι τὰς αὐτοῦ παλλακάς.

Τινὲς δὲ τὴν ἐπιτομωτέραν ἑρμημείαν ἀποδεχόμενοι, ὠδῖνα μὲν ἐνταῦθα λέγουσι, τὴν ἔννοιαν· σύλληψιν δὲ, τὴν στάσιν τῆς ἐννοίας τῆς τυραννίδος.

Ἢ καὶ ὅτι ὠδυνήσας, καὶ πολλὰ παθὼν ὑπὸ τοῦδε τοῦ λογισμοῦ, καὶ μὴ ἐνεγκὼν, συνέλαβε πάλιν ἕτερον περὶ τοῦ αὐτοῦ πράγματος, ὃς καὶ αὐτὸς γέγονεν αὐτῷ πόνος καὶ δευτέρα ὠδίς.

16 Λάκκον ὤρυξε καὶ ἀνέσκαψεν αὐτὸν καὶ ἐμπεσεῖται εἰς βόθρον, ὃν εἰργάσατο.

Κίνδυνόν μοι κατεσκεύασε, καὶ κίνδυνον δυσαπάλλακτον. Ἐδήλωσε δὲ τοῦτο διὰ τῆς τοῦ λάκκου ὁμοιότητος· ὡς γὰρ ἐκεῖνος τοῖς ἐμπεπτωκόσιν ἄφυκτός ἐστι, καὶ μᾶλλον εἴ τις αὐτὸν ἀνασκάψει, τουτέστι, δὶς ὀρύξει πρὸς τὸ βαθύτερον, οὕτως

15α[5] κυμαίνονται MPSCB : λυμαίνονται HV. 15α[14] ἐνσπειρομένη M : ἐμπειρομένη P. 16[4] δίς M : δισσῶς P.

Having thus delineated the multiform anger from on high and suspended it over the wicked, he continues by instructing on the basis of the events of his time and turns his discourse towards Absalom.

15α See, he has swollen in travail with injustice.

This rebel became pregnant with injustice, plotting unjustly to expel me from the kingship given to me by God. He chose the word for birth pangs wishing to show what pain and paroxysms those who plan to wrong their fellows suffer. They are filled with rage, they are racked by anger, they are tossed by evil thoughts, they are led in myriad ways, they are overtaken by fear and anxiety, and altogether they cannot bear such tortures before they carry out their plan, though not even after the deed are they freed from the condemnation of their conscience.

Accordingly, wherever Scripture wished to show insufferable pain, it underlined this by the use of the word for birth pangs (ὠδίς), which is derived from the verb 'to cause to swell' (οἰδαίνειν), that is, to grow. For the baby that has reached its term can no longer be carried and for this reason it causes acute pains as it pushes to exit.

And it is shown hereby that wickedness is not innate in us, but is sown from without and grows and is accompanied by pangs.

15β He has conceived pain and given birth to lawlessness.

In embryos first comes conception and then the birth pangs once the baby has grown; But there conception and birth pangs are said of the same embryo; Here, however, they are said of two different things. For having been in travail with injustice, and having been grievously distressed by it, on account both of the aforementioned reasons and of not finding a suitable opportunity, he conceived a pain, namely, he acquired a bodily ache, for when the soul is racked, the strength of the body is stricken. Accordingly, not only did he travail in soul, but also he fell subject to bodily pains until he gave birth to lawlessness. And truly it is lawless to dishonour and expel your father and to defile his concubines.

Some preferring a less involved interpretation here call 'travail' the evil thought and 'conception' the continued insistence on the thought of tyranny.

Or else that having been swollen in travail, and having suffered much on account of that thought, and being unable to bear it, he conceived again another thought about the same thing, which in turn became for him a pain and second travail.

16 He has opened a pit and dug it out and he will fall into the hole he has crafted.

He prepared a hazardous trap for me, and a danger difficult to escape from. He signified this through the simile of a pit. Just as a pit is inescapable for those who fall into it, especially if someone digs it out, that is, makes it twice as deep, so it is with the things the parricide has

καὶ ἃ κατ᾽ ἐμοῦ συνεσκεύασεν ὁ πατραλοίας, βάθος πονηρίας ἔχουσι, καὶ κύκλον θανατηφόρον· ἀλλ᾽ αὐτὸς ἐμπεσεῖται τῷ κινδύνῳ, καὶ ἀνθ᾽ ὧν ἐμὲ συλλαβεῖν ἔσπευσεν, αὐτὸς συλληφθήσεται.

17α Ἐπιστρέψει ὁ πόνος αὐτοῦ εἰς κεφαλὴν αὐτοῦ.

Καὶ ἄμφω ἀποβεβήκασι· κινδύνῳ τε γὰρ περιπέπτωκε καὶ κατὰ τῆς κεφαλῆς αὐτοῦ καινῶς ἡ σπουδὴ αὐτοῦ περιετράπη. Σπεύδων γὰρ παραθαῤῥύνειν καὶ ἐπιστρέφειν τὸν οἰκεῖον ἐν τῷ πολέμῳ λαὸν, κλάδοις φυτοῦ διαθέων ἔφιππος, τὰς τῆς κεφαλῆς ἐνεπλάκη κόμας, καὶ κρεμασθεὶς ἀπὸ ταύτης, ἀνῃρέθη πικρῶς. 2Rg 18.9

17β Καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ καταβήσεται.

Ἡ ἀδικία ἧς κατήρξατο, ἐπ᾽ αὐτὸν κατασκήψει· ἀπὸ γὰρ τοῦ καιριωτάτου μέρους 2Rg 14.26
τοῦ σώματος, ἐκεῖνον ἐδήλωσε. Καὶ μέντοι καὶ οὕτω γέγονε· πόλεμον γὰρ συγκροτήσας κατὰ τοῦ πατρὸς, ἀνῃρέθη μᾶλλον αὐτός.

18α Ἐξομολογήσομαι τῷ Κυρίῳ κατὰ τὴν δικαιοσύνην αὐτοῦ.

Ἐγὼ δὲ, τοιοῦτον τέλος λαβούσης τῆς μάχης, εὐχαριστήσω τῷ Θεῷ ἐπὶ τῇ δικαίᾳ κρίσει αὐτοῦ.

18β Καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου.

Καὶ ᾄσω τῷ ὀνόματι αὐτοῦ τὰ νικητήρια, ὅτι ἐπεκαλεσάμην αὐτὸ καὶ ἐβοήθησέ μοι. Εἰ δὲ τὸ ὄνομα αὐτοῦ τοσαύτην ἔχει δύναμιν, τίς οὐκ ἂν αὐτὸν φοβηθείη;

Ὑψίστου δὲ, τοῦ ὑπὲρ ἅπαντα, τοῦ ἀνυπερβλήτου, ἢ καὶ τοῦ ἐπουρανίου, καθὰ προλαβόντες εἴπομεν.

Ταῦτα δὲ, οὐ χαίροντός ἐστιν ἀνθρώπων σφαγαῖς, καὶ μάλιστα παιδὸς αἵματι·
πῶς γὰρ, ὃς καὶ πένθιμον ἐποίησε τὴν ἡμέραν τῆς νίκης; ἀλλ᾽ ἀποδεχομένου τὴν τοῦ 2Rg 19.3
Θεοῦ ψῆφον, δικαίως τοὺς ἀδίκους καταλαμβάνουσαν.

Τινὲς δὲ τὸ, λάκκον ὤρυξε, καὶ τὰ ἑξῆς, ἄχρι τοῦ, ἡ ἀδικία αὐτοῦ καταβήσεται, συντομώτερον ἑρμηνεύοντες, τοῦτο λέγουσι δηλοῦν μεταφορικῶς, ὡς ἃ κατ᾽ ἐμοῦ ἐμηχα | νήσατο, αὐτὸς πείσεται. Ταῦτα δὲ κατευχόμεθα καὶ τοῦ διαβόλου.

8 η΄

1 Εἰς τὸ τέλος· ὑπὲρ τῶν ληνῶν· ψαλμὸς τῷ Δαυίδ.

Τί μὲν βούλεται τὸ, εἰς τὸ τέλος, ἐν τοῖς προλαβοῦσι προείρηται.

contrived against me – they have a depth of wickedness and a deadly circle – but he himself will fall into the trap, and with the things whereby he sought to capture me he himself will be caught.

17α His pain will turn back on his head.

And both things came about. For he fell into a hazard and his eager haste was strangely turned around against his head. For when hastening to encourage and bring back his own people in battle, while racing along on horseback the hair of his head was caught up in the branches of a tree, and having been hung by his head he was agonizingly put to death. 2Rg 18.9

17β And upon his crown his injustice will descend.

The injustice that he initiated will descend upon him. By the most vital part of the body 2Rg 14.26
he signified the whole man. And indeed thus it was: having organized a war against his father, it was he who was killed.

18α I shall give thanks to the Lord according to his justice.

But for my part, the battle having ended in this way, I shall give thanks to the Lord for his just judgement.

18β And with psaltery I shall sing to the name of the Lord Most High.

And to his name I shall sing songs of victory, because I invoked his name and he helped me, and if his name has such power, who would not fear him?

The Most High, that is, the one who is above all, the unsurpassable or heavenly one, as we have said previously.

These things are not said by someone who is rejoicing in the slaughter of people and most especially in the blood of his child – how could they indeed when he proclaimed the day of
victory as a day of mourning? – but rather by someone who is accepting the judgement of 2Rg 19.3
God, which justly overtakes the unjust.

Some people, offering a more succinct interpretation of the passage from *He opened a pit* to *his injustice will descend*, say that this signifies metaphorically that what he contrived against me he will suffer himself. Such we also imprecate against the devil.

8 Psalm 8

1 Towards fulfilment; for the wine vats; a psalm belonging to David.

What 'towards fulfilment' means has already been said in the foregoing exposition.

Ληνοὺς δὲ νῦν καλεῖ, τοὺς ἁπανταχῇ τῆς οἰκουμένης ναούς. Ἄμπελος μὲν γὰρ, ὁ Κύριος, κλήματα δὲ, οἱ ἀπόστολοι, βότρυς δὲ, ἡ πίστις, ἥτις ἐναποθλιβομένη ταῖς Ἐκκλησίαις, τὴν διδασκαλίαν δίδωσιν, ὡς οἶνον, τὰς καρδίας τῶν πιστῶν εὐφραίνουσαν. Προσώπῳ οὖν τούτων τῶν πνευματικῶν ληνῶν ὁ ψαλμὸς οὗτος ἐκπεφώνηται τῷ προφήτῃ. Jn 15.5 Ps 103.15

Πάλαι μὲν γὰρ εἷς ναὸς ᾠκοδόμητο, καὶ ἐν ἑνὶ τόπῳ, τῇ Ἰερουσαλὴμ, ὅτι καὶ ἑνὶ ἔθνει ἀποκεκλήρωτο, περὶ οὗ φησιν Ἡσαΐας, *Ὠικοδόμησα πύργον καὶ προλήνιον ὤρυξα ἐν αὐτῷ*, πύργον μὲν καλῶν, τὸν ναὸν, προλήνιον δὲ, τὸ θυσιαστήριον. Ἐπὶ τέλει δὲ τῶν αἰώνων, ἔτι δὲ καὶ τῷ τέλει τῆς νομικῆς λατρείας, καθῄρηται μὲν οὗτος, ἀντανέστησαν δὲ καθόλου τῆς γῆς ἐκκλησίαι παμπληθεῖς, ὅτι καὶ πάντα τὰ ἔθνη τὴν θεογνωσίαν ἔλαβον. Isa 5.2

2α Κύριε ὁ Κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ.

Τῶν μὲν ἀπίστων, ἑνὶ τρόπῳ Κύριός ἐστιν ὁ Χριστὸς, τῷ τῆς πλάσεως· τῶν δὲ πιστῶν, διπλῷ, τῷ τε τῆς πλάσεως καὶ τῷ τῆς ἐπιγνώσεως· διὸ καὶ ἡ ἀναδίπλωσις ἐνταῦθα. Λέγουσι γὰρ αἱ τῶν πιστῶν Ἐκκλησίαι, Κύριε δημιουργὲ, ὁ Κύριος ἡμῶν ἄρτι γεγονὼς διὰ τῆς ἐπιγνώσεως, λίαν ἐστὶ θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ. Μόνον γὰρ ἐπικαλούμενον, δαίμονας φυγαδεύει, νεκροὺς ἀνίστησι, νόσους ἀπελαύνει, μεταβάλλει στοιχεῖα, καὶ πάντα δύναται. Τὸ δ᾽ αὐτὸ, καὶ φοβερὸν ἀλλαχοῦ καλεῖ. Θαυμαστὸν μὲν οὖν, διὰ τὰς ὑπερφυεῖς ἐνεργείας, φοβερὸν δὲ, διὰ τὴν ἄῤῥητον δύναμιν. Ps 98.3 Ps 110.9

Ὅρα δὲ πῶς ἑαυτὸν ὁ Δαυὶδ ἡμῖν συνέταξε, προϊδὼν τὸ μυστήριον καὶ τὴν πίστιν εἰς τὰ τοῦ κόσμου διαφοιτήσασαν πέρατα.

Τί δὲ περὶ τούτου φήσουσιν Ἰουδαῖοι; Τὸ γὰρ τοῦ παντοκράτορος ὄνομα παρὰ τοῖς πλείοσι τῶν ἐθνῶν εὐκαταφρόνητον ἦν· φησὶ γὰρ ὁ Ἡσαΐας, *Ὅτι δι᾽ ὑμᾶς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν*. Ὥστε περὶ τοῦ Χριστοῦ νῦν ὁ λόγος ἀναντιῤῥήτως. Isa 52.5

2β Ὅτι ἐπήρθη ἡ μεγαλοπρέπειά σου ὑπεράνω τῶν οὐρανῶν.

Μεγαλοπρέπειαν ἐνταῦθα, τὴν θείαν ἐνανθρώπησιν ὀνομάζει· μεγάλη γὰρ ὄντως καὶ πάντα νοῦν ὑπερβαίνουσα. Αὕτη, φησὶν, ἐπήρθη καὶ αὐταῖς ταῖς ὑπεράνω τῶν οὐρανῶν δυνάμεσιν ὡς ὑπερθαύμαστος καὶ ἀκατανόητος. Καὶ οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἄγγελοι τὸ τοιοῦτον ἐκπλήττονταί σου μυστήριον.

Ἢ καὶ ἄλλως· ἐμφῆναι βουλόμενος τὸ τῆς θείας φύσεως ἀπειροδύναμον, ὑψώθη, φησὶν, ἡ μεγαλοπρέπειά σου ὑπεράνω τῶν οὐρανῶν, μὴ χωρούσης αὐτὴν τῆς γῆς. Ὃ καὶ προφήτης ἕτερος ἔλεγεν, *Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ, καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ*. Hab 3.3

3α Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

1[12] καθόλου M : καθ᾽ὅλης P.

He calls 'wine vats' the temples throughout the world. For the Lord is the vine, the Apostles are the branches, faith is the grape-cluster which when crushed in the Churches gives Jn 15.5
teaching as a wine that gladdens the hearts of the faithful. This psalm is thus proclaimed by Ps 103.15
the prophet in the person of these spiritual wine vats.

In ancient times one temple was built and in one place, Jerusalem, because it was allotted also to one single nation. Of this temple Isaiah says, *I built a tower and I dug out a fore-vat*, Isa 5.2
calling the temple the 'tower' and the altar the 'fore-vat'. At the end of the ages, and moreover at the end of worship according to the Law, this temple is now abolished and countless churches have been raised up throughout the earth in its place, because all the nations have also received knowledge of God.

2α O Lord our Lord, how wonderful is your name in all the earth.

Christ is Lord of unbelievers in a single way, that of creation, but of believers in a double way, that of creation and that of recognition, hence the reduplication here. The Churches of the believers ever say, O Lord Creator, now recently become our Lord through recognition, your name is very wonderful in all the earth. The mere invocation of your name puts demons to flight, raises the dead, dispels diseases, transforms elements, and is able to do all things. Ps 98.3
This same name elsewhere he calls fearful. It is wonderful on account of its extraordinary Ps 110.9
energies and fear inspiring on account of its unspeakable power.

Observe how David classed himself with us, having foreseen the mystery and the faith having spread to the ends of the world.

What will Jews say about this? For the name of the almighty was an object of contempt among most of the nations, for Isaiah says, *Because of you my name is continually blasphemed among the nations*, and so this verse is now irrefutably about Christ. Isa 52.5

2β For your magnificence has been exalted high above the heavens.

Here 'magnificence' is the name he gives to the divine incarnation, which is truly great and surpasses all understanding. This, he says, was exalted even by the powers above the heavens as surpassingly wondrous and beyond conception. And not only humans but also angels are astonished at this so great mystery of yours.

Or alternatively, wishing to express the infinite power of the divine nature, he says, your magnificence was raised up high above the heavens, since earth could not contain it. Another prophet said this same thing, *His virtue covered the heavens and the earth is full of his praise*. Hab 3.3

3α From the mouth of infants and unweaned babes you have fully fashioned praise.

Here he foretells the hymns of the children in the temple. Indeed, of the many signs that Christ worked, he placed only the miracle of the children as being the most astonishing. Prior to this a dead man had been raised, a leper cleansed and a demon expelled, but a choir

Τὴν ἐν τῷ ἱερῷ τῶν παίδων ὑμνολογίαν προαναφωνεῖ. Ἐκ πολλῶν δὲ σημείων ὧν ἐποίησεν ὁ Χριστὸς, τέθεικε δὴ μόνον τὸ θαῦμα τῶν παίδων, ὡς ἐκπληκτικώτερον. Πρὸ τούτου μὲν γὰρ καὶ νεκρὸς ἠγέρθη καὶ λεπρὸς ἐκαθαρίσθη καὶ δαίμων ἠλάθη· χορὸς δὲ παίδων ὑπομαζίων τότε πρῶτον τρανῶς ἐφθέγξατο. Οὐδὲ γὰρ ἁπλῶς ἦσαν παῖδες, ἀλλὰ | θηλάζοντες, ὃ καὶ παραδοξότατον. Mt 21.15-16

Κατηρτίσω δὲ, ἀντὶ τοῦ, τέλειον εἰργάσω, ἐξ ἀτελοῦς στόματος.

3β Ἕνεκα τῶν ἐχθρῶν σου τοῦ καταλῦσαι ἐχθρὸν καὶ ἐκδικητήν.

Διηγεῖται καὶ τὴν τοῦ θαύματος αἰτίαν, ὅτι διὰ τοὺς πονηροὺς Ἰουδαίους, τοὺς ἐχθρούς σου, γέγονεν· ἐπὶ μὲν γὰρ ταῖς ἄλλαις παραδοξοποιΐαις ὑπώπτευον ὡς ἐξαπατᾷ τοὺς ὀφθαλμοὺς αὐτῶν ἴσως· ἐπὶ δὲ τῷ ὕμνῳ τῶν νηπίων, ἅπερ αὐτῶν ἦσαν ἔγγονα καὶ παρ᾽ αὐτοῖς ἐτρέφοντο, πάσης ἀντιλογίας ἀπεκλείσθησαν.

Ὠικονομήθη δὲ τοῦτο πρὸς τὸ καταλυθῆναι, τουτέστιν, αἰσχυνθῆναι τὸν Ἰουδαϊκὸν δῆμον, τὸν ἐχθρὸν ἅμα καὶ ἐκδικητὴν τοῦ Θεοῦ· ἐχθρὸς μὲν γάρ ἐστιν, ὡς πολεμῶν τῷ Υἱῷ· ἐκδικητὴς δὲ, ὡς ὑπὲρ τοῦ Πατρὸς τοῦτο ποιεῖν δοκῶν.

Οἰητέον δὲ καὶ τὸν διάβολον, ἐχθρὸν καὶ ἐκδικητήν· ἐχθρὸν μὲν, ὡς ἐναντιούμενον ταῖς ἐντολαῖς τοῦ Θεοῦ καὶ τοῖς τούτου φίλοις πολεμοῦντα· ἐκδικητὴν δὲ, ὡς μετὰ τὸ ῥῖψαι τινὰς, ἐγκαλοῦντα τούτοις τὴν τοῦ Θεοῦ καταφρόνησιν, καὶ πρὸς τιμωρίαν ἕλκοντα διὰ τὴν τῶν θείων ἐντολῶν παράβασιν· ᾐσχύνθη γὰρ καὶ οὗτος τότε καὶ κατελύθη.

Ὡς γεγονότα δὲ, τὰ γενησόμενα τίθησιν, οἷον ἑωρακὼς αὐτὰ τοῖς προφητικοῖς ὄμμασιν, ἢ καὶ προσώπῳ, καθὰ δεδήλωται, τῶν Ἐκκλησιῶν, ὡς τότε λεγόμενα. Ps 8.1

4α Ὅτι ὄψομαι τοὺς οὐρανοὺς, ἔργα τῶν δακτύλων σου.

Πρώην μὲν γὰρ τὰ ἔθνη τοῦ κόσμου ποιητὰς, τοὺς ψευδωνύμους ὠνόμαζον θεούς· τῆς ἀληθείας δὲ λαμψάσης, ἡ τῶν πιστῶν Ἐκκλησία φησὶν, ἐπιγνώσομαι τοὺς οὐρανοὺς, ἔργα τῶν σῶν δακτύλων.

Οὐρανοὺς δὲ λέγει, τὸν ἐν ἀρχῇ τε ποιηθέντα καὶ τὸ στερέωμα. Ἢ καὶ πλη- Gen 1.1, 6
θυντικῶς εἶπεν ἀντὶ ἑνικοῦ, κατὰ τὴν Ἑβραΐδα διάλεκτον. Διὰ μέντοι τοῦ οὐρανοῦ, ὡς περιεκτικοῦ, καὶ τὴν ἐν μέσῳ κτίσιν ἐνέφηνε.

Λέγουσι δέ τινες, δακτύλων εἰπεῖν, παραστῆσαι βουλόμενον, ὡς ἔργα τῆς πολλοστῆς σου τυγχάνουσι δυνάμεως, οἱ τηλικοῦτοι καὶ τοιοῦτοι. Ἐμοὶ δὲ δοκεῖ ἀδιάφορον· καὶ γὰρ ἀλλαχοῦ φησι, *Καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί*. Ps 101.26

4β Σελήνην καὶ ἀστέρας, ἃ σὺ ἐθεμελίωσας.

Οὐρανοῦ μνησθεὶς, καὶ τὸν τοῦ οὐρανοῦ κόσμον προσέθηκεν, ὅτι σὲ ἐπιγνώσομαι ποιητὴν καὶ τῶν ἀστέρων. Τὴν σελήνην δὲ τάξας, οὐ παρῆκε τὸν ἥλιον, ἀλλὰ δι᾽ αὐτῆς ἐδήλωσε κἀκεῖνον. Ἐπεὶ καὶ ὑπ᾽ ἐκείνου αὕτη φωτίζεται, καὶ συνημμένως

of babes at breast then for the first time spoke loudly and clearly. And they were not simply children, but unweaned babes, which is the strangest of all. Mt 21.15-16

'You have fully fashioned' in the sense that you have made perfect, from an imperfect mouth.

3β For the sake of your enemies to put down an enemy and avenger.

He also tells the reason for the miracle, namely, that it happened on account of the wicked Jews, your enemies. For in the case of the other strange wonders, they suspected that their eyes were perhaps deceiving them, but in the case of the hymn of the infants, who were their own offspring and were being brought up in their own homes, they were barred from any contradiction.

This was divinely disposed to occur so that the Jewish faction, the enemy and avenger of God, might be put down, that is, put to shame, for this faction is an enemy as hostile to the Son, and an avenger as believing that they are doing this for the sake of the Father.

The devil also can be construed as enemy and avenger - an enemy as opposing God's commandments and waging war on God's friends, and an avenger as after casting people down, accusing them of contempt for God and dragging them off for punishment for transgressing the divine commandments. He also indeed at that time was put to shame and put down.

He presents the things to come as having already happened, as if having seen them with his prophetic eyes, or else, as was stated, in the person of the Churches, as if being said at that time. Ps 8.1

4α For I shall look at the heavens, the works of your fingers.

Previously the nations used to call the pseudonymous gods the makers of the world, but after truth had shone forth, the Church of the faithful says, I shall recognize the heavens as works of your fingers.

He calls 'heavens' both the one made in the beginning and the firmament. Or else he is using the plural in place of the singular, according to the Hebrew idiom. By mention of the heaven, as all-containing, he indicated also the creation beneath. Gen 1.1, 6

Some say that he spoke of fingers wishing to indicate that these things, so great and so wondrous, are works of your multifarious and incalculable power. To me it seems indifferent, and indeed he says elsewhere, *The heavens are works of your hands*. Ps 101.26

4β Moon and stars, those you have firmly founded.

Having mentioned heaven, he added also the ornament of heaven, for I shall recognize you as maker of the stars also. And with his reference to the moon he did not overlook the sun, but through the former indicated the latter also, since the moon is illuminated by the sun and both exist together in human consciousness; the two great luminaries form a pair,

ἄμφω τῇ γνώσει τῶν ἀνθρώπων ἔγκεινται· δυὰς γὰρ τῶν μεγάλων ἐστὶ φωστήρων,
καὶ θατέρου τις μνησθεὶς, καὶ θάτερον συνεισάγει. Καὶ ἀλλαχοῦ δὲ μόνον τίθησι
τὸν ἥλιον· *Σὺ γὰρ*, φησὶ, *κατηρτίσω φαῦσιν καὶ ἥλιον*, ὡς ἄμφω δι᾽ ἀλλήλων νοου- Ps 73.16
μένων.

Ἃ δὲ, τουτέστι, τὰ ἄστρα ἢ τὰ ἔργα· ἐθεμελίωσας δὲ, ἀντὶ τοῦ, ἔπηξας, ἥδρασας,
ὡς μηδέποτε τῶν ἀφωρισμένων τόπων ἐκπίπτειν, καίτοι ἐπικρεμάμενα.

5 Τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;

Καὶ τοῦτο, διὰ τὴν ἐνανθρώπησιν εἴρηκε, προεγνωκὼς τὸ ταύτης μυστήριον. Τί
γὰρ, φησὶ, τοσοῦτόν ἐστιν ὁ ἄνθρωπος, ὅτι ἀφηνιάσαντος καὶ τὴν σὴν δεσποτείαν
ἀγνοήσαντος, ἔλεον | αὐτοῦ λαμβάνεις;

Ἐσχημάτισται δὲ ὁ λόγος ἐκ μεταφορᾶς τῶν ἐπιλανθανομένων τινὸς, εἶτα μνείαν
αὐτοῦ διὰ συμπάθειάν ποτε λαμβανόντων· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ αὐτὸς εἰς
ἀντίληψιν παραγίνῃ· τοῦτο γὰρ, ἡ ἐπίσκεψις. *Οὔτε γὰρ ἄγγελος, οὐ πρέσβυς, ἀλλ᾽
αὐτὸς ὁ Κύριος ἐλθὼν, ἔσωσεν ἡμᾶς.* Isa 63.9

Τί γοῦν, τοσοῦτόν ἐστιν ἄνθρωπος, ἵνα ταῦτα δι᾽ αὐτὸν γένηται; καὶ πεσόντων
μὲν ἀγγέλων, οὐδὲν τοιοῦτον ἐποίησας· τοῦ ἀνθρώπου δὲ πεσόντος, εἰς τὴν ἡμετέραν
ἦλθες ἐσχατιάν. Heb 2.16

Ἄνθρωπος δὲ καὶ υἱὸς ἀνθρώπου, τὸ αὐτὸ δηλοῦσιν ἐκ παραλλήλου· καὶ συνήθης
ὁ τύπος οὗτος παρὰ τῇ Παλαιᾷ· δοκεῖ γὰρ περίφρασις τὸ, υἱὸς ἀνθρώπου, ἀντὶ τοῦ,
ἄνθρωπος.

6α Ἠλάττωσας αὐτὸν βραχύ τι παρ᾽ ἀγγέλους.

Μέμνηται καὶ τῶν ἐξ ἀρχῆς εὐεργεσιῶν τῶν εἰς τὸν ἄνθρωπον. Πλασθεὶς γὰρ,
βραχύ τι τῶν ἀγγέλων ἠλάττωται διὰ τὴν συμπλοκὴν τοῦ σώματος καὶ τὰ ἐκ
τοῦ σώματος· καὶ τοῦτο δὲ, κατ᾽ οἰκονομίαν, ἵνα, ὅταν ἐπαίρηται διὰ τὸν νοῦν,
συστέλληται διὰ τὸν χοῦν. Εἰ γὰρ καὶ σώματι βριθόμενος ἀλαζονεύεται τοσοῦτον,
τίς ἂν ἦν, πολιτευόμενος δίχα σώματος;

6β Δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν.

Δόξῃ μὲν, διὰ τὸ κατ᾽ εἰκόνα Θεοῦ γενέσθαι· τιμῇ δὲ, διὰ τὴν πρὸς αὐτὸν ὑπο-
ταγὴν τῶν ζῴων ἁπάντων. Gen 1.26

7α Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

Καὶ ἐχειροτόνησας αὐτὸν βασιλέα τῆς κτίσεως, ἣν ἐποίησας· *Αὐξάνεσθε* γὰρ,
φησὶ, *καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς.* Gen 1.28

and if one mentions the one, you one brings in the other also. And elsewhere he mentions the sun only, *You*, he says, *have perfected rising light and sun*, both being understood by one another. Ps 73.16

'Those', that is, those stars or those works; and 'firmly founded' in the sense of fixed or established, so as never to fall from their appointed places, even though hanging above.

5 What is man that you are remember him, or the son of man that you visit him?

This also he said in relation to the incarnation, having foreknowledge of this mystery. How, he asks, is man so great that when he has rebelled and ignored your sovereign rule you show mercy on him?

The verse has been formed using the metaphor of those who forget someone and then at some point remember him out of affection. Not only does he remember, but he goes himself to assist and protect the person, for this is what the 'visiting' implies. For neither angel, nor ambassador, but the Lord himself has come and saved us. Isa 63.9

How, then, is man so great that these things are done on his account? When angels fell you did no such thing, but when man fell, you came to our extreme predicament. Heb 2.16

Man and son of man signify the same in parallel. This figure is customary in Ancient Scripture, for 'son of man' appears to be a circumlocution for 'man'.

6α You lowered him a little in comparison with angels.

He mentions also the blessings bestowed on man from the beginning. Having been formed, he was lowered a little in comparison with the angels on account of the body and the things of the body, and this was by divine design, so that when elated in pride on account of his mind he may be humbled on account of the dust. For if when weighed down by the body he displays such conceit, what would he be like living without a body?

6β With glory and honour you crowned him.

With glory, on account of being made in the image of God, and with honour, on account of the subjection of all animals to him. Gen 1.26

7α And you set him over the works of your hands.

And you ordained him king of the creation that you made. For it is written: *Increase and multiply and fill the earth and have dominion over it*. Gen 1.28

7β-9 **Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, πρόβατα καὶ βόας ἁπάσας, ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου, τὰ πετεινὰ τοῦ οὐρανοῦ καὶ τοὺς ἰχθύας τῆς θαλάσσης, τὰ διαπορευόμενα τρίβους θαλασσῶν.**

Καὶ τοῦτο, ἀπὸ τῆς Μωσαϊκῆς Γενέσεως εἴληπται· φησὶ γὰρ, *Καὶ ἄρχετε τῶν
ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ
πάσης τῆς γῆς*. Εἰπὼν δὲ *πάντα*, διεῖλεν αὐτὰ, καὶ πρῶτον ἀπὸ τῶν ἡμέρων ἤρξατο Gen 1.28
προβάτων.

Κτήνη δὲ λέγει τοῦ πεδίου, πάντα τὰ τοῖς πεδίοις ἐννεμόμενα τετράποδα· κτῆνος γὰρ, πᾶν τὸ κάτω νεῦον τετράποδον. Διὰ μέντοι τῶν κτηνῶν, πᾶν ζῷον χερσαῖον παρεδήλωσεν, εἴτε ἥμερον, εἴτε ἄγριον· πάντα γὰρ εἰς ὑπηρεσίαν τοῦ ἀνθρώπου παρήχθησαν· καὶ πάντων ἄρχει, ὁ διασῴζων τὸ πρῶτον τῆς ψυχῆς ἀξίωμα.

Πετεινὰ δὲ τοῦ οὐρανοῦ, τουτέστι, τοῦ ἀέρος· τοῦτον γὰρ νῦν οὐρανὸν καταχρηστικῶς ὠνόμασεν, ὡς ὑπὲρ κεφαλῆς ἡμῶν δίκην οὐρανοῦ κεχυμένον.

Ἀποβλέψας δὲ πρὸς τὰ παμπληθέστατα τῶν ἰχθύων εἴδη, δι᾽ ἑνὸς λόγου πάντα παρέστησεν, εἰπὼν, τὰ διαπορευόμενα τρίβους θαλασσῶν· ἀπὸ γὰρ τοῦ ἀρσενικοῦ γένους ἐπὶ τὸ οὐδέτερον μεταβέβηκε, βουλόμενος ἐμφῆναι τὸ διάφορον τῶν ἐν ἰχθύσιν εἰδῶν.

Ἀλλὰ ταῦτα μὲν περὶ τοῦ ἁπλῶς ἀνθρώπου νοοῦμεν. Ἀνάγονται δὲ καὶ εἰς τὸν
Κυριακὸν ἄνθρωπον, ὡς ὁ Ἀπόστολος ἐξεδέξατο, γράφων πρὸς Ἑβραίους. *Τί γὰρ,
φησὶ, τοσοῦτόν ἐστιν ὁ ἄνθρωπος*, ὁ προσληφθεὶς τῷ Θεῷ καὶ Λόγῳ, *ὅτι μιμνήσκῃ* Heb 2.6
αὐτοῦ; λέγει γὰρ, *Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός*. Υἱὸν δὲ ἀνθρώπου τοῦτον Mt 3.17
ἐκάλεσεν, ἵνα παύσῃ τοὺς δογ | ματίζοντας ἄνωθεν ἐπαγαγέσθαι τὴν σάρκα. Διὸ
καὶ αὐτὸς ἐν τοῖς Εὐαγγελίοις πολλαχοῦ τοῦτο ἑαυτὸν ὀνομάζει, δηλῶν, ὡς ἐκ τῶν
παρθενικῶν καὶ ἀχράντων αἱμάτων ἐπήξατο ναὸν ἑαυτῷ. Υἱὸς δὲ ἀνθρώπου, καὶ ὁ ἐκ Prv 9.1
γυναικός· καὶ ἡ γυνὴ γὰρ, ἄνθρωπος· Ἐπισκέπτῃ δὲ αὐτὸν, ὅτι *Προωρώμην*, φησὶ,
τὸν Κύριον ἐνώπιόν μου διὰ παντὸς, ὅτι ἐκ δεξιῶν μού ἐστιν. Ps 15.8

Ἠλάττωσας δὲ αὐτὸν βραχύ τι παρ᾽ ἀγγέλους, διὰ τὸ πεινᾶν καὶ διψᾶν, καὶ τοῖς ἀδιαβλήτοις τοῦ σώματος ὑποκεῖσθαι πάθεσιν. Ἐστεφάνωσας δὲ αὐτὸν, τουτέστιν, ἐκόσμησας, δόξῃ μὲν, τῇ θεότητι, τιμῇ δὲ, τῇ παρὰ τῶν ἀγγέλων· πολλαχοῦ δὲ ἐδορυφόρουν αὐτῷ. Ἢ καὶ ἀμφότερα παρὰ τῶν ἀνθρώπων· Θεόν τε γὰρ οἱ πιστεύοντες ἔλεγον, καὶ πανευλαβῶς ἐτίμων. Πάντα δὲ αὐτῷ ὑπέταξας, ὡς νέῳ Ἀδὰμ, τὸ κατ᾽ εἰκόνα φυλάξαντι.

Κατὰ δὲ τὸν τῆς ἀναγωγῆς λόγον, πρόβατα μὲν, οἱ ἐξ ἐθνῶν πεπιστευκότες, οὓς ἐπὶ τὰ ὄρη καὶ τοὺς βουνοὺς πεπλανημένους εὑρὼν, εἰς τὴν ἑαυτοῦ συνήγαγε μάνδραν· βόες δὲ, οἱ Ἰουδαῖοι, τὸν βαρὺν ἕλκοντες τοῦ παλαιοῦ νόμου ζυγόν· κτήνη δὲ τοῦ πεδίου, οἱ μήτε τὸν Μωυσέως νόμον δεξάμενοι, μήτε τὸν τῆς χάριτος, ἀλλ᾽ εἰδωλολατροῦντες, καὶ ἐν τῇ πεδιάδι καὶ χθαμαλότητι τῶν ἡδονῶν τοῦ βίου βαδίζοντες, τῷ μὴ δύνασθαι ἀναθέειν εἰς ὕψος θεωρίας. Καὶ πετεινὰ μὲν οὐρανοῦ, οἱ ἄγγελοι· ἰχθύες δὲ θαλάσσης, οἱ δαίμονες, τοῖς κύμασιν ἐνσκιρτῶντες τοῦ βίου καὶ

7β[6] ἡμέρων M : ἡμερωτέρων P. 7β[2] ἐπαγαγέσθαι M : συνεπαγαγέσθαι P.

7β-9 You subjected all things beneath his feet, sheep and all cattle, and likewise the beasts of the field, the birds of heaven and the fish of the sea, all things that pass through the paths of the seas.

This also is taken from the Mosaic book of Genesis where it is written: *And rule over the fish of the sea and the birds of the sky and all the beasts and all the earth.* Gen 1.28

Having said 'all things', he distinguished them, and started first with the tame sheep. He calls 'beasts of the field' all the quadrupeds that pasture in the fields, for the word 'beast' [κτῆνος] is used for every down-looking quadruped. And indeed by the beasts he implied every land animal, whether domestic or wild, for all were brought into being for the service of mankind, and the person who preserves the original dignity of the soul rules over them all.

'The birds of heaven', that is, of the air, because here, speaking loosely, he called the air 'heaven' as having been poured out over our head like a heaven.

Having turned then to the whole multitude of the kinds of fish, he presented them all with one phrase, 'all things that pass through the paths of the sea'. He moved from the masculine gender to the neuter in his desire to display the diversity of the kinds of fish.

But these things we understand in relation to humanity in the simple sense. They can also, however, be interpreted in relation to the humanity of the Lord, as the Apostle took them in his Letter to the Hebrews: How, he says, is the man who was assumed by God the Word so Heb 2.6
great that you remember him? For he says, *This is my beloved Son*. And he called him Son of Mt 3.17
man in order to silence those who form the dogma that his flesh came from above. Hence in the Gospels he often calls himself in this way, manifesting that from virgin and spotless blood he had set up a temple for himself. A 'son of man' is one born of a woman, and a woman is a Prv 9.1
human. And you visit him because he says, *I would see the Lord before me at all times, for he is at my right hand.* Ps 15.8

You lessened him a little in comparison to angels, on account of his hungering and thirsting and being subject to the blameless passions of the body. You crowned him, that is, you adorned him with glory, his divinity, and honour, namely, that which he received from the angels, for in many places they would escort him. Or else with both the glory and honour which he received from mankind, for the believers would call him God and honour him with deep reverence. You subjected all things to him as the new Adam who had preserved the divine image.

According to anagogical interpretation, 'sheep" are those who believed from among the nations, whom he found astray on the hills and mountains and gathered into his fold; 'cattle' are the Jews, drawing the heavy yoke of the old law; 'beasts of the field' are those who have neither received the law of Moses nor the law of grace, but, continuing in idolatry, walk in the flat plain and lowliness of the pleasures of life, unable to race upwards to the height of contemplation; 'birds of heaven' are the angels; 'fish of the sea' are the demons, leaping in the waves of life and living off the brine of our wicked deeds; all will later be subjected to Christ, for to him *every knee will bow, in heaven and on earth and under the earth.* Php 2.10

ἀποζῶντες τῇ ἅλμῃ τῶν πονηρῶν ἡμῶν πράξεων· πάντες γὰρ ὕστερον ὑποταγήσονται
τῷ Χριστῷ, ὅτι *αὐτῷ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.* Php 2.10
Οὐκ ἄκαιρον δὲ καὶ γλαφυράν τινα παραθεῖναι ἐξήγησιν· ὅτι τὸ, *ἠλάττωσας*,
οὐ πρὸς τοὺς ἀγγέλους λέγεται, ἀλλὰ πρὸς τὴν δόξαν τοῦ Πατρός. Οὕτω γὰρ
ἀναγνωστέον· Ἠλάττωσας αὐτὸν βραχύ τι, τοῦ σοῦ δηλαδὴ ἀξιώματος, διὰ τὴν
τῆς σαρκὸς φύσιν· εἶτα τὸ ἑξῆς, παρ᾽ ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν,
ἤγουν ἐπὶ πλεῖον. Οὐδεὶς γὰρ ἀγγέλων, ἢ τὸ θεῖον ἔλαβεν ὄνομα ἢ δορυφορίας
τοιαύτης ἔτυχεν.
Εἰπάτωσαν δὲ Ἰουδαῖοι, πότε παῖδες θηλάζοντες ᾔνεσαν; Ποῖον δὲ ἐχθρὸν ὁ
τούτων αἶνος κατέλυσε; Πῶς δέ φησι Δαυὶδ, *Ὄψομαι τοὺς οὐρανοὺς, ἔργα τῶν*
δακτύλων σου; διδάξαντος Μωυσέως περὶ τούτων, *Ἐν ἀρχῇ γὰρ*, φησὶν, *ἐποίησεν ὁ*
Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Gen 1.1

10 Κύριε ὁ Κύριος ἡμῶν, ὡς θαυμαστὸν τὸ ὄνομά σου ἐν πάσῃ τῇ γῇ.

Ἐπεὶ ὁ ψαλμὸς οὗτος τὸ κατὰ Χριστὸν προλέγει μυστήριον — ὁ δὲ Χριστὸς ἐξ
οὐρανοῦ καταβέβηκε, καὶ αὖθις πρὸς αὐτὸν ἀναβέβηκεν, ὥσπερ ἐν κύκλου σχήματι Jn 3.13
πρὸς τὴν Πατρικὴν δόξαν ἀποκαταστὰς — διὰ ταῦτα καὶ ὁ ψαλμὸς κυκλικῶς
ὅθεν ἤρξατο, εἰς τοῦτο κατέληξε· καὶ ἀρχόμενος γὰρ καὶ λήγων, οὐκ ἀπέστη τοῦ
θαύματος.

9 θʹ

1 Εἰς τὸ τέλος· ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ· ψαλμὸς τῷ Δαυίδ.

Περὶ τοῦ, *εἰς τὸ τέλος*, ἐν τοῖς προλαβοῦσιν εἴρηται. Καὶ ἄλλως δὲ, τέλος τῆς κατὰ
τὴν ἐνανθρώπησιν τοῦ Υἱοῦ πολιτείας, ὁ διὰ σταυροῦ θάνατος, ἐπεὶ δὲ καὶ κρύφια
ἐνταῦθα, τὸν τοῦ Υἱοῦ ὀνομάζει θάνατον, ὡς τὸ Ἑβραϊκὸν ἀναπτύσσει. Μυστήριον
γὰρ κεκρυμμένον ἀπ᾽ αἰῶνος, τοῦτο, καὶ ἀγγέλοις ἄγνωστον. Λέγει γὰρ ὁ Παῦλος,
ὅτι ἀποκεκρυμμένον ἦν | τοῖς ἄρχουσι τοῦ αἰῶνος τούτου· *Εἰ γὰρ ἔγνωσαν, οὐκ ἂν*
τὸν Κύριον τῆς δόξης ἐσταύρωσαν. Εἰς τὸν δεσποτικὸν οὖν θάνατον ὁ παρὼν τείνει 1Cor 2.8
ψαλμὸς, δι᾽ οὗ πᾶσα κατελύθη τοῦ ἐχθροῦ ἡ δύναμις.
Μακρὸς δὲ οὗτος ὁ ψαλμός· καὶ τοῦτο τῆς σοφίας τοῦ Πνεύματος. Οὔτε γὰρ
πάντας βραχεῖς ἐποίησεν, οὔτε πάντας ἐξέτεινεν, ἀλλ᾽ ἐποίκιλε τὴν βίβλον, τῷ
μήκει μὲν τὴν ῥαθυμίαν διεγεῖρον, τῇ δὲ βραχύτητι διαναπαῦον τὸν κάματον.
Ποιεῖται δὲ τὸν λόγον ὁ προφήτης, ὡς καὶ αὐτὸς ἐντεῦθεν εὐεργετούμενος, ἢ καὶ
προσώπῳ τῶν εὐεργετουμένων καὶ τῆς τοῦ ἐχθροῦ τυραννίδος ἀπαλλαττομένων.
Τοῦτο δὲ χρὴ καθόλου γινώσκειν, ὡς τῆς θείας Γραφῆς τὰ μὲν καθ᾽ ἱστορίαν
μόνον ἑρμηνεύεται, καθάπερ τὸ, *Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.* Gen 1.1
Τὰ δὲ κατὰ ἀναγωγὴν μόνον, ὡς τὸ, *Ἡ πηγή σου τοῦ ὕδατος, σοὶ ἔστω μόνῳ*· εἰ γὰρ Prv 5.18
μὴ ζητήσεις ἐνταῦθα τὸ νόημα, πολλῆς ἀπανθρωπίας τὸ κελεύειν, μηδὲ ὕδατός τινι
κοινωνεῖν· δῆλον οὖν ὅτι περὶ τῆς ἐννόμου γυναικὸς ὁ λόγος ἐστὶν, ὡς ἡδείας μὲν

[9][8] ἔτυχεν M : τετύχηκεν P. [9][9-12] M : P in marg..

It is not be out of place to present a further elegant interpretation, namely, that 'you lowered' is not spoken in relation to the angels, but in relation to the glory of the Father, and is to be read as follows: You lowered him a little, that is beneath your own dignity, on account of the nature of the flesh, then the remainder of the verse, in comparison with angels you crowned him with glory and honour, that is, to an even greater degree. None of the angels ever received the divine name or was granted such an escort.

Let the Jews say when unweaned babes sang praise? What enemy did their song put down? How does David say, *I shall look at the heavens, the works of your fingers*, when Moses teaches about them that *In the beginning God made the heaven and the earth*? Gen 1.1

10 O Lord our Lord, how wonderful is your name in all the earth.

Since this psalm foretells the mystery relating to Christ – and Christ descended from heaven and ascended again, restored to the glory of the Father as in a circular movement – for Jn 3.13 this reason the psalm also in a circular way ended as it began, and beginning and ending did not cease from wonder.

9 Psalm 9

1 Towards fulfilment; for the hidden things of the son; a psalm belonging to David.

'Towards fulfilment' has been discussed in what has gone before. And moreover, the fulfilment of the life of the incarnate Son is his death on the Cross, since 'hidden things' is what he here calls the 'death of the Son', as the Hebrew text discloses. This indeed was a mystery hidden from all ages and unknown to angels, for Paul says it was hidden from the rulers of this age, *For if they had known they would not have crucified the Lord of glory*. The present 1Cor 2.8 psalm accordingly points to the master's death through which all the power of the enemy was put down.

This psalm is long, and this is part of the wisdom of the Spirit, for it did not make all short nor did it prolong all, but varied the book, rousing from sloth by length and giving rest from weariness by brevity.

The prophet composes the psalm as if he himself were also the beneficiary, or else in the person of those being benefited and freed from the tyranny of the enemy.

In general we need to know that in divine Scripture parts are interpreted only historically, such as, *In the beginning God made the heaven and the earth*, other parts only in an anagogical Gen 1.1 manner, such as, *Let your well of water be for you alone* (for if you do not seek the interpre- Prv 5.18 tation in anagogical terms then the command not to share even water with anyone is profoundly inhuman; it is clear therefore that this is about one's lawful wife, as being pleasurable by nature and pure on account of being unmixed); other parts are to be interpreted both in terms of history and in anagogical terms, such as the story about the brass serpent that Moses raised, for it both occurred and is taken as a type of Christ. For this reason in the psalms too there are many such verses and not all are interpreted in one manner only.

διὰ τὴν φύσιν, καθαρᾶς δὲ, διὰ τὸ ἀνεπίμικτον. Τὰ δὲ, καὶ καθ' ἱστορίαν καὶ κατὰ
ἀναγωγὴν, ὡς τὰ περὶ τοῦ χαλκοῦ ὄφεως ὃν ὕψωσε Μωυσῆς· ἐγένετο γὰρ καὶ εἰς Nu 21.8
τύπον Χριστοῦ λαμβάνεται. Διὰ τοῦτο κἀν τοῖς ψαλμοῖς, πολλὰ τῶν ῥητῶν τοιαῦτα, Jn 3.14
καὶ οὐ πάντα καθ' ἓν μόνον εἶδος διερμηνεύεται.

2α Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.

Διπλὴν, ὡς ἔφην, ἡ ἐξομολόγησις ἔχει σημασίαν, ἀνακάλυψίν τε τῶν ἡμαρτημένων § 63
καὶ εὐχαριστίαν εὐεργεσίας. Εὐχαριστήσω σοι, φησὶν, οὐχ ἁπλῶς, ἀλλ' ἐξ ὅλης καρδίας ὑπὲρ ὧν πέπονθα καὶ εἰσέτι πείσομαι.

2β Διηγήσομαι πάντα τὰ θαυμάσιά σου.

Θαυμάσια λέγει, τὰς εὐεργεσίας, τὰ κατὰ τοῦ ἐχθροῦ τρόπαια.

3α Εὐφρανθήσομαι καὶ ἀγαλλιάσομαι ἐν σοί.

Ἅτε πεῖραν λαβὼν τῆς σῆς ἀντιλήψεως καὶ δυνάμεως. Ἐμνήσθην γὰρ τοῦ Θεοῦ
καὶ ηὐφράνθην, ὅτι καὶ μόνος οὗτός ἐστι παράκλησις, ὡς καὶ μόνος σῴζειν δυνά- Ps 76.4
μενος· ἐπίτασις δὲ τῆς εὐφροσύνης, ἡ ἀγαλλίασις, ὡς καὶ τὴν καρδίαν ὑπὸ τῆς ἄγαν ἅλλεσθαι χαρᾶς.

3β Ψαλῶ τῷ ὀνόματί σου, Ὕψιστε.

Ἔθος ἦν τοῖς ἐρωτικῶς περί τινα διακειμένοις, ᾄσματα ποιεῖν εἰς αὐτὸν, καὶ ψυχαγωγεῖν ἐντεῦθεν τὸν πόθον. Ἀπὸ μεταφορᾶς οὖν τοῦ τοιούτου, διὰ τοῦ, ψαλῶ, τὸν ἐπιτεταμένον εἰς Θεὸν ἔρωτα παρέστησεν· ἐμφαίνει δὲ καὶ ῥυθμὸν ἐναρμόνιον τὸ, ψαλῶ. Ἄισομαι τοίνυν, φησὶν, οὐ τῇ φύσει σου, καὶ γὰρ ἀνεννόητος, ἀλλὰ τῷ ὀνόματί σου, πλέκων ἔπαινον αὐτῷ κατάλληλον.

4 Ἐν τῷ ἀποστραφῆναι τὸν ἐχθρόν μου εἰς τὰ ὀπίσω, ἀσθενήσουσι καὶ ἀπολοῦνται ἀπὸ προσώπου σου.

Ἄρχεται καταλέγειν τὰ εἴδη τῆς εὐεργεσίας, ὑπὲρ ὧν ἡ ἐξομολόγησις.

Ἐτόλμησε γὰρ ὁ τύραννός ποτε καὶ κατὰ τοῦ Σωτῆρος, καὶ ὡς ἀνθρώπῳ ψιλῷ
προσέβαλεν· ἐπεὶ δὲ τὸ, Ὕπαγε ὀπίσω μου, Σατανᾶ, ἤκουσεν, ᾔσθετο δυνάμεως Mt 4.10
ἀμάχου, καὶ μετ' αἰσχύνης ὑπεχώρησεν. Ἀποστραφέντος δὲ καὶ τραπέντος αὐτοῦ, καὶ αἱ ὑπ' αὐτὸν δυνάμεις ἠσθένησαν καὶ ἀπώλοντο, οἷόν τινα ψυχὴν ἀφῃρημέναι τὴν τυραννίδα.

Τοῦ Ἰησοῦ γὰρ ἀναμαρτήτου μέχρι θανάτου μείναντος, καὶ τὸν διάβολον καθελόντος ἐντεῦθεν, καὶ ἀμφιέσαντος ἡμᾶς ὅπλα σωτηρίας, τὸ θεῖον βάπτισμα, καὶ τὴν

3α Add. M in marg.: Ἐπίτασίς ἐστιν ἐνταῦθα· ἐν ἄλλοις δὲ ψαλμοῖς εὑρήσεις τὴν εὐφροσύνην νοηθεῖσαν μείζονα τῆς ἀγαλλιάσεως· *Ἐξήγαγε γὰρ, φησὶν, τὸν λαὸν αὐτοῦ ἐν ἀγαλλιάσει καὶ τοὺς ἐκλεκτοὺς αὐτοῦ ἐν εὐφροσύνῃ* [Ps. 104.43], καὶ τὴν μὲν ἀγαλλίασιν ἐπὶ σώματος, τὴν δὲ εὐφροσύνην ἐπὶ ψυχῆς. [Cf. Ps. 13.7β]

2α I shall make confession to you, O Lord, with my whole heart.

Nu 21.8
Jn 3.14

Confession, as I have said, has a double meaning, both the revelation of sinful acts and thanksgiving for blessings received. I shall give thanks to you, he says, not in a superficial way, but from my whole heart, for the things that have happened to me and which will yet happen to me.

2β I shall tell of all your wonders. § 63

'Wonders' is what he calls the benefactions, the victories over his enemy.

3α I shall be glad and shall rejoice in you.

As having received experience of your assistance and power. *I remembered God and was glad*, and because he alone is strengthening consolation, alone being able to save. The rejoicing represents an intensification of the gladness in which the heart leaps for the great joy.

3β With psaltery I shall sing to your name, O Most High.

Ps 76.4

It was customary for those amorously disposed towards someone to compose songs to that person and in this way to mollify their desire. Accordingly, employing the metaphor of such a person, by the words 'with psaltery I shall sing', he portrayed his intense love towards God; the verb also exhibits a musical rhythm. I shall sing he says, not to your nature, which is beyond conception, but to your name, plaiting for it fitting praise.

4 As soon as my enemy has been turned back behind, they will become weak and perish before your face.

He begins to list the kinds of benefactions about which he is making confession.

The tyrant once dared to confront the Saviour and assaulted him as a common man, but when he heard, *Get behind me, Satan*, he felt an irresistible power, and, covered in shame, he retreated. When he had been turned back and put to flight, the forces under his command became weak and perished, their tyrannous power, like a soul, taken away from them.

For with Jesus having remained without sin until death and the devil having been thence cast down, and with his having clothed us in the armour of salvation (holy baptism and the study and keeping of the divine oracles), and having left us his own way of life as a path leading to heaven, the demons were abolished completely and have no power whatsoever over us, unless we through our rash indifference willingly attract them by having neglected the commandments. Mt 4.10

3α: Here it is intensification, but in other Psalms you will find gladness understood as greater than rejoicing, for it is written, *He led his people forth with rejoicing, and his chosen ones with gladness* [Ps 104.43], and rejoicing in relation to the body and gladness in relation to the soul [cf. Ps 13.7β].

μελέτην καὶ φυλακὴν | τῶν θείων λογίων, καὶ τὴν ἑαυτοῦ πολιτείαν ἀπολιπόντος ἡμῖν ὁδὸν εἰς οὐρανὸν ἀνάγουσαν, κατηργήθησαν παντάπασιν οἱ δαίμονες, καὶ οὐδεμίαν δύναμιν ἔχουσι καθ' ἡμῶν, εἰ μὴ διὰ ῥαθυμίας ἡμεῖς ἑκόντες αὐτοὺς ἐπισπασόμεθα, τῶν ἐντολῶν ἀμελήσαντες.

Ἀπὸ προσώπου σου δὲ, τουτέστιν, ἀπὸ τοῦ φόβου σου· φοβερὸν γὰρ ἐν πολέμοις τῶν ἀριστέων τὸ πρόσωπον.

5α Ὅτι ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου.

Ἔκρινάς με γὰρ, τὸν εἰς σὲ πεπιστευκότα, καταδυναστευόμενον ὑπὸ τοῦ διαβόλου πρότερον καὶ πικρῶς τυραννούμενον ἐξ ἀγνοίας· καὶ ἰδὼν ὅτι φθονερῶς ὁ πονηρὸς τὸ σὸν πλάσμα κατεδουλώσατο, ἐδικαίωσάς με, τῶν ἐκείνου χειρῶν ὑπεξαγαγὼν καὶ τῆς πλάνης ἐλευθερώσας. Δίκην γὰρ ἐνταῦθα, τὴν δικαίωσιν ἐκάλεσεν.

5β Ἐκάθισας ἐπὶ θρόνου, ὁ κρίνων δικαιοσύνην.

Τοῦτο, διὰ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ Σωτῆρος. Πληρώσας γὰρ τὴν ἔνσαρκον οἰκονομίαν, εἰς τὸν θρόνον ἀποκατέστη, τὸν δικαστικὸν, ἤτοι τὴν ἐξουσίαν τῆς θεότητος, ὃν μὴ λιπὼν, ἀῤῥήτως πρὸς ἡμᾶς ἐπεδήμησεν. Ἀναληφθεὶς γὰρ, καὶ Eph 1.20
καθίσας ἐν δεξιᾷ τοῦ Πατρὸς, ὡς λαβὼν πᾶσαν ἐξουσίαν ἐν οὐρανῷ καὶ ἐπὶ γῆς, Mt 28.18
ἐβοήθησε τῷ ἰδίῳ πλάσματι, ὑπὲρ οὗ καὶ τὴν ἄχραντον ἔθηκε ψυχήν.

Θεοπρεπῶς δὲ ταῦτα νοητέον· καθίδρυσις γὰρ εἰς θρόνον, ἐπὶ τοῦ Λόγου καὶ Θεοῦ, ὑποληφθείη ἂν, ἡ δικαστικὴ ἐξουσία, ἣν καὶ πρώην ἔχων, ὅμως ἀπέκρυπτε διὰ τὴν οἰκονομίαν, ἵνα πᾶσα πληρωθῇ. Γέγονας οὖν ἐν ἐξουσίᾳ δικαστικῇ, καὶ Mt 3.15
σχῆμα δικάζοντος ἀνέλαβες, ὁ μόνος δίκαιος κριτὴς, καὶ ὑπὸ μηδεμιᾶς ἀγνοίας ἢ διαθέσεως ἐμποδιζόμενος εἰς εὐθύτητα.

6α Ἐπετίμησας ἔθνεσιν, καὶ ἀπώλετο ὁ ἀσεβής.

Ὠνείδισας, φησὶ, τοῖς ἔθνεσι τὴν πλάνην, καὶ ἔφυγεν ἀπ' αὐτῶν ὁ Σατανᾶς, οὐκ ἐνεγκὼν τὴν ἀλήθειαν. Οἱ γὰρ ἀπόστολοι καὶ πικρότερον ἔστιν οὗ καθήπτοντο τῶν ἐθνῶν, ὡς ὁ Παῦλος· Ὦ ἀνόητοι Γαλάται, φησίν. Αἰσθανόμενοι γὰρ, ἀπηλλάττοντο Gal 3.1
τῆς εἰδωλομανίας· ταύτης δὲ ἀπολωλυίας, καὶ ὁ προστάτης αὐτῆς συνηφανίζετο διάβολος. Τοσοῦτον ἡ ἐπιτίμησις μόνον ἴσχυσε.

6β Τὸ ὄνομα αὐτοῦ ἐξήλειψας εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Τὴν τοῦ Θεοῦ τιμὴν ἁρπάσασι τοῖς δαίμοσι καὶ ὀνόματα ἐπέθηκαν οἱ καταδουλωθέντες αὐτοῖς, ὡς ἡ φλύαρος Ἡσιόδου Θεογονία παρίστησι· καὶ ἵνα τἄλλα παρῶ, τέως γοῦν Δία καὶ Ἄρεα καὶ Ἀπόλλωνα καὶ Ἑρμῆν καὶ Ἄρτεμιν καὶ Ἀφροδίτην, καὶ τοιοῦτον ἄλλον ἑσμὸν, ἅπερ ὀνόματα μετὰ τὸ κατασπαρῆναι τὸν τῆς

'Before your face', that is, in dread of you, for in battles the face of champions is terrible.

5α For you executed my judgement and my right.

For you judged me, who had come to believe in you. Previously I was oppressed by the devil and bitterly tyrannized on account of my ignorance, and, having seen that out of envy the evil one had enslaved your creature, you justified me, having extracted me from his hands and freed me from error; 'my right' is used here for 'my justification'.

5β You took your seat upon a throne, you who judge justice.

This is said of the Saviour's assumption into heaven. For having fulfilled the incarnate economy, he was restored to the throne of judgement, namely, to the authority of divinity, without having abandoned which, he ineffably came to dwell with us. For having been taken up and having sat down at the right hand of the Father, having now received all authority in Eph 1.20
heaven and on earth, he helped his own creature for which he laid down his immaculate soul. Mt 28.18

These things are to be understood in a manner befitting God. For in relation to the Word and God, the sitting upon a throne may be construed as the power of judgement, which though he possessed it before, yet by divine design he concealed it, so that all justice might be fulfilled. You have therefore taken judgemental authority and assumed the form of a judge, Mt 3.15
you who are the only just judge, not impeded from unswerving directness of judgement by any ignorance or disposition.

6α You rebuked the nations, and the impious one perished.

You reproached the nations with their error, and Satan fled from them, unable to bear the truth. The Apostles indeed on occasion rebuked the nations even more sternly, as did Paul, saying, *O foolish Galatians*, for on apprehending the rebuke they would be freed from the Gal 3.1
madness of idolatry, and this being destroyed, its patron the devil would also disappear. Such was the power of the rebuke alone.

6β You wiped out his name to the age, and to the age of the age.

When God's honour had been seized by the demons, those enslaved to them gave them names as the *Theogony* of the babbling Hesiod describes; passing over the rest, I mention only Zeus and Ares and Apollo and Hermes and Aphrodite and a further such swarm, which names after the diffusion of piety were wiped out, not only for all the present age, but much more so for the age to come.

εὐσεβείας λόγον, ἐξηλίφησαν, οὐ μόνον δι᾽ ὅλου τοῦ παρόντος αἰῶνος, ἀλλὰ καὶ πολλῷ μάλιστα τοῦ μέλλοντος.

Τοῦτον γὰρ αἰῶνα αἰῶνος οἰητέον, ὡς κυρίως αἰῶνα, διὰ τὸ εἶναι ἀεί. Σύνηθες δὲ
τῇ θείᾳ Γραφῇ τὰ τιμιώτερα δηλοῦν διὰ τοῦ τοιοῦδε σχήματος, οἷον, Ἅγια ἁγίων, Heb 9.3
Ἄισματα ᾀσμάτων, Σάββατα σαββάτων, καὶ τὰ τοιαῦτα. Ἢ τὸ, εἰς τὸν αἰῶνα τοῦ Lev 23.32
αἰῶνος, ἐπίτασις, ἀντὶ τοῦ, μέχρι παντός· ἠγνοήθησαν γὰρ τοῦ λοιποῦ παντάπασιν αἱ δαιμόνων τελεταὶ, σβεσθέντων αὐτοῖς καὶ τῶν ὀνομάτων.

7α Τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος, καὶ πόλεις καθεῖλες.

Ῥομφαίας αὐτοῦ νοητέον, τὰ πάθη τῆς ἀτιμίας, δι᾽ ὧν ἡ ψυχὴ πληττομένη, Rom 1.26
νεκρὰ πρὸς ἀρετὴν ἐνετέθαπτο τῷ σώματι, | ὥσπερ σήματι.

Καθῃροῦντο δ᾽ αἱ πόλεις, καταλυομένης τῆς ἀσεβείας αὐτῶν καὶ τῆς εὐσεβείας ἀντοικοδομουμένης. Ἢ καὶ πόλεις ὑποληπτέον, τοὺς ἀνθρώπους, οἷς οἱ δαίμονες ἐνανεπαύοντο. Οὐκ ἄκαιρον δὲ πόλεις εἰπεῖν, καὶ τοὺς ἐναγεῖς ναοὺς τῶν εἰδώλων.

7β Ἀπώλετο τὸ μνημόσυνον αὐτοῦ μετ᾽ ἤχου.

Οὐδεὶς γὰρ αὐτῷ θυσίαν προσφέρειν οἶδεν ἢ ὅλως ἐπικαλεῖσθαι. Τὸ δὲ, *μετ᾽ ἤχου*,
ἀντὶ τοῦ, μετὰ βοῆς· βοῶντα γὰρ ἔφευγον τὰ δαιμόνια· ἢ καὶ μετ᾽ ἤχου, ἀντὶ τοῦ, Mk 1.26
ὤλετο μετὰ τῆς ἀλαζονείας ἐκείνης, ἢ καὶ τῆς κραυγῆς τῶν ἐπιβωμίων ᾀσμάτων.

Ἑνικῶς δὲ καθάπτεται τοῦ δαίμονος, ἀσεβῆ τοῦτον καὶ ἐχθρὸν ὀνομάζων, τὸν πρωτοστάτην τῶν ἐναντίων δυνάμεων μᾶλλον ὑβρίζων, ὡς καὶ τοῖς ἄλλοις αἴτιον ἀποστασίας γενόμενον· δι᾽ αὐτοῦ δὲ καὶ τούτων οὐχ ἥκιστα κατατρέχει.

8α Καὶ ὁ Κύριος εἰς τὸν αἰῶνα μένει.

Θεὸς τοῖς ἔθνεσιν εἶναι πιστευόμενος ἄχρι συντελείας· τὸ ἀμετάθετον γὰρ τῆς εὐσεβείας τῶν δεξαμένων αὐτὴν ὁ λόγος διδάσκει.

8β Ἡτοίμασεν ἐν κρίσει τὸν θρόνον αὐτοῦ.

Περὶ τῆς κατὰ τὸν παρόντα βίον ὑπὲρ ἡμῶν κρίσεως τοῦ δαίμονος μικρὸν ἄνωθεν Ps 9.5α
εἰπὼν, νῦν καὶ τὴν μέλλουσαν αἰνίττεται, τὴν καθόλου καὶ τελευταίαν καὶ φοβερὰν, Ps 61.13β
ὅταν ἑκάστῳ ἀποδίδωσι κατὰ τὰ ἔργα αὐτοῦ. Ro 2.6

Τὸ δὲ, *ἡτοίμασεν*, ἀνθρωπίνως εἴρηται.

9 Καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ, κρινεῖ λαοὺς ἐν εὐθύτητι.

Οἰκουμένην μὲν λέγει, τοὺς πιστοὺς, παρ᾽ οἷς οἰκεῖν πιστεύεται διὰ τῶν ἁπανταχοῦ ναῶν· λαοὺς δὲ, τοὺς ἄλλους ἀνθρώπους, παρ᾽ οἷς λόχμαι δασεῖαι τῶν παθῶν,

[6β][7] δαιμόνων M : δαιμονιώδεις P. 8α[2] Θεός MPSCF : Θεόν B.

This indeed is how the age of the age is to be understood, as the pre-eminent age on account of its continuing forever. It is customary for divine Scripture to denote what is of higher worth by this rhetorical figure, namely, the Holy of Holies, the Song of Songs, the Sabbath of Sabbaths, and suchlike. Or else 'to the age of the age' is a heightening of intensity, in the sense of, 'forever'. For henceforth the rituals of the demons were completely ignored, their very names having been obliterated. Heb 9.3 Lev 23.32

7α The swords of the enemy have passed away forever, and cities you have torn down.

His swords are to be understood as the passions of dishonour through which the stricken soul, deceased to virtue, had been buried in the body as in a tomb. Rom 1.26

And the cities would be torn down when their impiety was abolished and piety was built up in its place. Or else 'cities' are to be understood as the people in whom the demons had found dwelling. Also it is not inopportune to call cities the polluted temples of the idols.

7β His remembrance has perished with resounding.

For no one knows how to offer him sacrifice or how to invoke him in any way at all. The 'with resounding' is in the sense of 'with a loud cry', because the demons would flee shrieking. Or else 'with resounding' is in the sense that their remembrance perished along with their overweening conceit, or else along with the cry of the songs around their altars. Mk 1.26

He upbraids the demon in the singular, calling him the impious one and the enemy, thereby offering especial insult to the chief of the hostile powers as the one who had become the cause of the apostasy of the others, but through him he inveighs no less against the others.

8α And the Lord remains to the age.

Being believed as God among the nations until the final consummation; The verse teaches the immutability of the piety of those who receive it.

8β He has prepared his throne in judgement.

Having spoken a few verses earlier of the judgement against the demon executed on our behalf during the present life, he now alludes to the universal and final and fearful judgement to come, when he will reward each according to his works. Ps 9.5α Ps 61.13β Ro 2.6

The word 'prepared' is spoken in human terms.

9 And he himself will judge the inhabited world in justice, he will judge peoples with directness.

The 'inhabited world' is what he calls the faithful, among whom he is believed to dwell through the churches throughout the world, while 'peoples' are what he calls the others in

οἷς, οἷα θῆρες, οἱ δαίμονες ἐμφωλεύουσιν· ἄλλως γὰρ ἐκείνους, καὶ ἄλλως τούτους κρινεῖ, δυνατοὺς δυνατῶς ἐτάζων, καὶ πρὸς τὴν πίστιν καὶ τὴν ἀπιστίαν αὐτῶν. Sap 6.6

Ἢ καὶ τὸ, λαοὺς, ἐπαγαγὼν, τὸ τῆς οἰκουμένης ἐσαφήνισε νόημα, ἀπὸ τοῦ περιέχοντος, τοὺς περιεχομένους ὑποδηλώσας.

Τῇ κρίσει δὲ τὴν δικαιοσύνην καὶ τὴν εὐθύτητα παραπλέξας, κηρύττει τὸ τοῦ κρίνοντος ἀπαρέγκλιτον.

10α Καὶ ἐγένετο Κύριος καταφυγὴ τῷ πένητι.

Πένης εἰς εὐσέβειαν καὶ ἀρετὴν, ὁ ἐξ ἐθνῶν λαὸς, ᾧ πεπιστευκότι καταφυγὴ γέγονεν ὁ Θεός· ὁ γὰρ ἐν χρήμασι πλοῦτος, ἄπιστος καὶ ἀβέβαιος.

Ἢ καὶ τοῦτο βούλεται δηλοῦν, ὡς οὐκ ἔστι παρὰ τῷ Θεῷ προσωποληψία· καὶ Ro 2.11
τὸν πτωχὸν γὰρ καταφεύγοντα δέχεται καὶ οὐκ ἀποστρέφεται.

10β Βοηθὸς ἐν εὐκαιρίαις, ἐν θλίψεσιν.

Καταφεύγοντι βοηθεῖ, καὶ ἐν εὐκαιρίαις, τουτέστιν, εὐημερίαις, καὶ ἐν θλίψεσι· καθ' ἑαυτὸ γὰρ ἕκαστον ἀπολύτως ἀναγνωστέον. Οὐ μόνον γὰρ οἱ ἐν συμφοραῖς, ἀλλὰ καὶ οἱ ἐν εὐπραγίαις, βοηθοῦ μάλιστα χρῄζουσιν, ἵνα βεβαίαν τὴν εὐδαιμονίαν φυλάξωσι, καὶ μὴ ἐκπέσωσιν εἰς ῥᾳθυμίαν, τὴν μητέρα τῶν συμφορῶν.

Τινὲς δὲ τὸ, ἐν εὐκαιρίαις, ἐπικαίρως εἰρήκασιν, ἑρμηνεύοντες, ὅτι ἐγένετο Κύριος βοηθὸς ἐν θλίψεσιν ἐπικαίρως, ἤγουν εἰς καιρὸν δεόμενον βοηθείας.

11 Καὶ ἐλπισάτωσαν ἐπὶ σοὶ οἱ γινώσκοντες τὸ ὄνομά σου, ὅτι οὐκ ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε, Κύριε.

Καὶ λοιπὸν ἐλπιοῦσιν ἐπὶ σοὶ, ὡς μόνῳ δυναμένῳ σῴζειν, οἱ γινώσκοντες τὸ ὄνομά σου, τουτέστι, σὲ, κατὰ περίφρασιν, ἤγουν οἱ πιστεύοντες εἰς σέ· τινὲς γὰρ ἀπὸ τοῦ Ἑβραϊκοῦ τὸ, ἐλπισάτωσαν, ἀντὶ τοῦ, ἐλπιοῦσι, μεθηρμηνεύκασιν.

Ἢ καὶ προστακτικὸς ὁ λόγος, | οἷα καὶ διδασκαλικὸς, περὶ ὧν βεβαίως οἶδεν ἐντελλόμενος.

Καὶ ἄλλως δὲ, καλῶς εἶπε τὸ ὄνομά σου· τὴν γὰρ αὐτοῦ φύσιν οὐδεὶς ἐγνώρισε.

Προσέθηκε δὲ καὶ τὴν αἰτίαν τῆς ἐλπίδος, ἐπαγαγὼν, ὅτι Οὐκ ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε, Κύριε. Ὅρα δὲ πῶς οὐκ εἶπε, ζητοῦντας, ἀλλ' ἐκζητοῦντας, τὴν ἐξ ὅλης ψυχῆς ζήτησιν διὰ τῆς προθέσεως παραστήσας.

12α Ψάλατε τῷ Κυρίῳ, τῷ κατοικοῦντι ἐν Σιών.

Τοιούτῳ δὲ, φησὶν, ὄντι τῷ Κυρίῳ, οἷον ἄνω μικρὸν ἐδήλωσα, ψάλατε.

Κατοικοῦντι δὲ εἶπεν, οὐχ ὅτι περικλείεται τόπῳ Θεὸς, ἀλλὰ διὰ τοῦ εἰπεῖν οὕτως, τὴν πρὸς τὸν τόπον ἐνέφηνεν οἰκειότητα· ἐνοικεῖ γὰρ καὶ τοῖς πιστοῖς, οὐχ

9[3] ἐσαφήνισε νόημα MSCFB : ἐσαφήνισεν ὄνομα P. 11[6] καὶ διδασκαλικός PSCFB : διδασκαλικός M.

whom are dense thickets of passions in which the demons lurk like wild beasts. For he will judge differently the former and differently the latter, mightily examining the mighty both in respect of their faith and their absence of faith. Sap 6.6

Or else by adding 'peoples' he clarified the meaning of the inhabited world, having indicated by the inclusive category those included therein.

By having woven his justice and directness into his judgement, he proclaims the undeviating uprightness of the judge.

10α And the Lord has become a refuge for the poor man.

The people from among the nations were poor in piety and virtue, but when they had come to believe, God became their refuge, for wealth in money is not to be trusted and uncertain.

Or else this wishes to state that there is no partiality with God, and he accepts the poor man who flees to him for refuge and does not turn away from him. Ro 2.11

10β A helper in opportune times, in afflictions.

He helps the one who flees to him both in opportune times, that is, in prosperity, and in afflictions. Each one is to be read separately and unconditionally. For it is not only those in misfortunes who need a helper, but most especially those in well-being, so that they may preserve their good fortune and not fall into slothfulness, the mother of misfortunes.

Some read 'opportunely' instead of 'in opportune times' and interpret that the Lord became a helper opportunely in afflictions, namely, at a time when help was needed.

11 And let those who know your name hope in you, for you have not abandoned those who seek you out, O Lord.

And henceforth those who know your name (that is, by circumlocution, you, namely, those who believe in you), will hope in you as alone able to save. Indeed, some translated from the Hebrew 'let them hope' as 'they will hope'.

Or else the verse is in the imperative as also being didactic, commanding about things he knows with certainty.

And moreover, 'your name' is felicitous, since no one knew his nature.

And he added also the cause of the hope by saying 'for you have not abandoned those who seek you out, O Lord'. Observe that he did not simply say 'those who seek you', but 'those who seek you out' signifying with the preposition a seeking with the whole soul.

12α Sing with psaltery to the Lord who dwells in Zion.

The Lord, he says, being such as I have described above, sing to him with psaltery.

ὡς περιεχόμενος, ἀλλ᾽ ὡς οἰκείως πρὸς αὐτοὺς διακείμενος· ἤγουν, τοὺς τηνικαῦτα Ἑβραίους ψάλλειν προτρέπεται, ἢ καὶ τοὺς ἐξ ἐθνῶν, αὐτὸς γὰρ ἔσται τούτων Θεὸς, ὁ ἐν Σιὼν χρηματίζων, καὶ τοῖς ἀξίοις διαλεγόμενος.

Ἢ καὶ Σιὼν, τὴν ἐξ ἐθνῶν Ἐκκλησίαν ὑποληπτέον, ἣν ὕστερον ᾠκειώσατο.

12β Ἀναγγείλατε ἐν τοῖς ἔθνεσιν τὰ ἐπιτηδεύματα αὐτοῦ.

Τοῦτο, πρὸς τοὺς ἀποστόλους, οἳ πορευθέντες, ἐμαθήτευσαν πάντα τὰ ἔθνη. Mt 28.19

Ἀντὶ δὲ τοῦ, τὰ ἐπιτηδεύματα, ὁ μὲν Σύμμαχος, μηχανὰς εἴρηκεν, ὁ δὲ Ἀκύλας, ἐναλλαγάς· ὡς μὲν οὖν πράξεις, ἐπιτηδεύματα, ὡς δὲ σοφαὶ, μηχαναὶ, ὡς δ᾽ ἀντ᾽ ἄλλων, ἐναλλαγαί.

Οἵτε γὰρ πόῤῥω γεγόνασιν ἐγγὺς, καὶ οἱ ἐν τῷ σκότῳ τῆς πλάνης, ἐν τῷ φωτὶ τῆς ἀληθείας, καὶ οἱ ἐν λήθῃ, ἐν μνήμῃ, καὶ οἱ ἀπεῤῥιμμένοι, προσειλημμένοι, καὶ ὁ Θεὸς, ἄνθρωπος, καὶ ὁ ἄνθρωπος, Θεός.

13α Ὅτι ὁ ἐκζητῶν τὰ αἵματα αὐτῶν ἐμνήσθη.

Ταῦτα δ᾽ ᾠκονόμησεν, ἐπειδὴ ἐμνήσθη αὐτῶν, ἐπιλελησμένων πρὶν διὰ τὴν ἀπο-
στασίαν, ὁ μὴ παρορῶν τὰ εἰς θυσίαν ἐκχεόμενα αἵματα αὐτῶν — ἔθυσαν γὰρ τοὺς
υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις — ἀλλ᾽ ἐκζητῶν ταῦτα ἐκ τῶν Ps 105.37
χειρῶν τῶν ἐκχεόντων ἃ οὐκ ἐνέβαλον αἵματα.

Ἢ καὶ τὴν ἐκδίκησιν διδάσκει τῶν ἀλληλοφονιῶν, ἃς ὑπὸ τῶν δαιμόνων κελευ-
όμενοι διεπράττοντο, ὡς εἶναι δῆλον, ὅτι πᾶς φονεὺς δίκας εἰσπραχθήσεται· φησὶ
γὰρ ἐν τῇ βίβλῳ τῆς Γενέσεως, Τὸ αἷμα ὑμῶν ἐκζητήσω. Gen 9.5

13β Οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων.

Τυραννουμένη γὰρ ἡ φύσις τῶν ἀνθρώπων ὑπὸ τῶν ἀοράτων ἐχθρῶν, ἐδόκει βοᾶν πρὸς τὸν πλάστην, γενομένης αὐτῇ κραυγῆς τῆς τοσαύτης ταλαιπωρίας.

Ἢ καὶ τοῦτο βούλεται λέγειν, ὡς οἱ προφῆται πάλαι τὸ τῆς θείας ἐνανθρωπήσεως μυστήριον κατιδόντες, ἔκραζον, καλοῦντες τὸν σαρκωθησόμενον εἰς ἀντίληψιν, ὧν καὶ ἄλλως πενήτων ὄντων διὰ τὴν λιτότητα, τῆς κραυγῆς οὐκ ἐπελάθετο.

14α Ἐλέησόν με, Κύριε, ἴδε τὴν ταπείνωσίν μου ἐκ τῶν ἐχθρῶν μου.

Καὶ τοῦτο, προσώπῳ Χριστιανοῦ παντός. Ἴδε, φησὶ, τὴν ἐκ τῶν ὁρατῶν καὶ ἀοράτων ἐχθρῶν γεγενημένην μοι ταπείνωσιν· ἐσπούδαζον γὰρ ἐξᾶραι ἅπαν τὸ τῶν Χριστιανῶν γένος.

14β Ὁ ὑψῶν με ἐκ τῶν πυλῶν τοῦ θανάτου.

13α[3] ἀποστασίαν MSCB : ἀπιστίαν PHV. 13α[7] δίκας PHV : δίκην MSCB. 14α[2] ὁρατῶν MSCB : δυσσεβῶν, ἤτοι τῶν ὁρατῶν PHV.

He said 'he dwells', not because God is enclosed in a place, but by speaking in this way he indicated his intimacy with the place, for he also dwells in the faithful, not as being contained, but as being intimately disposed towards them. This is to say, he who gives oracular responses in Zion and holds converse with the worthy is exhorting the Hebrews of that time to sing, or also those from among the nations, for he will be their God. Or else Zion is to be understood as the Church from the nations which he later took as his own.

12β Proclaim his practices among the nations.

This is addressed to the Apostles, who having gone forth instructed all the nations. Mt 28.19

Instead of 'practices', Symmachus wrote 'devices', and Aquila 'interchanges'. Accordingly, as actions they are 'practices', as wise they are 'devices', and as standing in the place of others they are 'interchanges', for those afar came near, those in the darkness of error came into the light of truth, those forgotten were brought to memory, those rejected were appropriated, God became man and man became God.

13α For he who seeks out blood has remembered them.

He who does not overlook the blood shed in their sacrifices – because *they sacrificed their sons and their daughters to the demons* – but seeks out from their hands the blood that they Ps 105.37
shed, blood they had not themselves infused, even he has arranged these things because he has remembered them, previously forgotten on account of their apostasy.

Or else he is teaching about the avenging the internecine killings which at the demons' bidding they used to commit, making clear that every murderer will have punishment exacted, for in the book of Genesis it says, *I shall seek out your blood*. Gen 9.5

13β He would not forget the cry of the poor.

For human nature, being tyrannized by its invisible enemies, seemed to be crying out to its maker, its so great suffering having become for it a cry.

Or else he wishes to say that the prophets, seeing of old the mystery of the divine incarnation, would cry out, calling on the one destined to become incarnate to help them, and he would not forget the cry of those prophets, poor also on account of their austere simplicity.

14α Have mercy on me, O Lord; see my abasement from my enemies.

This also is spoken in the person of every Christian. See, he says, the abasement brought on me by my visible and invisible enemies; for they were striving to eradicate the entire race of Christians.

14β You who raise me up from the gates of death.

Πύλας τοῦ θανάτου, τὰς πολυειδεῖς λέγει τιμωρίας τῶν μαρτύρων, ὧν ἀνώτεροι καὶ ἐνδοξότεροι ἐγίνοντο παρὰ τοῦ Σωτῆρος· διὰ γὰρ τῶν αἰκιῶν εἰσάγεταί τις εἰς θάνατον.

Δύναται δὲ καὶ περὶ τοῦ Δαυὶδ ταῦτα νοεῖσθαι, πολλάκις μὲν ὑπὸ πολεμίων ταπεινωθέντος, ῥυσθέντος δὲ παραδόξως ἐκ θανάτου καὶ ἐπισημοτέρου γεγονότος διὰ τὴν παρὰ Θεοῦ ῥοπήν.

15α *Ὅπως ἂν ἐξαγγείλω πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις | τῆς θυγατρὸς Σιών.*

Τοῦτο, αἰτία, εἴτε τοῦ ζητεῖν ἐλεηθῆναι, εἴτε τοῦ ῥυσθῆναι τοῦ θανάτου· Ἵνα, φησὶν, ἐξαγγείλω πάσας τὰς αἰνέσεις σου, τὴν τῆς δημιουργίας, τὴν τῆς προνοίας, τὴν τῆς σοφίας, τὴν τῆς δικαιοσύνης, τὴν τῆς ἐνανθρωπήσεως· ὑπὲρ ἑκάστης γὰρ τούτων, ἄξιος τυγχάνεις αἰνεῖσθαι.

Σιὼν μὲν οὖν ἐνταῦθα, τὴν ἐν οὐρανοῖς Ἐκκλησίαν τῶν ἁγίων ὀνομάζει· πύλας δὲ αὐτῆς, τὰς κατὰ τόπον Ἐκκλησίας, δι᾽ ὧν τις ἐπὶ ταύτην βαδίζων ἄνεισι. Ταῖς γὰρ Ἐκκλησίαις ἐπιδημοῦντες οἱ διὰ Χριστὸν πάσχοντες, ἀνήγγελλον τὰ θεῖα τεράστια, στηρίζοντες τοὺς πιστούς. Καὶ ὁ Δαυὶδ δὲ, διὰ τῆς βίβλου τῶν ψαλμῶν, κατὰ πᾶσαν Ἐκκλησίαν ἐξαγγέλλει τὰς αἰνέσεις τοῦ Θεοῦ.

Θυγατέρα δὲ, τὴν ἄνω Σιὼν ἐκάλεσεν, ὡς ἠγαπημένην καὶ συστᾶσαν ὑπὸ Θεοῦ.

15β *Ἀγαλλιασόμεθα ἐπὶ τῷ σωτηρίῳ σου.*

Σωτήριον καλεῖ, τὴν ἐνανθρώπησιν καὶ τὸν τοῦ Σωτῆρος θάνατον, ὡς αἴτια σωτηρίας τῶν ἀνθρώπων γεγενημένα, καθὰ καὶ Συμεὼν ὕστερον, *Εἶδον*, ἔφησεν, *οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.* Lk 2.30

16α *Ἐνεπάγησαν ἔθνη ἐν διαφθορᾷ, ᾗ ἐποίησαν.*

Ἔθνη, τοὺς Ἰουδαίους ἐνταῦθα νοητέον, ὡς τοῖς ἀνόμοις ἔθνεσι τὴν κακίαν καὶ τὸν φθόνον ὁμοιωθέντας· διαφθορὰν δὲ ἁπλῶς, τὸν ὄλεθρον· σπουδάσαντες γὰρ θανατῶσαι τὸν ἀρχηγὸν τῆς ζωῆς, αὐτοὶ πανωλεθρίᾳ διεφθάρησαν ὑπὸ τῶν Ῥωμαίων, καὶ θάνατον ἐκείνῳ κατασκευάσαντες, θανάτῳ συνεσχέθησαν ἄρδην. Ac 3.15

Ἢ καὶ περὶ τῶν πολεμούντων τοῖς Χριστιανοῖς ὁ λόγος· ἐπειγόμενοι γὰρ ἀφανίσαι τούτους, αὐτοὶ μᾶλλον ἠφανίσθησαν.

Οὐκ ἄκαιρον δὲ τοῦτο καὶ περὶ τῶν δαιμόνων ὑπολαβεῖν, οἷον σκεψάμενοι διὰ θανάτου τὴν τοῦ Χριστοῦ δύναμιν ἐπισχεῖν, αὐτοὶ διὰ τοῦ τοιούτου θανάτου τὴν ἑαυτῶν δύναμιν ἐπεσχέθησαν.

16β *Ἐν παγίδι ταύτῃ, ᾗ ἔκρυψαν, συνελήφθη ὁ ποὺς αὐτῶν.*

Τὸ αὐτὸ πάλιν εἶπε, δι᾽ ἑτέρας εἰκόνος ἐμπομπεύων τῇ καταστροφῇ τῶν ἐχθρῶν.

14β[1] ἐγίνοντο MV : ἐγένοντο P. 15α[8] ἀνήγγελον M : ἀνήγγελλον P : ἀνήγγειλον V. 16α[2] τὴν κακίαν MSCB : κατὰ τὴν κακίαν PHV. 16α[3] τὸν ὄλεθρον MSCB : τὸν θάνατον PHV. 16α[8] οἷον MSCF : οἳ PV.

'The gates of death' is what he calls the manifold punishments of the martyrs from which they were raised up to a higher and more glorious state by the Saviour, for it is through torments that one is led into death.

These words can also be understood in relation to David who was frequently abased by enemies, but delivered paradoxically from death and made more glorious by God's turning of the scale.

15α So that I may proclaim all your praises in the gates of the daughter of Zion.

This is the reason, either for asking to be shown mercy or for being delivered from death, namely, so that I may proclaim all your praises – praise for your creation, praise for your providence, praise for your wisdom, praise for your justice, praise for your incarnation. For each of these you are deserving of praise.

Here he calls the Church of the saints in heaven 'Zion'. The gates of Zion are the various local Churches walking through which one ascends to the heavenly Church. For those suffering for Christ, dwelling in the Churches, would proclaim the great divine marvels, upholding the faithful. And David also, through the book of Psalms, proclaims the praises of God in all Churches.

And he called heavenly Zion a 'daughter' as beloved and constituted by God.

15β We shall rejoice in your salvation.

'Salvation' is what he calls the incarnation and the Saviour's death, as the things that became the causes of the salvation of mankind, just as Symeon was to say later, *My eyes have seen your salvation*. Lk 2.30

16α Nations have become stuck in the destruction they have wrought.

'Nations' here are to be understood as the Jews, as having become like the lawless nations in evil and envy, and 'destruction' simply as ruin. For having eagerly plotted to kill the author of life, they themselves met with utter destruction at the hands of the Romans, and having Ac 3.15 contrived death for him, were themselves at once enclosed in death.

Or else the verse is about those who make war on the Christians, since in their haste to obliterate them they themselves were obliterated.

It is not inopportune to understand this as also about the demons: having thought through death to check Christ's power, through his death they were checked in their own power.

16β In this snare that they hid, their foot has been caught.

He says the same again, by another image parading the destruction of the enemies.

Παγίδα δὲ λέγει, τὴν μελέτην, τὴν ἐπιβουλήν· πᾶσα δὲ παγὶς ἐν κρυφῇ, καθάπερ καὶ αὕτη· λαθραίως γὰρ ἐπιβουλεύοντες, ὕστερον εἰς φῶς ἐξῆγον τὸν φόνον.

17α Γινώσκεται Κύριος κρίματα ποιῶν.

Κρίματα καλεῖ, τὰς ἐκδικήσεις· ἀποδίδωσι γὰρ ἑκάστῳ πρὸς ἀξίαν.

17β Ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ συνελήφθη ὁ ἁμαρτωλός.

Καὶ τοῦτο, τοῖς προλαβοῦσιν ὅμοιον· τέθειται δὲ αἰτία τοῦ γινώσκεσθαι κρίματα ποιοῦντα τὸν Κύριον· οὐχ ἥκιστα γὰρ ἀπὸ τούτου φαίνεται δίκαιος κριτὴς, οἷς παρασκευάζει τοὺς ἐνεδρεύοντας ἄλλοις, τῇ σφῶν ἐνέδρᾳ περιπίπτειν ἐκ περιτροπῆς.

Τὸν δὲ ἁμαρτωλὸν ἑλκύσεις ἐπὶ τοὺς τρεῖς τρόπους τῆς ἀποδοθείσης ἐξηγήσεως τῶν ἐθνῶν, ἢ καὶ ἁπλῶς ἁμαρτωλὸν λέγει, πάντα δόλιον. Ps 9. 16α.

17γ Διάψαλμα.

Περὶ τούτου εἴρηται. § 61

18α Ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾅδην.

Ἁμαρτωλοὺς ἐνταῦθα, τοὺς ἀπίστους ὀνομάζει· ᾅδην δὲ, τὴν κόλασιν.

Ἀποστραφήτωσαν δὲ, ἀντὶ τοῦ, ἀπὸ τῆς παρούσης ζωῆς καταχθήτωσαν· ὑπὸ γῆν γὰρ λέγονται τὰ κολαστήρια.

Ἢ καὶ ἐκ γῆς γεγονότες, εἰς αὐτὴν στραφήτωσαν, μηδὲν ὑπὲρ τὰ γήϊνα νοῆσαι δυνάμενοι. Gen 3.19

Τίνας δὲ λέγει ἁμαρτωλοὺς, διὰ τὴν ἑξῆς ἐδήλωσεν, ἐπενεγκών·

18β Πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα τοῦ Θεοῦ.

Δι᾽ ἑκούσιον ἄγνοιαν.

19α Ὅτι οὐκ εἰς τέλος ἐπιλησθήσεται ὁ πτωχός.

Τοῦτο δὲ, φησὶ, πείσονται τὰ τοιαῦτα ἔθνη, ὅτι οὐ μέχρι παντὸς ἐπιλησθήσεται ὁ πιστός. | Ὁ πτωχὸς μὲν, τὸν ἀπὸ χρημάτων πλοῦτον· πλούσιος δὲ, τὸν ἐξ ἀρετῶν.

Ἢ καὶ πτωχὸν λέγει, τὸν ἐξ ἐθνῶν λαὸν, ὡς ἀπολωλεκότα τὸ τῆς ψυχῆς ἀξίωμα, καὶ πτωχεύσαντα τὴν περιουσίαν τῆς εὐσεβείας καὶ ἀρετῆς.

19β Ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τέλος.

[16β][1] δὲ παγίς MSCB : γὰρ παγίς PHV. 17β[3] τούτου M : τούτων PV.

He calls 'snare' their plotting and treachery; every snare is hidden, as is this one; for plotting secretly they later brought the murder to light.

17α The Lord is made known executing judgements.

He calls 'judgements' his retributions, for he repays each according to his deserts.

17β By the works of his hands the sinner has been apprehended.

This again is similar what has gone before; a reason is given for how the Lord comes to be known executing judgements, for it is not least from this that he appears as a just judge: he contrives for those who set traps for others to fall into their own trap in turn.

You will draw the sinner into relation with the three ways in which the nations were explained above, or else he simply is calling a sinner, any guileful person. Ps 9. 16α.

17γ Inter-psalm.

This has been dealt with. § 61

18α Let sinners be turned back to Hades.

Here he calls the unbelievers 'sinners', and punishment he refers to as 'Hades'.

'Let them be turned back' is used in the sense of let them be led down from the present life, because the places of punishment are said to be beneath the earth.

Or else, having been formed from earth, let them return to it, being unable to conceive anything above earthly things. Gen 3.19

He clarifies whom he is describing as sinners in what follows by adding:

18β All the nations that are forgetful of God.

Through deliberate ignoring.

19α For the pauper will not be forgotten to the end.

This, he says, is what will happen to such nations, because the believer will not be forgotten forever. The believer is a pauper in regard to monetary wealth, but rich in regard to wealth in virtues. Or else he is describing the people from among the nations as 'the pauper', as having lost the dignity of the soul and having been impoverished in regard to the wealth of piety and virtue.

19β The patience of the poor will not be lost to the end.

Πένητας ἐνταῦθα, τοὺς ἐξ ἐθνῶν φησιν, ὧν ἡ προσδοκία οὐ μάτην ἔσται μέχρι τέλους. Προσδοκία δὲ τῶν ἐθνῶν, ὁ Χριστός. *Καὶ αὐτὸς*, φησὶν, *ἔσται προσδοκία ἐθνῶν*, πρὸς οὓς καὶ δι᾿ ἑτέρου προφήτου βοᾷ· *Ὑπόμεινόν με εἰς καιρὸν ἀναστάσεώς μου.* Gen 49.10 Zph 3.8

20α Ἀνάστηθι, Κύριε, μὴ κραταιούσθω ἄνθρωπος.

Ἄλλος, μὴ θρασυνέσθω, εἴρηκε· τοῦτο δὲ λέγει, διὰ τὰς κατ᾿ ἀλλήλων ἐπαναστάσεις τῶν ἐθνῶν. Οἱ γὰρ ἄνθρωποι, παρὰ τὸ μὴ ἔχειν ἀληθεῖς διδασκάλους, ἀγνοήσαντες ὅτι γῆ εἰσιν, ὑπὲρ τὴν ἑαυτῶν ἐθρασύνοντο φύσιν, καὶ πάντα τολμῶντες, ἔτι καὶ εἰς θεοὺς ἑαυτοὺς ἀνέγραφον. Ἐπέξελθε οὖν, φησὶ, καὶ κατάστειλον τὸ τοσοῦτον φρύαγμα.

Ἔστι δὲ καὶ γλαφυρώτερον εἰπεῖν, ὅτι πρὸς μὲν τὸ κατ᾿ εἰκόνα, Θεός ἐστιν ὁ ἄνθρωπος, πρὸς δὲ τὰ γεώδη πάθη, ἄνθρωπος. Τούτων οὖν ἐπικρατούντων ἐν ἀνθρώποις, ἀναστῆναι τοῦ θανάτου παρακαλεῖ τὸν Χριστὸν, διδάξοντα διὰ τῶν ἀποστόλων, μὴ κατεπαίρεσθαι τὰ πάθη, τῆς ψυχῆς, μηδὲ τὸν χοῦν, τοῦ νοός.

Καὶ ἄλλως δέ· μετὰ τὴν ἀνάστασιν, τοῦ κηρύγματος ἁπλωθέντος εἰς τὴν οἰκουμένην, αἱ κατ᾿ ἀλλήλων ἐπαναστάσεις τῶν πόλεων ἐπαύθησαν.

20β Κριθήτωσαν ἔθνη ἐνώπιόν σου.

Ἀντὶ τοῦ, τῆς σῆς ἐπισκοπῆς ἀξιωθήτωσαν· ὁ κρίνων γὰρ ὁρᾷ τὸν κρινόμενον. Κρίσιν δὲ, τὴν κατὰ τοῦ διαβόλου νόησον, περὶ ἧς καὶ διὰ Ἡσαΐου φησὶν ὁ Θεός· *Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἐκλεκτός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου, κρίσιν ἔθνεσιν ἐξοίσει.* Isa 42.1 Mt 12.18

21α Κατάστησον, Κύριε, νομοθέτην ἐπ᾿ αὐτούς.

Ἐνταῦθα, τὸν Χριστὸν αἰνίττεται, κατὰ τὸ, *Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ᾿ αὐτοῦ*· νέον γὰρ ἔδωκεν νόμον, τὸν τοῦ Εὐαγγελίου. Ps 2.6

21β Γνώτωσαν ἔθνη ὅτι ἄνθρωποί εἰσιν.

Ὀψέ ποτε μεταμαθέτωσαν, ὡς ἄνθρωποι ζῆν, καὶ μὴ ὡς θηρία.

Ἢ καὶ ἄλλως, διδαχθήτωσαν ὅτι φθαρτοί εἰσι, καὶ οὐχ ὡς ἡ ἀλαζονεία τούτους ἀναπείθει φρονεῖν.

22α Ἵνα τί, Κύριε, ἀφέστηκας μακρόθεν;

Ἐντεῦθεν, εἰς τοὺς περὶ προνοίας εἰσβάλλει λόγους, τῶν πονηρῶν μὲν εὐημερούντων, δυσπραγούντων δὲ τῶν ἀγαθῶν, καὶ προσώπῳ τῶν θλιβομένων ποιεῖται

20α[12] πόλεων MPCBV : πολεμίων SA. 21β[2] μεταμαθέτωσαν MPS : μαθέτωσαν CBV.

He calls the poor here those from among the nations whose expectation will not be in vain to the end, for Christ is the 'expectation of the nations', as is written, *And he will be the expectation of the nations*, whom he addresses through another prophet, proclaiming, *Wait patiently for me for the time of my resurrection*. Gen 49.10 Zph 3.8

20α Arise, O Lord, let no man make himself mighty.

Another translator wrote, 'Let no man make bold'. He says this on account of the uprisings of the nations against one another. For men, not having true teachers and in ignorance of the fact that they are earth, rashly raised themselves above their nature, and with no limit to their foolhardiness, even set themselves up as gods. Sally forth, therefore, he says, and put down this wanton insolence.

There is also the elegant interpretation that in regard to his divine image, man is God, but in regard to his earthly passions, he is a man. With these latter passions prevailing among men, he entreats Christ to rise from the dead, teaching through the Apostles for the passions not to raise themselves above the soul, nor dust above the mind. And, moreover, after the resurrection, when the preaching had spread throughout the world, the uprisings of the cities against one another were brought to an end.

20β Let nations be judged before you.

In the sense of, let them be made worthy of your oversight, for the one who judges looks at the one being judged. Judgement is to be understood as that against the devil about which God spoke through Isaiah, saying, *See, my servant whom I have chosen, my elect in whom my soul has been well pleased, he will bring forth judgement to the nations*. Isa 42.1 Mt 12.18

21α Set, O Lord, a lawgiver over them.

Here he is alluding to Christ, in accordance with the words, *But I have been established as king by him*, for he gave a new law, that of the Gospel. Ps 2.6

21β Let nations know that they are men.

Let them learn at length to live as men and not as wild beasts.

Or else, let them be taught that they are mortal, and not as their overweening conceit misleads them to think.

22α Why, O Lord, have you stood afar off?

From this point he broaches the questions of providence, with the wicked enjoying success and the good mired in misfortune, and in the person of the afflicted he sets out the case.

τὴν δικαιολογίαν. Διατί, φησὶν, ἀφῆκας τοὺς ἀνθρώπους ὡς ἔτυχε φέρεσθαι; ἐκ μεταφορᾶς τῶν πόῤῥωθεν ἱσταμένων καὶ ἀμελούντων.

22β Ὑπερορᾷς ἐν εὐκαιρίαις ἐν θλίψεσιν.

Ὑπερορᾷν ἐστι, τὸ προσποιεῖσθαι μὴ ὁρᾷν, ἀλλὰ τοὺς ὀφθαλμοὺς αἴρειν ὑπὲρ τὸ ὁρώμενον. Ἵνα τί τοίνυν πᾶσι παρὼν, ἀφεστάναι δοκεῖς διὰ τὴν μακροθυμίαν, καὶ βλέπων ἅπαντα, προσποιῇ μὴ βλέπειν, διὰ τὸ μὴ ἐπαμύνειν τοῖς πράγμασι, καὶ ταῦτα ἐν καιροῖς δεομένοις τῆς σῆς ἐπισκοπῆς, ἤγουν ἐν θλίψεσι τῶν κακῶς πασχόντων; Ταῦτα δὲ λέγει παρακαλῶν, οὐκ ἐγκαλῶν. Εἶπε δ᾽ ἂν ὁ Θεὸς πρὸς ταῦτα τὸ γεγραμμένον, Αἱ ἁμαρτίαι ὑμῶν διϊστῶσι μεταξὺ ἐμοῦ καὶ ὑμῶν. Isa 59.2

23α Ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ, ἐμπυρίζεται ὁ πτωχός.

Τοῦ ἀσεβοῦς, φησὶν, ἐπαιρομένου, διὰ τὸ εὐοδοῦσθαι πρὸς ἅπαντα, βλέπων ὁ πᾶσι προσκόπτων εὐσεβὴς, πυρπολεῖται τῷ ζήλῳ τῆς εὐδοκιμήσεως, οἷόν τινα καπνὸν | τὸν στεναγμὸν διὰ τοῦ στόματος ἀναπέμπων, ὅτι τοιοῦτος ὢν οὗτος, εὐροεῖ.

Ἢ καὶ τοῦ δαίμονος ἐπαιρομένου κατὰ τοῦ ἀνθρωπίνου γένους, ὁ πτωχὸς τὴν ἀρετὴν φλέγεται πρὸς τὰ πάθη.

23β Συλλαμβάνονται ἐν διαβουλίοις, οἷς διαλογίζονται.

Καὶ τοῦτο, περὶ τῶν ἀσεβῶν, ὅτι τρόπον τινὰ συνεργοῦνται εἰς ἃ βουλεύονται. Συνεργίαν δὲ νομιστέον, τὴν εὐόδωσιν· ἢ καὶ συνεργοῦνται παρὰ τῶν ὁμοίων.

Παρατηρητέον δὲ, ὅτι ἐπὶ τῶν ἀγαθῶν πολλάκις, καὶ ἐπὶ τῶν πονηρῶν, τοῦτο μὲν πληθυντικῶς, τοῦτο δὲ ἑνικῶς, ἐκφέρει τὸν λόγον· οἵ τε γὰρ ἀγαθοὶ τῷ μὲν ἀριθμῷ πολλοί εἰσι, τῇ δὲ ἀγαθότητι, εἷς· καὶ οἱ κακοὶ δὲ, τῷ μὲν ἀριθμῷ, πολλοὶ, τῇ δὲ πονηρίᾳ, εἷς.

Ἢ καὶ περὶ τῶν εὐσεβῶν ὁ λόγος, ὅτι ἐν οἷς διαλογίζονται περὶ τῆς τῶν ἀσεβῶν εὐημερίας, συλλαμβάνονται, τουτέστι, περιπίπτουσιν ἐκ μικροψυχίας, οὐ καταστοχαζόμενοι τῶν κριμάτων τοῦ Θεοῦ.

24 Ὅτι ἐπαινεῖται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς ψυχῆς αὐτοῦ, καὶ ὁ ἀδικῶν ἐνευλογεῖται.

Καὶ τοῦτο παρατηρητέον, ὡς τὸ, ὅτι, παρὰ τοῖς Ἑβραίοις, οὐκ ἀεὶ αἰτιολογικὸν παραλαμβάνεται, ἀλλ᾽ ἔστιν ὅτε καὶ βεβαιωτικὸν, καὶ παρέλκον τίθεται κατά τινα συνήθειαν.

Οὕτως οὖν, φησὶν, ἐκράτησεν ἡ κακία, ὡς τοὺς ἁμαρτάνοντας ἐπαινεῖσθαι μᾶλλον ἐν τοῖς πλημμελήμασιν ὧν ἐπιθυμοῦσιν ὡς ἐμπαθεῖς, καὶ τοὺς ἀδικοῦντας εὐφημεῖσθαι παρὰ τῶν ὁμοίων, ἐν οἷς ἀνοσίως πράττουσι.

Why, he asks, have you permitted people to behave in just any way? - using the metaphor of people who stand at a distance displaying indifference?

22β You overlook in opportune times in afflictions.

To overlook is to pretend not to see, while raising one's eyes above what is seen. Why is it then that while being everywhere present you seem to stand afar off in your long-suffering, and while seeing all things you pretend not to see, not intervening positively in affairs and indeed at times requiring your oversight, namely in the afflictions of those suffering sorely? He says these things by way of supplication, not accusation. To these things God might reply with the words written in Isaiah: *Your sins separate between you and me*. Isa 59.2

23α When the impious man displays arrogance the pauper is incensed.

When the pious man who encounters impediments in everything sees the impious man elated on account of his prosperity in everything, he burns with jealousy at his success, emitting a groan from his mouth like a puff of smoke that this man being such is faring well.

Or else when the demon is elated over the human race, the man who is impoverished in virtue is inflamed towards the passions.

23β They are caught up together in the purposes they are turning over in their minds.

This also is about the impious, namely, that in a way they are working together towards what they are purposing, and their prospering is to be deemed a co-operation; or else they work together with those of like mind.

Note that often, both in relation to the good and in relation to the wicked, he uses now the plural and now the singular, for the good are many in number but one in goodness, and the wicked are many in number but one in wickedness.

Or else this verse is about the pious, namely, that in what they are thinking about the prosperity of the impious they are caught up together, that is, they fall into this out of meanness of spirit, failing to consider the judgements of God.

24 For the sinner is praised for the desires of his soul, and the perpetrator of injustice is blessed therefor.

It is to be noted that the initial 'for' is not always taken in a causal sense among the Hebrews, but at times it is confirmatory and there is a custom of using it redundantly.

Evil, he says, has prevailed to such an extent that those who sin rather receive praise for the immoralities that they desire in their passion, and those who commit injustice are honoured for their unholy deeds by those of like mind.

25α Παρώξυνε τὸν Κύριον ὁ ἁμαρτωλός.

Εἰς ἐκδίκησιν ἠρέθισε, παρ᾽ ἑαυτοῦ ὀξύνας καὶ ταχύνας αὐτὸν, δι᾽ ὧν ἐργάζεται.

25β Κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ οὐκ ἐκζητήσει.

Οὐκ ἀξίως τῆς ὀργῆς αὐτοῦ ἀπαιτήσει δίκας ὁ Θεός· *Ἐὰν γὰρ ἀνομίας παρατηρήσῃ, τίς ὑποστήσεται;* Ὀργὴ δὲ Θεοῦ, ἡ δικαία τιμωρία. Ἐλεήμων, φησὶν, ὢν, οὐκ ἐπάγει κόλασιν ἄκρατον. Ps 129.3

Ἔστι δὲ καὶ ἑτέρως κατά τινας εἰπεῖν, ὅτι παρώξυνε τὸν Κύριον ὁ ἁμαρτωλὸς κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ, τουτέστιν, ἀξίως τῆς παρ᾽ αὐτοῦ δήπου τοῦ ἁμαρτωλοῦ ἀναπτομένης τῷ Θεῷ ὀργῆς· ἀναπτομένης δὲ, διὰ τῶν πονηρῶν πράξεων. Εἶτα τὸ, οὐκ ἐκζητήσει, κατ᾽ ἐρώτησιν ἀναγνωστέον· ἢ καὶ αὖθις κατὰ ἀπόφασιν, οἷον, οὕτω παροξύνας τὸν Θεὸν, οὐκ ἐκζητήσει αὐτὸν διὰ μετανοίας.

25γ Οὐκ ἔστιν ὁ Θεὸς ἐνώπιον αὐτοῦ.

Ὡς οἴεται, οὐ βλέπει αὐτὸν οὕτω πράττοντα ὁ Θεός· ἢ οὐ λαμβάνεται πρὸ ὀφθαλμῶν αὐτοῦ, ὡς παρών.

26α Βεβηλοῦνται αἱ ὁδοὶ αὐτοῦ ἐν παντὶ καιρῷ.

Μὴ δοκοῦντος δὲ βλέπεσθαι, μιαραὶ γίνονται αἱ πράξεις τοῦ ἁμαρτωλοῦ καὶ μεμολυσμέναι.

26β Ἀνταναιρεῖται τὰ κρίματά σου ἀπὸ προσώπου αὐτοῦ.

Ἀφαιροῦνται αἱ κρίσεις σου ἀπὸ τοῦ νοὸς αὐτοῦ — νοῦς γὰρ ὁρᾷ — τουτέστιν, ἐκβάλλονται, μὴ ἐνθυμουμένου ταύτας, μηδὲ λογιζομένου, ὅτι κριτὴς εἶ *δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος*. Ps 7.12α

Παρέλκουσα δὲ, ἡ ἀντί πρόθεσις, καὶ καταχρηστικώτερον, ὥσπερ ἐπὶ τῆς ἀνταποδόσεως ἡρμηνεύκαμεν· ἤρκει γὰρ εἰπεῖν, ἀναιρεῖται. Ps 7.4-5

Ἢ καὶ ἄλλως· ἀναίρεσις μὲν τῆς ἁμαρτίας, αἱ τοῦ Θεοῦ κρίσεις, ἃς ὁ ἁμαρτάνων ἐνθυμούμενος παύεται· ἀνταναίρεσις δὲ τούτων αὖθις, ἡ λήθη αὐτῶν.

26γ Πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει.

Πάντας ἀμυνεῖται τοὺς ἀνθισταμένους αὐτῷ, διὰ τὴν τοῦ Θεοῦ μακροθυμίαν παραχωρούμενος πολλάκις νικᾶν | καὶ ἐν τοῖς πολέμοις.

27α Εἶπε γὰρ ἐν καρδίᾳ αὐτοῦ, Οὐ μὴ σαλευθῶ.

25α The sinner has provoked the Lord.

He has roused him to vengeance, having himself goaded and hastened him by what he does.

25β According to the full measure of his anger he will not seek out.

God will not demand satisfaction commensurate with his anger: *For if you will keep watch on lawless acts, O Lord, O Lord, who will endure?* God's anger is just punishment. Since he is merciful, he will not impose chastisement unmixed. Ps 129.3

According to some, this can be explained differently. The sinner has provoked the Lord according to the full measure of his anger, that is, deserving of whatever anger is kindled in God by the sinner himself - kindled, that is to say, by his wicked actions. Then the next phrase is to be read as a question: 'Will he not seek out?' or again as a statement, namely, having thus provoked God, the sinner will not seek him out through repentance.

25γ God is not before him.

God, as he thinks, does not see him so doing; or else God is not held before his eyes as present.

26α His ways are profaned at all time.

The actions of the sinner, since he does not believe he is being seen, become defiled and sullied.

26β Your judgements are taken away [in return] from before his face.

Your judgements are taken away from his mind (for it is the mind that sees), that is, they are cast out, since he does not have them at heart, nor does he consider that you are *a judge, just and strong and patient*. Ps 7.12α

The words 'in return' are redundant and constitute a misuse as we explained in relation to 'repaying in return'; it would have been enough to say 'they are taken away'.Or otherwise: Ps 7.4-5
God's judgements themselves are a taking away of sin, in that the sinner who remembers them desists from sin; the taking away in return of those judgements is forgetfulness of them.

26γ He will gain complete dominion over his enemies.

He will ward off all who stand up against him, since on account of God's long-suffering he is frequently permitted to be victorious in battles also.

27α For he has said in his heart: There is no way I shall be shaken.

Παράμονον ἐνόμισε τὴν εὐημερίαν· σαλευθῆναι δὲ, τὸ μετατραπῆναι τῆς δυνάμεως.

27β Ἀπὸ γενεᾶς εἰς γενεὰν ἄνευ κακοῦ.

Λείπει τὸ, ἔσομαι ἢ διαβήσομαι· ἐνενόησε γὰρ ὅτι ἀνέπαφος ἔσται κακώσεως ἀπὸ γενεᾶς εἰς γενεὰν, τουτέστι, παρ᾽ ὅλην ζωήν· γενεὰν γὰρ ἐνταῦθα, τὴν ζωὴν οἰητέον, τουτέστιν, ἀπὸ τῆς ἑαυτοῦ ἄχρι τῆς τοῦ μετ᾽ αὐτόν.

28α Οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου.

Οὗτινος αὐτοῦ τὸ στόμα· σύνηθες δὲ τοῦτο τὸ σχῆμα τῇ τῶν Ἑβραίων διαλέκτῳ, καὶ πολλαχοῦ κείμενον, λέγω δὴ τὸ συζευγνύειν τοῖς ἄρθροις τὰς ἀντωνυμίας, ὡς τὸ, *Μακάριος οὗ ὁ Θεὸς Ἰακὼβ βοηθὸς αὐτοῦ*, καὶ τὸ, *Μακάριος ἀνὴρ, ᾧ ἐστιν* Ps 145.5
ἀντίληψις αὐτῷ παρὰ σοῦ. Ps 83.6

Πεπλησμένον δέ ἐστιν ἀρᾶς, καταρωμένου πᾶσι, καὶ πικρίας, ὀργίλως φθεγγομένου, καὶ δόλου, μὴ χρωμένου τοῖς λόγοις κατὰ τὴν καρδίαν, ἀλλ᾽ ἕτερα μὲν λέγοντος, ἕτερα δὲ κρύπτοντος.

28β Ὑπὸ τὴν γλῶσσαν αὐτοῦ, κόπος καὶ πόνος.

Ἐκεῖνα φθέγγεται, ἃ κόπον καὶ πόνον τοῖς ἐπιβουλευομένοις παρέξουσιν.

Ἢ καὶ ἐν τῇ διδασκαλίᾳ αὐτοῦ, κάματος καὶ ὀδύνη, ὧν μεθέξουσιν οἱ αὐτῷ πειθόμενοι, μὴ εὑρίσκοντες ἄνεσιν.

Ἢ καὶ κάμῃ καὶ ὀδυνηθήσεται ἡ γλῶσσα αὐτοῦ, τὰ κατὰ τῶν πολεμουμένων φθεγγομένη. Διὰ δὲ τῆς γλωσσαλγίας ταύτης, τὴν συνέχειαν τῶν λόγων ἐδήλωσεν.

29α Ἐγκάθηται ἐνέδρᾳ μετὰ πλουσίων.

Ἐνέδρα ἐστὶ τόπος κρύφιος, ᾧ τις ἐγκαταδυόμενος, ἀφανῶς ἐπιτίθεται τοῖς παριοῦσι. Καταλέγει δὲ ὁ λόγος τὰς πολυειδεῖς κακίας τῶν πονηρῶν, ἃς ποιεῖν εἰώθασι, τοὺς δόλους, τὰς ἐπιβουλὰς, τὰς ἁρπαγὰς, τοὺς φόνους, καὶ τὰ τοιαῦτα. Ἐγκατακρύπτεται, φησὶ, τῇ ἐνέδρᾳ μετὰ τῶν πλουσίων τὴν κακίαν, τῶν ἐπιφανεστέρων αὐτῷ· τούτους γὰρ ὡς ὁμοίως ἔχοντας προσεταιρίζεται· εἶτα σαφηνίζων τὴν ἐνέδραν, ἅμα δὲ καὶ τὴν αἰτίαν αὐτῆς προστιθεὶς, ἐπήγαγεν·

29β Ἐν ἀποκρύφοις τοῦ ἀποκτεῖναι ἀθῷον.

Ὥστε θανατῶσαι ἄνθρωπον ἀναίτιον, μηδὲν ἀδικήσαντα. Τὸ, τοῦ, γὰρ αἰτιολογικὸν πολλάκις παραλαμβάνει τῶν παλαιῶν ἡ διάλεκτος.

27β[2] γὰρ ὅτι MSBV : γὰρ καὶ ὅτι PCHA. 28β[2] παρέξουσιν MSC : παρέχουσιν PHBV. 29α[2] ἐνέδρᾳ PSA : ἔνεδρα MCHBV.

He believed his prosperity was abiding. To be shaken is to be turned from his power.

27β From generation to generation without evil.

The words 'I shall be' or 'I shall walk confidently' are missing. For he thought that he would be untouched by evil from generation to generation, that is, throughout his life; for 'generation' is here to be understood as life, namely, from his own life to that of the one after him.

28α Whose mouth [whose mouth of his] is full of cursing and bitterness and guile.

'Of whomsoever his mouth' - this figure is customary in the Hebrew dialect, and is found
in many places, namely, the conjoining of relative pronouns with pronouns, as in, *Blessed of* Ps 145.5
whom the God of Jacob is his help, and, *Blessed the man for whom protection for him is from you*. Ps 83.6

His mouth is filled with cursing, calling down imprecations on all, and bitterness, bellowing angrily, and guile, not using words in accordance with his heart, but saying one thing and concealing others.

28β Beneath his tongue is weariness and pain.

He utters those things that produce weariness and pain in the targets of his treachery.

Or else in his teaching there is trouble and grief, which is shared by those who follow him, as they find no repose.

Or else his tongue will toil and suffer pain as it speaks against his adversaries. By this pain in the tongue he indicated the unrelenting succession of the words.

29α He sits in ambush with the rich.

An ambush is a hidden spot into which someone infiltrates himself and unnoticed attacks those who pass by. The passage lists the many kinds of evil the wicked are accustomed to perpetrate: acts of deceit, acts of treachery, abductions, murders and suchlike. He hides himself in ambush along with those rich in evil, those most renowned along with himself, for he keeps company with such as being of a similar mind.

Then, elucidating the meaning of the ambush and at the same time adding the reason for it, he continues:

29β In hidden spots [in order] to kill the innocent.

In order to put to death a person who has committed no fault and wronged no one. The language of the ancients often adds 'in order' [τοῦ] to the infinitive in an aetiological sense.

29γ Οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν.

Τὴν ἔμμονον αὐτοῦ κατασκοπὴν ἐνταῦθα διηγεῖται, βλέποντος ἀτενῶς, πότε παριόντα τοῦτον, εὐκαίρως συλλήψεται.

30α Ἐνεδρεύει ἐν ἀποκρύφῳ ὡς λέων ἐν τῇ μάνδρᾳ αὐτοῦ.

Τὸ αὐτὸ καὶ νῦν δηλοῖ, τὴν πανουργίαν ἐκείνου ποικίλως ἐκπομπεύων, καὶ θηρίον αὐτὸν ἄντικρυς γεγενημένον δεικνύς. Ὥσπερ γὰρ ὁ λέων τῷ οἰκείῳ φωλεῷ ἐγκατακρυπτόμενος — τοῦτο γὰρ ἡ μάνδρα βούλεται — τοῖς ἀσθενεστέροις ἐπιβουλεύει ζῴοις, παρερχομένοις ἀπονήρως, οὕτω καὶ οὗτος ποιεῖ, τῷ ἀποκρύφῳ τόπῳ, φωλεῷ χρώμενος.

30β Ἐνεδρεύει τοῦ ἁρπάσαι πτωχόν, ἁρπάσαι πτωχὸν ἐν τῷ ἑλκύσαι αὐτόν.

Λέοντι γὰρ αὐτὸν ἀπεικάσας, κατά τε τὴν ἐπιβουλὴν καὶ τὴν ἀπήνειαν καὶ τὸ φονικὸν, ἐπέμεινε τῇ τροπῇ, προσαρμόζων αὐτῷ τὰ ἔργα τοῦ λέοντος. Ἁρπάζει γὰρ, ἐπεισπεσὼν αἰφνίδιον ὁ λέων, καὶ ἑλκύει πρὸς τὴν ἑαυτοῦ μάνδραν. Ἐνεδρεύει δὲ, φησὶν, οὐχ ἵν᾽ ἐπίβουλον ἢ πολέμιον | ἢ θηρίον ἕλῃ, ἀλλὰ πτωχὸν, τὴν ἐν χρήμασι περιουσίαν καὶ καταπεπονημένον τὴν ἀνθρωπίνην ἰσχύν. Ἐξηγεῖται δὲ καὶ τὴν ἁρπαγὴν, ὅτι ὁ ἑλκυσμός ἐστι. Διὰ δὲ τῆς ἐπαναλήψεως τοῦ ὀνόματος τῆς ἐνέδρας καὶ τῆς ἁρπαγῆς, ἐμφαίνει σχετλιασμόν. Ἢ καὶ διὰ τῆς συνεχείας τῶν παθητικῶν ῥημάτων διεγείρει τὸν Θεὸν εἰς ἄμυναν.

31α Ἐν τῇ παγίδι αὐτοῦ ταπεινώσει αὐτόν.

Ἐν τῷ ἰδίῳ δόλῳ κυριεύσει αὐτοῦ· ἢ καὶ εἰς γῆν ῥίψει κτείνας· ταπεινὸς γὰρ, ὁ πρόσγειος.

31β Κύψει καὶ πεσεῖται ἐν τῷ αὐτὸν κατακυριεῦσαι τῶν πενήτων.

Ὅτε κατακυριεύσει τῶν πενήτων ὁ δυνάστης, τότε καὶ αὐτὸς κλιθήσεται ταπεινούμενος καὶ ἀπολεῖται. Οἱ γὰρ πίπτοντες πρῶτον κύπτουσι. Τοῦτο δὲ γίνεται, ἵνα καὶ τὸ ἀνίατον αὐτοῦ φανῇ, καὶ τὸ μακρόθυμον τοῦ Θεοῦ, καὶ ἡ τῶν πεπονθότων ὑπομονὴ, καὶ ἡ ἐκδίκησις τῶν ἀδικουμένων.

32 Εἶπε γὰρ ἐν καρδίᾳ αὐτοῦ, Ἐπιλέλησται ὁ Θεός, ἀπέστρεψε τὸ πρόσωπον αὐτοῦ τοῦ μὴ βλέπειν εἰς τέλος.

Παραχωρούμενος γὰρ πληροῦν τὰς ἐπιθυμίας τῆς ψυχῆς αὐτοῦ, πρὸς ἀτόπους ὑπολήψεις ἐκπίπτει, λογιζόμενος ἐν ἑαυτῷ ἐπιλελῆσθαι τὸν Θεὸν τῆς τοῦ κόσμου

30β[7] ὅτι M : ὡς P. 31α[2] γῆν PHBV : ὀργήν MSC.

29γ His eyes are fixed on the poor man.

Here he describes his insistent espial, gazing intently so that whenever the man passes he will opportunely seize him.

30α He sits in ambush in a hidden spot like a lion in its fold.

He says the same once again, parading in various ways the villainy of the man and showing that he has openly become a wild beast. Just as the lion hiding in its own den – this is what 'fold' means – lies in wait for weaker animals passing by unsuspectingly, so does this man also, using a hidden spot as his lair.

30β He sits in ambush [in order] to seize a pauper, to seize a pauper in dragging him away.

Having likened him to a lion in terms of cunning and cruelty and murderous intent, he continued with the figure of speech, transferring to him the works of the lion. For the lion seizes by falling suddenly upon its prey and dragging it to its lair. He lies in ambush, not so that he might catch some conspiring knave or enemy or wild beast, but a pauper, impoverished in monetary wealth and ground down in human strength. And he explains the seizing, namely, that it is the dragging away. By the repetition of the words 'ambush' and 'seize' he is exhibiting his indignation, or else by the succession of emotive words he is rousing God to vengeance.

31α In his own snare he will humble him down.

He will master him by his own guile; or else having slain him he will cast him down to earth, for what is earthbound is humble.

31β He will stoop and fall even as he has gained dominion over the poor.

When the tyrant will gain dominion over the poor, then he, too, will be tipped over as he is humbled and he will perish, for those who fall stoop forward first. This occurs in order to reveal his incorrigible nature as well as God's great forbearance, and the patience of those who had suffered and the avenging of the wronged.

32 For he said in his heart: God has forgotten, he has turned away his face [in order] not to see to the end.

Being allowed to fulfil his soul's desires, he falls into unwarranted hasty judgements, thinking to himself that God has forgotten his providence for the world and has averted his oversight so that he does not see at all what is happening. The phrase 'to the end' signifies on

προνοίας, ἀποστρέψαντα τὴν ἐπισκοπὴν αὐτοῦ, ὥστε μὴ βλέπειν ὅλως τὰ γινόμενα. Τὸ γὰρ, εἰς τέλος, πῇ μὲν τὸ, ἄχρι παντὸς, πῇ δὲ τὸ, ὅλως ἐμφαίνει· ταὐτὸν δὲ καὶ ἄμφω δύναται, τοῖς λεπτότερον ἐπισκεπτομένοις.

Χρὴ δὲ γινώσκειν, ὅτι τὰ προῤῥηθέντα νοοῦνται δὲ καὶ εἰς τὸν Ἰουδαϊκὸν δῆμον καὶ τὸν Χριστὸν, προσαρμοζόμενα κατὰ μέρος. Καὶ οὗτος γοῦν ἐνήδρευε μετὰ τῶν
ἀρχόντων τοῦ λαοῦ τὸν ἀθῷον ἀπὸ ἁμαρτίας, τὸν δι' ἡμᾶς πτωχεύσαντα, καὶ ἀεὶ 2Cor 8.9
παρετήρει, καὶ πάντα ἐποίει, καὶ τέλος, ὅτε αὐτὸν ἀπέκτεινε καὶ τοὺς ἀποστόλους ἐδίωξε, τότε καὶ αὐτὸς ἄρδην ὑπὸ Ῥωμαίων ἐξωλοθρεύθη.

33α Ἀνάστηθι, Κύριε ὁ Θεός μου, ὑψωθήτω ἡ χείρ σου.

Κινήθητι, φησὶν, εἰς ἐκδίκησιν. Τὸ δὲ, *ὑψωθήτω ἡ χείρ σου*, κατὰ μεταφοράν· εἰώθασι γὰρ οἱ κολάζοντές τινας ἐπαίρειν τὴν χεῖρα, καταφέρουσαν τὴν μάστιγα.

Ἢ καὶ ὑψηλὴ, φησὶν, οὖσα, καὶ ὑπερφυὴς ἡ δύναμίς σου, νῦν μάλιστα τοῦτο αὐτὸ δειχθήτω· χεῖρα γὰρ Θεοῦ, ταύτην ὑποληπτέον.

33β Μὴ ἐπιλάθῃ τῶν πενήτων σου εἰς τέλος.

Τὸ, *εἰς τέλος*, ἀντὶ τοῦ, *μέχρι παντός*.

34α Ἕνεκεν τίνος παρώργισεν ὁ ἀσεβὴς τὸν Θεόν;

Σφόδρα δεινοπαθήσας ἐπὶ τοῖς τοιούτοις τῶν πονηρῶν τολμήμασιν, εἰς ἐρώτησιν σχηματίζει τὸν λόγον· εἶτα λύει τὴν ἀπορίαν, ἐπαγαγών·

34β Εἶπε γὰρ ἐν καρδίᾳ αὐτοῦ, Οὐκ ἐκζητήσει.

Τοῦτο, φησὶ, τῆς ἀνοσιουργίας ἐστὶ τὸ αἴτιον· οἴεται γὰρ, ὡς οὐκ ἐξετάσει Θεὸς τὰ δρώμενα.

35α Βλέπεις· ὅτι σὺ πόνον καὶ θυμὸν κατανοεῖς, τοῦ παραδοῦναι αὐτὸν εἰς χεῖράς σου.

Τὸ, *βλέπεις*, ἀναγνωστέον καθ' ἑαυτὸ, στίζοντας τελείαν, ἵν' ᾖ τὸ νόημα τοιοῦτον, ὡς εἰ καὶ τοῦτο μυριάκις ὁ πονηρὸς οἴεται, διὰ τὴν σὴν μακροθυμίαν εἰς ἀπόνοιαν ἐκτραχηλιζόμενος, ἀλλὰ σὺ βλέπεις πάντα, διήκων ἁπανταχῇ, διότι σὺ ὁρᾷς ἀκριβῶς τόν τε πόνον τῶν ἀδικουμένων καὶ τὸν θυμὸν τῶν ἀδικούντων. Κατανόησις γὰρ, ἡ λεπτομερὴς διάγνωσις. Ἀκριβῶς δὲ ὁρᾷς, ἵνα παραδῷς αὐτὸν ὕστερον εἰς τὰς | τιμωρίας σου· τοῦτο γὰρ αἱ χεῖρες ἐνταῦθα νοοῦνται· *φοβερὸν δὲ τὸ ἐμπεσεῖν εἰς*
χεῖρας Θεοῦ ζῶντος. Heb 10.31

35β Σοὶ ἐγκαταλέλειπται ὁ πτωχός.

33α[4] ὑπερφυὴς MSCB : ὑπερφερὴς PHV. 33α[4] τοῦτο MPSCB : τό HV.

the one hand 'forever' and on the other hand 'completely'; but both may indicate the same thing for those examine the matter more closely.

We should note that the previous words, suitably adapted, may also be understood in relation to the Jewish party and Christ. For the Jewish party set long ambush with the rulers of the people for the one who was innocent of sin and who for us had become poor, and kept 2Cor 8.9
him constantly under observation and took all measures, and finally when they killed him and expelled the Apostles, then it itself was summarily destroyed by the Romans.

33α Arise, O Lord my God, let your arm be raised on high.

Be moved, he says, to vengeance. The phrase 'let your arm be raised on high' is used as a metaphor, because those who were punishing others would raise their arm bringing down the scourge.

Or else, he says, since your power is high and supernal, now let this be shown decisively, for God's arm is to be understood as this power.

33β Do not forget your poor to the end.

'To the end' in the sense of forever.

34α On what account has the impious man provoked God to anger?

Having suffered greatly as a result of such insolent acts by the wicked, he formulates the verse as a question and then provides the answer by continuing:

34β For he has said in his heart, 'He will not seek out'.

This, he says, is the cause of his impious works, for he thinks that God will not examine his deeds.

35α You see. For you perceive pain and rage in order to deliver him into your hands.

The words 'you do see' are to be read on their own followed by a full stop, so that the meaning is this, namely, that even though the wicked man believes this ten thousand times, being catapulted out of his right mind on account of your long forbearance, yet you do see all things, penetrating everywhere, because you see precisely both the pain of those who suffer injustice and the rage of those who commit it, for perception is meticulous diagnosis. And you see exactly so that you may hand him over later for your punishments, for the 'hands' here have this sense: *It is a fearful thing to fall into the hands of the living God.* Heb 10.31

35β To you the pauper has been left.

Πάντων ἀποστραφέντων αὐτὸν, σοὶ μόνῳ ἀπέμεινεν εἰς ἀντίληψιν.

35γ Ὀρφανῷ σὺ ἦσθα βοηθός.

Ὡς πλάστης αὐτοῦ καὶ δεσπότης. Ταῦτα νοοῦνται μὲν καὶ περὶ τῶν ἁπλῶς πενήτων καὶ ὀρφανῶν, οὐχ ἥκιστα δὲ καὶ περὶ τοῦ ἐξ ἐθνῶν λαοῦ, πένητος μὲν ὄντος διὰ τὰς προειρημένας αἰτίας, ὀρφανοῦ δὲ, διὰ τὸ μὴ γνωρίζειν τὸν αὐτοῦ πατέρα καὶ ποιητὴν Θεόν. Ps 9.10α

36α Σύντριψον τὸν βραχίονα τοῦ ἁμαρτωλοῦ καὶ πονηροῦ.

Βραχίονα, τὴν δύναμιν λέγει, καὶ γὰρ ἐν τούτῳ ἡ τοῦ ἀνθρώπου δύναμις· ἁμαρτωλὸς δὲ, ὁ ταῖς τυραννούσαις ἐπιθυμίαις δεδουλωμένος· πονηρὸς δὲ, ὁ ἐκ προαιρέσεως κακὸς καὶ σκαιός. Νοήσεις δὲ καὶ τὸν διάβολον, ἁμαρτωλὸν καὶ πονηρόν.

36β Ζητηθήσεται ἡ ἁμαρτία αὐτοῦ, καὶ οὐ μὴ εὑρεθῇ.

Εἰ ἐξετάσεις γὰρ τὴν ἁμαρτίαν αὐτοῦ, καὶ μὴ μακροθυμήσεις, αὐτίκα ἀπολεῖται αὐτὸς, ἄξιος θανάτου κριθείς.

Λαμβάνεται δὲ καὶ εἰς Χριστὸν ὁ λόγος, προαγορεύων, ὅπερ ὕστερον ὁ Πιλᾶτος εἴρηκεν, ὡς *Οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ·* καὶ αὖθις, ὅπερ ὁ Χριστὸς εἶπεν, Jn 19.6
ὅτι *Νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἔρχεται, καὶ ἐν ἐμοὶ εὑρήσει οὐδέν.* Οὔτε γὰρ Jn 14.30
εὗρεν ὁ Πιλᾶτος ἁμαρτίαν, δι' ἣν ἔμελλε θανεῖν, οὔτε ὁ διάβολος ἐν τῷ χωρισμῷ τῆς ἀχράντου ψυχῆς αὐτοῦ τὴν οἱανοῦν ἴσχυσεν εὑρεῖν ἁμαρτίαν, πολλὰ καμών.

37α Κύριος βασιλεὺς εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Τοῦτο, πρὸς τοὺς σκανδαλιζομένους ἐπὶ τῷ μὴ διδόναι δίκην εὐθὺς τὸν πονηρόν. Οὐκ ἔστι γὰρ, φησὶν, πρόσκαιρος ἡ βασιλεία καὶ κρίσις τοῦ Θεοῦ, ἀλλὰ κἂν μὴ νῦν δώσει δίκην, δώσει ποτέ. 2Cor 4.18

Ἢ καὶ τὴν τοῦ Χριστοῦ προαναφωνεῖ βασιλείαν, ἣν ὡς Θεὸς ἔχων, ἔλαβε καὶ ὡς ἄνθρωπος μετὰ τὴν ἀνάστασιν. *Ἐδόθη γάρ μοι, φησὶ, πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς,* ὥστε βασιλεύειν οὐκ ἐν τῷ παρόντι μόνον αἰῶνι, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Mt 28.18

37β Ἀπολεῖσθε, ἔθνη, ἐκ τῆς γῆς αὐτοῦ.

Ἔθνη νῦν ὀνομάζει, τοὺς μὴ δεξαμένους τὸν εὐαγγελικὸν νόμον· τὰ γὰρ ἔθνη, ἄνομα. *Τοῦ Κυρίου δὲ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς,* ἀφ' ἧς ἐξολοθρευθῆναι τούτους προφητεύει, τῆς εὐσεβείας ἐξαπλουμένης. Ps 23.1

Ἢ καὶ γῆν Κυρίου καλεῖ, τὴν βασιλείαν αὐτοῦ, ἧς ἀποπεσοῦνται οἱ ἀνόμως ζήσαντες.

All people having turned their backs on him, to you alone he has remained for protection.

35γ To the orphan you were a helper.

As his maker and master. These things are to be understood about paupers and orphans in the literal sense, but not least also about the people from among the nations - a people impoverished on account of the reasons already mentioned and orphanized on account of Ps 9.10α
not knowing God their father and maker.

36α Crush the arm of the sinner and evildoer.

He calls his power his 'arm', since a man's strength is in his arm. The sinner is a person enslaved to tyrannous desires and an evildoer is a person evil and perverse by choice. You can also understand the devil as a sinner and evildoer.

36β His sin will be sought and will not be found.

For if you will examine his sin and not forbear, then he will perish forthwith, having been judged deserving of death.

The verse can also be taken in relation to Christ, foretelling that which Pilate later said, *I find no fault in him*, and again what Christ said, namely, *Now the prince of this world is coming,* Jn 19.6
and in me he wil find nothing. For neither did Pilate find any sin for which he should die, nor Jn 14.30
at the separation of his immaculate soul was the devil able to find sin of any kind, in spite of much effort.

37α The Lord is king to the age, and to the age of the age.

This is addressed to those scandalized that the evildoer does not suffer punishment immediately. God's kingship and judgement are not ephemeral, he says, and if he does not suffer 2Cor 4.18
punishment now he will at length.

Or else he is foretelling the kingship of Christ, which while possessing as God he received as man after the resurrection, for it is written, *All authority in heaven and on earth has been given to me*, so that he reigns not only in the present age, but also in the age to come. Mt 28.18

37β You will perish, O nations, from his earth.

'Nations' he now calls those who did not accept the law of the Gospel, for the nations are lawless. *The earth is the Lord's and its fullness*, and he is prophesying that from this earth they Ps 23.1
will be utterly destroyed when piety spreads abroad.

Or else the earth of the Lord is how he refers to his kingdom, from which those who have lived in a lawless manner will fall away.

38 Τὴν ἐπιθυμίαν τῶν πενήτων εἰσήκουσας, Κύριε· τῇ ἑτοιμασίᾳ τῆς καρδίας αὐτῶν προσέσχε τὸ οὖς σου.

Τρόπον τινὰ, κεκραγυιῶν ἄμφω πρὸς σέ· ἐπεθύμουν μὲν γὰρ καταστραφῆναι τοὺς ἀδίκους· ἦσαν δὲ εὐθεῖς τῇ καρδίᾳ, μηδεμιᾶς κακίας ἐμποδιζούσης.

Ἢ καὶ ὅτι ἐπεθύμουν τὴν ἐνανθρώπησιν τοῦ Σωτῆρος οἱ προφῆται· ἕτοιμοι δὲ ἦσαν εἰς ὑποδοχὴν τῆς πίστεως οἱ ταύτην ὑποδεξάμενοι.

39α Κρῖναι ὀρφανῷ καὶ ταπεινῷ.

Εἰσήκουσας, φησὶ, καὶ προσέσχες, ὥστε κριτὴς γενέσθαι ὀρφανῷ καὶ ταπεινῷ, καὶ ἐκδικῆσαι αὐτόν.

39β Ἵνα μὴ προσθῇ ἔτι τοῦ μεγαλαυχεῖν ἄνθρωπος ἐπὶ τῆς γῆς.

Ἵνα πᾶς ἄνθρωπος, βλέπων τὴν ἐκδίκησιν τῶν ἀδικουμένων, μὴ τολμήσῃ ἔτι ὥστε μεγαλαυχεῖν, τουτέστιν, ἐπαίρεσθαι καὶ ἀλαζονεύεσθαι κατὰ τῶν ὑποδεεστέρων.

Τὸ δὲ, ἐπὶ τῆς γῆς, τὸ καθόλου καὶ | περιεκτικὸν τῶν ἀνθρώπων ὑποσημαίνει.

10 ι´

1α Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Τοῦτον ᾖσε τὸν ψαλμὸν διωκόμενος ὑπὸ Σαούλ. Εἰς τὸ τέλος δὲ, ἅτε πρόῤῥησιν ἔχων τῆς γεγενημένης τῷ Δαυὶδ ἐκδικήσεως.

1β Ἐπὶ τῷ Κυρίῳ πέποιθα· πῶς ἐρεῖτε τῇ ψυχῇ μου, Μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον;

Ἐπεὶ πρὸς τὴν ἔρημον φυγόντι, συνεβούλευον οἱ εὐνοϊκώτεροι μεταναστῆναι μᾶλλον ἐπὶ τὰ ὄρη, διὰ τὴν ἐντεῦθεν ἀσφάλειαν, αἰτιᾶται τούτους, ὡς οὐκ ἄμεμπτα παραινοῦντας. Ἐπὶ τῷ Κυρίῳ γὰρ, φησὶ, πέποιθα, πᾶσαν ἄλλην βοήθειαν παραδραμών. Καὶ διατί λέγετε τῇ ψυχῇ μου, τουτέστιν, ἐμοὶ, Μετάβαινε στρουθίου δίκην ἐπὶ τὰ ὄρη, καὶ καθάπερ ἐπτοημένον ἄγαν πτηνὸν ἐνδιάτριβε τούτοις;

Παρατηρητέον δὲ, ὅτι πολλάκις ἀπὸ τῆς ψυχῆς ἑαυτὸν ὀνομάζει κατὰ περίφρασιν, ὡς ἐν τῷ, Πολλοὶ λέγουσι τῇ ψυχῇ μου, προειρήκαμεν. Ps 3.3

2α Ὅτι ἰδοὺ οἱ ἁμαρτωλοὶ ἐνέτειναν τόξον, ἡτοίμασαν βέλη εἰς φαρέτραν.

Διὰ τῆς ἐντάσεως τοῦ τόξου καὶ τῆς ἑτοιμασίας τῶν ἐν τῇ φαρέτρᾳ βελῶν, τὴν ὅλην τοῦ πολέμου παρασκευὴν ἐδήλωσεν· ἢ καὶ ὅτι τόξοις ἐπὶ τοὺς φεύγοντας ἐχρῶντο.

38[1] τῇ ἑτοιμασίᾳ MPSCV[T] : τὴν ἑτοιμασίαν B[Ra].

38 You have heard the desire of the poor, O Lord; your ear has attended to the preparation of their heart.

With both, as it were, having cried to you, for they desired for the unjust to be destroyed and they were unswervingly straight in heart, with no evil impeding them.

Or else that the prophets desired the Saviour's incarnation, and those who accepted the incarnation were ready for reception of the faith.

39α To be a judge for the orphan and the humble.

You have heard and you have attended, he says, so as to become a judge for the orphan and the humble and to vindicate his cause.

39β That man no more may presume to be haughty upon the earth.

So that everyone, seeing the vindication of the wronged, will no longer dare to be haughty, that is, to exalt himself and behave with arrogance towards persons of lower degree.

'Upon the earth' implies the entirety of the earth containing all mankind.

10 Psalm 10

1α Towards fulfilment; a psalm belonging to David

This psalm he sang while being pursued by Saul; and is 'towards fulfilment' inasmuch as it contains a prediction of the vengeance brought about for David.

1β In the Lord I have my trust; why do you say to my soul, 'Flit to the mountains like a sparrow'?

Whereas at a time when he had taken flight towards the wilderness those more kindly disposed towards him were advising him rather to change his abode to the mountains on account of the safety they offered, he censures them for making a recommendation that is not beyond reproach. In the Lord, he says, I have my trust, having disregarded all other help. And why do you say to my soul, that is, to me, Move like a sparrow to the mountains and flutter there like a frightened bird?

Note that by way of circumlocution he often refers to himself through reference to his soul, as we have already mentioned in relation to the words, *Many say to my soul.* Ps 3.3

2α For see, the sinners have drawn their bow; they have readied arrows in the quiver.

Through the drawing of the bow and the preparation of arrows in the quiver he signified the whole mobilization for war; or else this is because arrows were used against fugitives.

Ταυτὶ δὲ τὰ ῥητὰ τίθησιν αἰτίαν τῆς πεποιθήσεως. Τεθάῤῥηκα γὰρ, φησὶν, ὅτι πολεμοῦσί μοι οἱ ἁμαρτωλοί. Καὶ γὰρ ἁμαρτάνουσι, καταδιώκοντες τὸν ἀναίτιον καὶ ἀμειβόμενοι θανάτῳ τὸν γενόμενον αὐτοῖς σωτηρίας αἴτιον, ἐν τῷ ἀνελεῖν τε Γολιὰθ καὶ τῷ διῶξαι τὸ ἀποπνῖγον τὸν Σαοὺλ δαιμόνιον.

2β Τοῦ κατατοξεῦσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ

Παρεσκευάσθησαν δὲ, ὥστε θανατῶσαι ἡμᾶς τοὺς ἀπονήρους καὶ μηδὲν ἐν καρδίᾳ σκολιὸν ἔχοντας. Κατατοξεῦσαι δὲ λαθραίως ἐξ ἐπιβουλῆς· τοῦτο γὰρ ἡ σκοτόμαινα νῦν σημαίνει· καὶ γὰρ οἱ ἐν ἀσελήνῳ νυκτὶ βαλλόμενοι, τοὺς βάλλοντας οὐχ ὁρῶσιν.

Ἢ καὶ ὡς ἐν σκοτομήνῃ, κατ᾽ ἔλλειψιν τοῦ ἐπιῤῥήματος. Τῷ φθόνῳ γὰρ σκοτισθέντες, οὐχ ὁρῶσι τίνα τοξεύειν ἐπιχειροῦσι, τὸν εὐεργέτην γὰρ καὶ φίλον αὐτοῖς.

3α Ὅτι ἃ σὺ κατηρτίσω, αὐτοὶ καθεῖλον.

Καὶ τοῦτο, τῆς πεποιθήσεως αἰτία. Τεθάῤῥηκα γὰρ ἔτι, ὅτι ὃν σὺ ἔχρισας εἰς βασιλέα, καθεῖλον οἱ ἀμφὶ τὸν Σαούλ. Καταρτίσαι δὲ λέγει, τὸ ποιῆσαι· καθελεῖν δὲ, τὸ καταβαλεῖν, ἐκ μεταφορᾶς τῶν ἀνατρεπομένων οἰκοδομημάτων. Τοῦτο δὲ τολμήσαντες, ἔχουσί σε πολέμιον, ὃν οὐχ ὑποστήσονται.

Ἢ καὶ ὅτι οὓς ἔθου νόμους, ἀνατρέπουσιν· ἐνετείλω γὰρ μηδένα ἀδικεῖν, μηδὲ ἀποκτείνειν ἀθῷον.

3β Ὁ δὲ δίκαιος τί ἐποίησε;

Τί δὲ ἔπταισεν ὁ δίκαιος, ἵνα οὕτως διώκηται; Περὶ ἑαυτοῦ δὲ τοῦτό φησιν, ὡς οὐκ ἀδικήσαντος τοὺς ἀδικοῦντας.

Ἢ περὶ τῆς ἄνωθεν ἐπισκοπῆς βούλεται διδάσκειν· ὁ δὲ Θεὸς, φησὶν, ὁ κυρίως δίκαιος, ὁ μισῶν τὴν ἀδικίαν, ὁ μόνος κρίνων ὀρθῶς, τούτων οὕτω γινομένων, τί ἐποίησεν; ἆρα παρεῖδεν; Οὐ μὲν οὖν.

4α Κύριος ἐν ναῷ ἁγίῳ αὐτοῦ· Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ.

Καὶ ἐν τῷ κατὰ τὴν Ἱερουσαλὴμ ναῷ ἐστι, καὶ ἐν τῷ οὐρανῷ κάθηται, τουτέστιν, ἁπανταχῇ πάρεστι, καὶ τοὺς ἀδικουμένους ὁρᾷ. Τοῦτο γὰρ διὰ τῶν ἑξῆς ἐπήγαγεν.

4β Οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἐπιβλέπουσι, τὰ βλέφαρα αὐτοῦ ἐξετάζει τοὺς υἱοὺς τῶν ἀνθρώπων.

Οὐκ εἶπε βλέπουσιν, ἀλλ᾽ ἐπιβλέπουσι, τὴν ἐξ ὕψους δηλῶν ἐπισκοπήν.

Ὀφθαλμοὶ δὲ Θεοῦ, ἡ ἀκριβὴς γνῶσις τῶν γινομένων. Βλέφαρα δὲ, ἡ ἐποχὴ

2β[7] αὐτοῖς SCB : αὐτῶν PHV. 4β[1] ἐπιβλέπουσι PC[T] : ἀποβλέπουσι SB[Ra].

These words provide a reason for his conviction. For he says, I have taken courage from the fact that it is sinners who are waging war on me. And indeed they are sinning by pursuing an innocent man and rewarding with death the one who became the cause for them of salvation both by slaying Goliath and by banishing the demon that was choking Saul.

2β [In order] to shoot down in moonless dark the straight in heart.

They have prepared themselves to kill us who are unoffending and have no crookedness in our heart and, moreover, to shoot us down covertly and by treachery – for this is what the 'moonless dark' means here – and indeed those who are shot at on a moonless night do not see the archers.

Or else it is 'as' in moonless dark with the adverb omitted. For having been darkened by envy they do not see whom they are trying to shoot at – their own benefactor and friend.

3α For what you have set upright, they have demolished.

This, too, is a reason for his conviction. I have taken courage, moreover, because the one whom you anointed as king, those around to Saul have brought down. He uses the verb 'to set upright' for 'to bring about', and 'to demolish' for 'to bring down', borrowing the metaphor from demolished buildings. By having ventured on this rash undertaking they now have you as their adversary, one whom they will not be able to withstand.

Or else they are overthrowing the laws that you have established, for you have commanded neither to wrong anyone nor kill any innocent person.

3β But he who is just, what has he done?

But what wrong has the just man done to be persecuted in this way? He says this of himself, not having wronged those who were wronging him.

Or else he is wishing to teach about divine oversight. God, he says, who pre-eminently is just, who hates injustice and who alone judges correctly, what has he done in this situation? Has he overlooked? In no way.

4α The Lord is in his holy temple. The Lord, his throne is in heaven.

He is both in the temple in Jerusalem and he sits in heaven, that is, he is present everywhere and he sees those who are wronged. This latter point he makes in what follows:

4β His eyes look upon the poor man; his eyelids examine the sons of men.

He did not say simply that he sees, but that he looks upon, indicating his oversight from on high.

τῆς τοιαύτης γνώσεως· τὰ βλέφαρα γὰρ, καλύπτραι τῶν ὀφθαλμῶν. Διὰ μέντοι τῶν βλεφάρων παρέστησεν, ὡς καὶ ὅτε δοκεῖ μὴ ὁρᾶν, οἷον ἐν τοῖς ἀποκρύφοις τῆς ψυχῆς, οὐκ ἔλαττον ὁρᾷ. Ἢ καὶ τὸ παντέφορον αὐτοῦ δείκνυσιν ἐντεῦθεν, οὐ μόνον ὀφθαλμοῖς, ἀλλὰ καὶ βλεφάροις ὁρῶντος, καὶ πανταχόθεν πάντα γινώσκοντος.

Ἐξετάζειν δὲ, τὸ διαγινώσκειν· υἱοὺς δὲ ἀνθρώπων, πάντας τοὺς ἀνθρώπους ἁπλῶς.

Διττὸς δὲ ὁ πένης, κατά τε τὴν ἐν χρήμασι περιουσίαν, καὶ τὴν ἐν ἀρεταῖς· τὸν μὲν οὖν κατὰ τὴν ἐν χρήμασι περιουσίαν πένητα ἐπιβλέπει, πλουτοῦντα τὴν ἀρετήν, τὸν δὲ κατὰ τὴν ἐν ἀρεταῖς ἀποστρέφεται, πλουτοῦντα ἐν χρήμασι.

5α Κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ.

Τοῦτο, διευκρινητικὸν τῆς τῶν ἀνθρώπων σημασίας, ὅτι καὶ τοὺς δικαίους λέγει, καὶ τοὺς ἀδίκους, τοὺς ἀσεβοῦντας ἐν τῷ ἀτιμάζειν Θεὸν, διὰ τῆς τῶν ἐντολῶν αὐτοῦ καταφρονήσεως.

5β Ὁ δὲ ἀγαπῶν τὴν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν.

Καὶ τοῦτο, θάρσους αἴτιον, καὶ διδασκαλικὸν, ὡς ὁ ἄδικος τῇ ἑαυτοῦ ζωῇ τὸν θάνατον κατεργάζεται, ἐχθρὸς τῆς οἰκείας ψυχῆς γινόμενος. Διὰ γὰρ τῶν ἀνοσίων πράξεων παροξύνει κατ᾽ αὐτῆς τὸν Θεόν.

6α Ἐπιβρέξει ἐπὶ ἁμαρτωλοὺς παγίδας.

Ἐπιβρέξει, τουτέστιν, ἄνωθεν ἐπάξει τοῖς ἁμαρτωλοῖς παγίδας, ἤτοι τιμωρίας, δι᾽ ὧν θηρευόμενοι, τῆς ὁρμῆς ἐφέξονται. Τῇ μέντοι βροχῇ, τὴν δαψίλειαν καὶ συνέχειαν τῶν τιμωριῶν ᾐνίξατο.

6β Πῦρ καὶ θεῖον καὶ πνεῦμα καταιγίδος ἡ μερὶς τοῦ ποτηρίου αὐτοῦ.

Δραστήριον μὲν τὸ πῦρ, λιπαρὰ δὲ τροφὴ πυρὸς, τὸ θεῖον· εἶδος γὰρ τοῦτο, λίαν θρεπτικὸν πυρός· ἀναῤῥιπιστικὸν δὲ φλογὸς, τὸ πνεῦμα. Τοῦτο δὲ τὸ εἶδος τῆς τιμωρίας πάλαι Σόδομα κατέστρεψε. Gen 19.24

Βούλεται δὲ λέγειν, ὡς τὸ μέρος τοῦ ποτηρίου, τουτέστι τῆς ἐκ Θεοῦ τιμωρίας, πῦρ καὶ θεῖον καὶ πνεῦμα συστρέφον ἐστίν. Εἰ δὲ τὸ μέρος οὕτως ἀνύποιστον, τί ἄν τις εἴποι περὶ τῶν ἄλλων τῆς τιμωρίας μερῶν, τουτέστιν, εἰδῶν;

Πολλαχοῦ δὲ τῆς Γραφῆς ποτήριον καὶ κόνδυ, τὴν τιμωρίαν ὀνομαζομένην εὑρίσκομεν, ὡς καὶ ἐν Ἡσαΐᾳ, Ἐξεγείρου, ἐξεγείρου, Ἰερουσαλὴμ, ἡ πιοῦσα *τὸ ποτήριον τῆς πτώσεως, τὸ κόνδυ τοῦ θυμοῦ*, καὶ τὰ ἑξῆς. Isa 51.17

7 Ὅτι δίκαιος Κύριος καὶ δικαιοσύνας ἠγάπησεν, εὐθύτητας εἶδε τὸ πρόσωπον αὐτοῦ.

4β[9] Add. P: Σαφὲς δὲ, οὕτως· τὸν μὲν οὖν πρῶτον ὁρᾷ, πλουτοῦντα οἷς ὁ δεύτερος πένεται· τὸν δέ γε δεύτερον ἀποστρέφεται, πενόμενον οἷς ὁ πρῶτος πλουτεῖ, κατ᾽ ἐναλλαγήν.
5β[2] τῇ ἑαυτοῦ ζωῇ PSCB : τὴν ἑαυτοῦ ζωήν H : τῆς ἑαυτοῦ ζωῆς V.

The eyes of God are his precise knowledge of what happens. His eyelids are the suspension of this knowledge, because the eyelids are veils of the eyes. By the eyelids he signified that even where he seems not to see, such as in the recesses of the soul, he sees no less. Or else his all over-seeing is displayed by this, namely, that he sees not only with his eyes, but also with his eyelids, and knows all things from all quarters.

To examine is to discern exactly; the sons of men are simply all people.

A man is poor in a double sense, in relation to monetary wealth and in relation to wealth in virtues. He looks therefore upon the man who is poor in monetary wealth but rich in virtues, but turns his gaze from the man who is poor in virtues but rich in money.

5α The Lord examines the just and the impious.

This offers clarification of the meaning of 'the sons of men', namely, it includes both the just and the unjust, those who act impiously in dishonouring God through their contempt for his commandments.

5β He who loves injustice hates his own soul.

This also is a cause for confidence and teaches that the unjust person is bringing death to his own life, becoming an enemy of his own soul, for through his unholy actions he is provoking God against his soul.

6α He will rain down snares on sinners

He will rain down, that is, he will bring down on sinners from above snares, namely, punishments, being caught in which they will be arrested in their impetuosity. By 'rain' he alluded to the abundance and continuity of the punishments.

6β Fire and sulfur and storm wind is the portion of their cup.

Fire is an active element, sulfur is food for fire (as an element highly conducive to burning), and wind an element that whips up the flame. This kind of punishment destroyed Sodom of old. Gen 19.24

He wishes to say that the portion of the cup, that is, of punishment from God, is fire and sulfur and whirlwind. If the portion is thus unbearable, what might one say about the other portions, that is, kinds, of punishment?

In many places in Scripture we find punishment called 'cup' and 'chalice', as in Isaiah, *Arise, arise, O Jerusalem, you who have drunk the cup of perdition, the chalice of rage*, and so on. Isa 51.17

7 For the Lord is just and has loved deeds of justice, his face has looked on straight judgements.

4β¨ It is clear in this way: he sees the first, rich in what the second is poor, and he turns away from the second, poor in what the first is rich, conversely.

Ὥσπερ ἅγιος ὢν, ἁγίοις ἐπαναπαύεται, οὕτως καὶ δίκαιος ὢν, δικαιοσύναις ἀρέσκεται· οὕτω δ᾽ ἔχων, ἀμυνεῖται πάντως τοὺς ἀδίκους· καὶ διὰ τοῦτο θαῤῥητέον αὐτῷ· τοῦτο γὰρ συμπέρασμα τῆς ἐν ἀρχῇ τοῦ ψαλμοῦ προτεθείσης πεποιθήσεως. Nu 11.25 Ps 10.1β

Τὸ δὲ, *εὐθύτητας εἶδε τὸ πρόσωπον αὐτοῦ*, ταὐτὸν δύναται τῷ, *δικαιοσύνας ἠγάπησεν*· ὃ γάρ τις ἀγαπᾷ, τοῦτο καὶ ὁρᾷ· καθάπερ αὖ καὶ ὃ μισεῖ, ἀποστρέφεται. Πρόσωπον δὲ νοοῦμεν, τὴν ἐποπτικὴν δύναμιν τοῦ Θεοῦ.

Ἀλλ᾽ οὕτω μὲν κατὰ τὴν τῷ Δαυὶδ συμβαίνουσαν ἱστορίαν ὁ ψαλμὸς ἡρμήνευται. Ἁρμόζει δὲ καὶ παντὶ ἀδικουμένῳ καὶ πολεμουμένῳ, εἴτε ὑπὸ ὁρατῶν ἐχθρῶν, εἴτε ἀοράτων. Ἡνίκα καὶ τὸ, *Πῶς ἐρεῖτε τῇ ψυχῇ μου*, ῥηθείη ἂν πρός τε τοὺς λογισμοὺς τοὺς ὑποτιθεμένους μεταβαίνειν | εἰς ἐννοίας ἀκανθώδεις καὶ κρημνώδεις καὶ ἀβάτους ὀρθοδόξοις καὶ σφαλερὰς, οἷον, ὅτι φέρεται τὰ πάντα κατὰ τὸ αὐτόματον, καὶ οὐκ ἔστιν Θεὸς ἐκδικήσεων, καὶ ὅσα τοιαῦτα, ναὶ μὴν καὶ πρὸς τοὺς δαίμονας, προτρεπομένους ἐπὶ τὰ τοιαῦτα τῶν ἐννοημάτων χωρεῖν. Ἁμαρτωλοὺς δὲ νοητέον, καὶ τοὺς ἀδίκους ἄνδρας καὶ τοὺς πονηροὺς δαίμονας· τόξον δὲ καὶ βέλος, εἴτε τὰ ἐν ἀναιρετικοῖς ὀργάνοις, εἴτε καὶ τὰ τῶν ἀτόπων προσβολῶν, καὶ τὰ ἑξῆς δὲ τοῦ ψαλμοῦ, κατ᾽ ἀναλογίαν.

11 ια´

1 Εἰς τὸ τέλος· ὑπὲρ τῆς ὀγδόης· ψαλμὸς τῷ Δαυίδ.

Τοιαύτην καὶ οὗτος ἔσχεν ἐπιγραφὴν, οἵαν καὶ ὁ ἕκτος, καὶ ἱκανῶς ἐν ἐκείνῳ διηρμήνευται. Καὶ γὰρ καὶ οὗτος περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ προφητεύει, καὶ τῆς ἐκδικήσεως τῶν ἀδικουμένων πιστῶν. Ps 6.1

Καὶ ἄλλως γὰρ, τέλος τῆς ἐν κόσμῳ ζωῆς διὰ θανάτου δεξάμενος, ἀνέστη κατὰ τὴν ὀγδόην ἡμέραν, ἤτοι τὴν Κυριακὴν, ἥτις ὡς μὲν ἀρχὴ τῶν ἡμερῶν, πρώτη λέγεται, διὰ δὲ τὸ πάλιν ἐπιέναι μετὰ τὴν ἑβδόμην, ἥ ἐστι τὸ Σάββατον, ὀνομάζεται καὶ ὀγδόη. Οὐκ ἐπιγέγραπται δὲ, *περὶ τῆς ὀγδόης*, ἀλλ᾽ *ὑπὲρ τῆς ὀγδόης*· οὐ γὰρ διδάσκει, τί ἐστιν ἡ ὀγδόη, ἀλλὰ παρακαλεῖ, θᾶττον ἐλθεῖν ἐκείνην τὴν ἡμέραν, ἕνεκεν τῆς ἐκδικήσεως τῶν τυραννουμένων ὑπὸ τοῦ διαβόλου καὶ δεδουλωμένων τῇ εἰδωλολατρείᾳ.

2α Σῶσόν με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος.

Δίκαιος μέν ἐστιν, ὁ τὰ πρὸς ἀνθρώπους ἀῤῥεπὴς τοῦ καλοῦ, ὅσιος δὲ, ὁ τὰ πρὸς Θεὸν εὐσεβὴς, ἅγιος δὲ, ὁ διὰ τοῦ τέλους τῶν ἀρετῶν θεώσεως μετασχών. Καὶ ἐοίκασι ταῦτα κλίμακι, πρὸς τὸν Θεὸν ἀναγούσῃ τοὺς βαδίζοντας δι᾽ αὐτῶν. Εἴρηται δὲ, ὅτι δίκαιον ἔστιν ὅτε λέγουσιν αἱ Γραφαὶ, καὶ τὸν τέλειον τὴν ἀρετὴν, ἀλλ᾽ οὐ περὶ ἐκείνου νῦν ὁ λόγος ἡμῖν.

Ὡς οὖν δικαίων μὲν τὴν ἀνθρωπίνην καὶ μερικὴν δικαιοσύνην ὄντων τινῶν, τῶν δὲ ὁσίων ἐκλελοιπότων, τῶν μὲν, τῷ θανεῖν, ἄλλων δὲ, τῷ ἐλαύνεσθαι παρὰ τῶν ἀνοσίων, εὔχεται σωθῆναι ἀπὸ τῶν ἐπικρατούντων πονηρῶν ἀνθρώπων.

[7][1] δικαιοσύναις ἀρέσκεται CFB : δικαιοσύνας ἀγαπᾷ PHV : δικαίοις ἀρέσκεται S. 7[3] πάντως PSC : πάντας BV. 2α[5] δίκαιον ἔστιν ὅτε λέγουσιν αἱ Γραφαὶ, καὶ τὸν MSCF : δίκαιον μὲν λέγουσιν αἱ Γραφαὶ ἔστιν ὅτε, καὶ τὸν PV.

Just as being holy he rests on the saints, so being just he takes pleasure in deeds of justice. Nu 11.25
This being the case, he will avenge himself on the unjust, and for this reason one must have confidence in him. This indeed is the conclusion of the declaration of trust placed at the
beginning of the psalm. Ps 10.1β

The phrase 'his face has looked on straight judgements' has the same force as 'he has loved deeds of justice', for what one loves that also one looks at, just as again what one hates one turns away from. We understand 'face' as God's overseeing power.

But in this way the psalm has been interpreted according to the story of what happened to David. It also applies, however, to every person who is being wronged or subject to attack from either visible or invisible enemies. In this case the words, 'Why do you say to my soul?' might be addressed to thoughts suggesting a move to ideas that are thorn-ridden, precipitous, off the orthodox track and slippery, such as the idea that all things happen of themselves automatically, that there is no God of retribution, and suchlike, and, above all, they might be addressed to the demons who urge us to retreat into conceptions of such kinds. 'Sinners' are to be understood as both unjust men and wicked demons, and 'bow' and 'arrow', either as the instruments bringing death, or as the darts of unnatural temptation, and the rest of the psalm is to be taken accordingly.

11 Psalm 11

1 Towards fulfilment; for the eighth; a psalm belonging to David

This psalm has a superscription similar to that in the sixth psalm, and it has been ad-
equately expounded there. And indeed this one also prophesies about the resurrection of Ps 6.1
Christ and about the avenging of the faithful who suffer injustice.

Besides, having accepted the fulfilment of his life in the world through death, he arose on the eighth day, namely, on the Lord's day, which as the beginning of the days is called the first, but on account of its recurring again after the seventh day which is the Sabbath it is also called the eighth. The superscription does not write 'about the eighth', but 'for the eighth'; it does not teach what the eighth is, but prays for that day to come quickly for the sake of avenging those being tyrannized by the devil and enslaved to idolatry.

2α Save me, O Lord, for a devout man is wanting.

A just man is one who is unwavering in what is good in regard to other people, a devout man is one who is pious in matters regarding God, a holy man is one who through the perfection of the virtues partakes in *theosis*. And these things are like a ladder leading those who ascend it toward God. It is said that the Scriptures at times call the just man the one who is perfect in virtue also, but we are not speaking about the just man in this sense at present.

While some men who are just in regard to human and partial justice are still to be found, devout men have now disappeared, some having died, others having been driven out by the unholy, so he is praying accordingly to be saved from the wicked men who prevail all around.

Προσώπῳ δὲ τῶν μελλόντων ὑποδέξασθαι τὸ κήρυγμα τοῦ Εὐαγγελίου ποιεῖται τὴν ἔντευξιν ὁ προφήτης. Τηνικαῦτα γὰρ οἱ ὅσιοι ἐξέλιπον μάλιστα, ὅτε καὶ διὰ σαρκὸς ἡμῖν ὁ Κύριος ἐπεδήμησεν.

2β Ὅτι ὠλιγώθησαν αἱ ἀλήθειαι ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων.

Οἱ μὲν ὅσιοι, παντάπασιν ἐπιλελοίπασιν· ἀλήθειαι δὲ, ὀλίγαι τινὲς ὑπελείφθησαν ἐν ἀνθρώποις· ἡ γενικὴ γὰρ, ἀντὶ δοτικῆς ἐνταῦθα. Περὶ τὰ καίρια μὲν γὰρ ἐψεύδοντο, ἐν δὲ τοῖς ἐλαχίστοις πράγμασιν, ἠλήθευον.

3α Μάταια ἐλάλησεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ.

Τουτέστιν, ἀπατηλά· οὐ μόνον γὰρ ἠπάτων τοὺς ἀλλοτρίους, ἀλλὰ καὶ τοὺς οἰκείους αὐτοῖς. Πλησίον γὰρ καλεῖ, τὸν ἔγγιον, οὐ τόπῳ, ἀλλ᾽ οἰκειότητι.

3β Χείλη δόλια ἐν καρδίᾳ, καὶ ἐν καρδίᾳ ἐλάλησε κακά.

Χείλη δόλια λέγει, τὸν δόλιον, ὡς ἀπὸ μέρους τὸ πᾶν. Ὁ δόλιος, φησὶν, ἐν διπλόῃ καρδίας καὶ γνώμης ἐλάλησε κακὰ καὶ βλαβερὰ, ἔσω μὲν ἀλλοίαν γνώμην ἔχων, ἔξω δὲ, ἀλλοίαν δεικνύς.

4 Ἐξολοθρεύσει Κύριος πάντα τὰ χείλη τὰ δόλια, γλῶσσαν μεγαλοῤῥήμονα.

Πολλάκις ἡ Γραφὴ τὸ εὐκτικὸν εἰς μέλλοντα χρόνον σχηματίζει, καθάπερ ἐπὶ τοῦ παρόντος. Εὔχεται γὰρ προῤῥίζους ἀφανισθῆναι τοὺς δολίους, ἔτι δὲ καὶ τοὺς ἀλαζονευομένους κατὰ τῶν ἀσθε | νεστέρων καὶ μεγάλα περὶ ἑαυτῶν κομπάζοντας· ἢ καὶ προφητεύει τὴν τούτων πανωλεθρίαν.

Διδάσκων δὲ τίνας λέγει μεγαλοῤῥήμονας, ἐπήγαγε·

5α Τοὺς εἰπόντας, Τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν.

Τοὺς σκεψαμένους ἐν ἑαυτοῖς, ὅτι μεγαλυνοῦμεν, ἤτοι μεγάλα καὶ ἀλαζονικὰ φθέγγεσθαι παρασκευάσομεν τὴν γλῶσσαν ἡμῶν.

5β Τὰ χείλη ἡμῶν παρ᾽ ἡμῖν ἐστι· τίς ἡμῶν κύριός ἐστιν;

Καὶ εἰπόντας ἔτι, ὅτι ἡμεῖς ἐξουσιάζομεν τῶν χειλέων ἡμῶν, καὶ λοιπὸν τίνα δεδοίκαμεν μὴ τοιαῦτα λέγειν; Καὶ τίς ἡμῖν κωλυτὴς τῶν τοιούτων λόγων;

6α Ἕνεκεν τῆς ταλαιπωρίας τῶν πτωχῶν, καὶ τοῦ στεναγμοῦ τῶν πενήτων, νῦν ἀναστήσομαι λέγει Κύριος.

2β[3] M in marg.: *ἡ ἀπό πρόθεσις ἀντὶ τῆς ἐν.*

The prophet formulates his prayer in the person of those who would in the future receive the preaching of the Gospel. For at that time devout men disappeared most eminently, when the Lord came among us in the flesh.

2β For truths have become few [from] among the sons of men.

The devout have disappeared completely, but some few truths have been left among men; here he uses 'from' ([ἀπὸ] with the genitive) instead of 'among' ([ἐν] with the dative). For about critical matters they would lie, but in the fewest of matters they would speak truth.

3α Each has spoken vainly to his neighbour.

That is, deceptively. Not only would they deceive strangers, but even their familiars, for he calls his 'neighbour' the one close to him, not in proximity but in familiarity.

3β Deceitful lips in the heart, and in his heart he has spoken evil.

He calls the deceitful man 'deceitful lips', the part standing for the whole. The deceitful man, he says, has spoken evil and harmful things in duplicity of heart and disposition, having a different disposition inwardly and displaying a different disposition outwardly.

4 The Lord will destroy all deceitful lips, the boasting tongue.

Scripture often expresses the optative through the future tense, as in the present case. He prays for deceitful persons to be done away with root and branch, and also those who behave with overweening arrogance towards those weaker than they are and who boast grandly about themselves; or else he is prophesying their destruction.

And indicating whom he is calling 'boasters' he continues:

5α Those who have said: We shall amplify our tongue.

Those who have thought to themselves we shall amplify our tongue, that is, accustom it to utter exaggerated and arrogant things.

5β Our lips are our own; who is our lord?

And who have said furthermore: We are in charge of our lips and so whom do we fear not to say these things? And who will hinder us from speaking such words?

6α On account of the distress of the paupers and the groaning of the poor, 'Now I shall arise', says the Lord.

Τὸ, *νῦν*, ἀντὶ τοῦ, *τότε*, ληπτέον, κατὰ τὸν πρέποντα καιρὸν, ἵν᾽ ᾖ τοιοῦτον, ὡς τηνικαῦτα, φησὶν ὁ Χριστὸς, ἀναστήσομαι τοῦ τάφου, ἕνεκεν τῆς ταλαιπωρίας τῶν δεδουλωμένων τῇ πλάνῃ δι᾽ ἄγνοιαν, ἥτις ταλαιπωρία γέγονεν αὐτοῖς ἀντὶ στεναγμοῦ, καθ᾽ ἣν ἀποδεδώκαμεν ἐξήγησιν, ἑρμηνεύοντες τὸ, *Οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων*. Ἀκήκοε δὲ τοῦτο Δαυὶδ τοῖς προφητικοῖς ὠσί. Ps 9.13

Φασὶ δέ τινες, πτωχὸν μὲν καλεῖσθαι τὸν ἀπὸ πλούτου πεπτωκότα, κατὰ τὸ, *Πλούσιοι ἐπτώχευσαν*, πένητα δὲ, τὸν διὰ πόνου τῶν οἰκείων χειρῶν τροφὴν Ps 33.11
ἀναγκαίαν κομιζόμενον. Τοιοῦτοι δὲ, καὶ οἱ πιστεῦσαι μέλλοντες· τάς τε γὰρ οὐσίας περιηρέθησαν, καὶ αἱ χεῖρες αὐτοῖς διηκόνουν εἰς τὴν χρείαν τοῦ σώματος. Λαμβάνεται δὲ πολλάκις καὶ ἀδιαφόρως, ἀντὶ θατέρου, θάτερον.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν· φησὶν ὁ Θεὸς, ὅτι διὰ τὴν ταλαιπωρίαν καὶ τὸν στεναγμὸν τῶν καταπονουμένων, νῦν κινηθήσομαι, τουτέστιν, αὐτίκα, εὐθὺς, ταχέως. Θεοπρεπῶς δὲ νόει τὸ, *κινηθήσομαι*, ἀντὶ τοῦ, *ἀμυνῶ*, εἰ καὶ ἀνθρωποπρεπέστερον εἴρηται.

6β Θήσομαι ἐν σωτηρίῳ, παῤῥησιάσομαι ἐν αὐτῷ.

Μνημονεύσας τῆς ἀναστάσεως, μνημονεύει καὶ τῆς ταφῆς, ἀναστρέψας τὸν λόγον ἐπὶ τὸν διὰ σταυροῦ θάνατον. Ἔτι γὰρ, φησὶ, καὶ τοῦτο λέγει ὁ Κύριος, ὅτι τεθήσομαι, τουτέστι, προσπαγήσομαι ἐν τῷ σταυρῷ. Τοῦτον γὰρ ὑποληπτέον σωτήριον, ὅτι τὸ δόρυ τοῦ σταυροῦ κατακοντίσαν τὸν τύραννον, ἔσωσεν ἡμᾶς, καὶ σώαν τὴν ἐλευθερίαν τῆς πλάνης ἐχαρίσατο· καὶ ἀσθενοῦντας πρὶν, ἔῤῥωσε κατὰ τῶν δαιμόνων. Παῤῥησιάσομαι δὲ ἐν αὐτῷ, τουτέστιν, ἐν αὐτῷ τῷ σταυρῷ δημοσιεύσω τὴν ἐπικρυπτομένην ἐν ἐμοὶ δύναμιν· διεῤῥάγη γὰρ τὸ καταπέτασμα, ὁ ἥλιος ἐσκοτίσθη, αἱ πέτραι ἐσχίσθησαν, ἡ γῆ ἐσείσθη, καὶ ὅσα τότε γέγονεν ἐξαίσια.

Ἢ πάλιν, θήσομαι αὐτοὺς εἰς σωτηρίαν, ἤγουν σωτηρίας ἀξιώσω, καὶ παῤῥησιάσομαι ἐν τῇ τοιαύτῃ σωτηρίᾳ αὐτῶν, εἴτουν φανερώσω, δείξω τὴν ἐμὴν ἰσχύν.

7α Τὰ λόγια Κυρίου, λόγια ἁγνά.

Εἰπὼν ὅτι τάδε καὶ τάδε λέγει Κύριος, διαβεβαιοῦται καὶ περὶ τῆς τῶν τοῦ Κυρίου λόγων ἀληθείας, ὡς καθαροὶ ψεύδους εἰσίν.

7β Ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ.

Οὕτως εἰσὶν ἀμιγεῖς ἀπάτης, ὡς τὸ κεχωνευμένον ἀργύριον ἀκοινώνητόν ἐστιν ὕλης χείρονος. Δοκίμιον δὲ τῇ γῇ, ἀντὶ τοῦ, δοκιμαζόμενον ἐν τῇ γῇ· καὶ γὰρ εἰς γῆν ἔχεον οἱ τεχνῖται τὸ χωνευόμενον. Ἢ καὶ δοκίμιον τῇ γῇ, ἀντὶ τοῦ, δόκιμον ἐκ τῆς γῆς. Ἐπιτείνων δὲ τὴν καθαρότητα τῶν τοῦ Κυρίου λόγων, ἐπήγαγε·

7γ Κεκαθαρισμένον ἑπταπλασίως.

6α[1] *τότε, ληπτέον* PHV: om. MSC. 6α[1-2] *ἵν᾽ ᾖ... Χριστός* PHV : om. MSC. 6β[5] *κατακοντίσαν* MB : *κατακοντίσας* PSV.

The 'now' is to be taken in the sense of 'then', at the fitting time, so that the meaning would be: At that time, says Christ, I shall arise from the tomb on account of the distress of those enslaved to error out of ignorance, a distress that became for them a veritable groaning, according to the manner in which we interpreted the verse: *He would not forget the cry of the poor*. David heard this with his prophetic ears. Ps 9.13

Some say that the 'pauper' [πτωχός] is the one who has 'fallen' [πεπτωκός] from riches, as in the verse *Rich men have become beggars* [ἐπτώχευσαν], while the 'poor man' [πένης] is Ps 33.11
the one who acquires his necessary food from the labour [πόνος] of his own hands. Such indeed were those who would believe, for they were stripped of their properties and their hands served the needs of the body. Both, however, are often used indifferently, the one for the other. It can also be explained in a different way: God says that on account of the distress and groaning of the oppressed I shall now be stirred up, that is, at once, immediately, swiftly. Understand 'I shall be stirred up' in a manner befitting God, in the sense of 'I shall avenge', even though it is spoken in a more human way.

6β I shall set in salvation; I shall speak openly in it.

Having referred to the resurrection, he refers also to the burial, having reverted to the death on the Cross. And furthermore, the Lord says this, namely, that I shall *be* set, that is I shall be transfixed on the Cross. For it is the Cross that is to be understood by salvation, for the spear of the Cross, having impaled the tyrant, saved us and granted us safe and sound freedom from error, and where we were enfeebled before, it strengthened us against the demons. I shall speak openly in it, that is, in the Cross itself I shall make known the power hidden within me, for the veil was torn, the sun was darkened, the stones were split and the earth trembled, and all the portentous things that occurred at that time.

Or again, I shall set *them* in salvation, that is, I shall grant them salvation, and I shall speak openly in this their salvation, namely, I shall reveal, I shall display my strength.

7α The oracles of the Lord are pure oracles.

Having said that the Lord says this and that, he affirms the truth or the Lord's words, as being pure of falsehood.

7β Silver tried in the fire, tested in the earth.

They are unmixed with deception even as smelted silver is unsullied with inferior matter. 'Tested in the earth' is in the sense of being proven in the earth, for the craftsmen would pour the smelted metal onto the earth. Or else 'tested in the earth' is in the sense of proved excellent from out of the earth. Heightening further the purity of the Lord's words he added:

7γ Purified sevenfold.

Τὸ, ἑπταπλασίως, ἀντὶ τοῦ, πολλάκις· τὸ γὰρ ἑπτάκις, ἀντὶ τοῦ, πλειστάκις ἡ τῶν Ἑβραίων παραλαμβάνει διάλεκτος. Τὸ δὲ πολλάκις χωνευόμενον, παντάπασίν ἐστι καθαρόν. Οὕτως οὖν εἰσὶν ἀληθεῖς, ὡς ἀργύριον κεχωνευμένον πολλάκις.

Λόγια δὲ εἶπεν, οὐ καθ' ὑποκορισμὸν εὐτελείας, | ἀλλ' ὅτι τοὺς χρησμοὺς, λόγια ἐκάλουν διὰ τὴν βραχυλογίαν αὐτῶν· ἐν ὀλίγαις γὰρ λέξεσι, μεγάλην δύναμιν ἐννοίας ἐμπεριεῖχον.

8 Σὺ, Κύριε, φυλάξεις ἡμᾶς καὶ διατηρήσεις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης καὶ εἰς τὸν αἰῶνα.

Τὸ μὲν, *φυλάξεις*, ἀπὸ τῶν ἔξωθεν πολεμούντων, τὸ δὲ, *διατηρήσεις*, ἀπὸ τῶν ἔσωθεν ἐπιβουλευόντων.

Ἢ καὶ τὸ μὲν, *φυλάξεις*, ἀπὸ τῆς παρούσης γενεᾶς· τὸ δὲ, *διατηρήσεις*, ἀπὸ τῶν ἐσύστερον, ὅπερ ἐστὶν εἰς τὸν αἰῶνα, δηλονότι, μέχρι παντός.

Καὶ μέντοι ἡ πίστις τῶν δεξαμένων τοῦ Εὐαγγελίου τὸ κήρυγμα, καὶ ἀπὸ τῆς τηνικαῦτα γενεᾶς ἀκαταγώνιστος ἔμεινε, καὶ εἰς τὸν αἰῶνα μενεῖ, καὶ οὔτε οἱ φανερῶς πολεμήσαντες Ἕλληνες, οὔθ' οἱ ἐν ἡμῖν λαθραίως ἐπιβουλεύοντες αἱρετικοὶ, κατίσχυσαν αὐτῆς, ἢ κατισχῦσαι δυνήσονται. Mt 16.18

9α Κύκλῳ οἱ ἀσεβεῖς περιπατοῦσιν.

Πάντοθεν, φησὶν, ἡμᾶς περικυκλοῦσι, πολιορκῆσαι τὴν πίστιν σπεύδοντες· καὶ τοῦτο μὲν ἐπὶ τῶν Ἑλλήνων.

Ἐπὶ δὲ τῶν αἱρετικῶν, τὸ, *κύκλῳ περιπατοῦσιν*, ἀντὶ τοῦ, οὐκ ἐπ' εὐθείας, ἀλλὰ περιεστραμμένως καὶ σκολιῶς· παρερμηνεύουσι γὰρ τὰς θείας Γραφάς.

9β Κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων.

Ὑψωθεὶς, φησὶν, ἐπὶ σταυροῦ, πολλῆς φροντίδος τοὺς ἀνθρώπους ἠξίωσας, ὅτι δι' αὐτοὺς πέπονθας. Πολυωρία γὰρ, ἡ πολλὴ φροντὶς, ὥσπερ καὶ ἡ ὀλιγωρία, τοὐναντίον.

Ἢ καὶ ὑψωθεὶς πρὸς οὐρανοὺς ἐν τῷ καιρῷ τῆς ἀναλήψεως, εὐηργέτησας τοὺς ἀνθρώπους, ἐξαποστείλας τὸν Παράκλητον, φωτίζοντα καὶ ὁδηγοῦντα τοὺς ἀποστόλους εἰς τὸ κήρυγμα.

Δύναται δὲ καὶ ἱστορικῶς οὗτος ὁ ψαλμὸς ἁρμόσαι τῷ Δαυίδ· φεύγοντα γὰρ τοῦτον ἀπὸ προσώπου Σαοὺλ, τινὲς ὑποκρινόμενοι φιλίαν, ἐπεχείρησαν προδοῦναι τῷ διώκοντι, ὧν διασύρει τὴν ἀπιστίαν καὶ τὴν ὑπόκρισιν καὶ τὸν δόλον καὶ τὴν πανουργίαν, καὶ μόνον ἐπικαλεῖται Σωτῆρα, τὸν Θεὸν, οἷα τῶν φίλων προσθεμένων τοῖς ἐχθροῖς αὐτοῦ, καὶ προλέγει τούτων τὴν ἀπώλειαν· ἀλλὰ καὶ τὴν μεγαλοῤῥημοσύνην τῶν ἀμφὶ τὸν Σαοὺλ ἀποσβεσθῆναι προαγορεύει.

'Sevenfold' indicates many times, for the Hebrew dialect uses 'seven times' for numerous times. The metal that is smelted many times is altogether pure. His words therefore are true, like silver smelted many times over.

He called the oracles 'little words' [λόγια], not using the diminutive to belittle them, but because oracles were called 'little words' on account of their brevity, for in a few words they contained a great power of meaning.

8 You, O Lord, will guard us and preserve us from this generation and to the age.

You will guard us from external enemies and preserve us from treachery from within.

Or else you will guard us from the present generation and preserve us from those hereafter, which is 'to the age', i.e., forever.

And indeed the faith of those who received the preaching of the Gospel remained unconquerable by the generation of that time, and it will remain to the age, and neither the Greeks who openly attacked it, nor the heretics among us who covertly aim to undermine it have prevailed against it or will be able to prevail. Mt 16.18

9α In circle the impious walk round.

On all sides, he says, they are encircling us, seeking to lay siege to the faith - so in regard to the Greeks.

In regard to the heretics, 'in circle they walk round' indicates not directly but convolutedly and indirectly, for they misinterpret the divine Scriptures.

9β In your height you bestowed much care on the sons of men.

Having been raised up on the Cross, he says, you honoured mankind with much care, because for them you suffered. Πολυωρία is much care, just as ὀλιγωρία is contempt.

Or else, having been raised up to heaven at the time of the ascension you bestowed care on mankind, sending the Paraclete, illuminating and guiding the Apostles in their preaching.

It is also possible to adapt this psalm historically to David. When David was fleeing from the presence of Saul, some feigning friendship, attempted to betray him to his pursuer. In the psalm he disparages their infidelity, their hypocrisy, their guile and their villainy and calls on God alone as Saviour, with his friends having being added to his enemies, and he forecasts their destruction; and he also foretells that the boastful talk of those around Saul will be extinguished.

Ὑπὲρ τῆς ὀγδόης δὲ ἐπιγράφεσθαι, διὰ τὸ, *νῦν ἀναστήσομαι*, καὶ τὰ ἐφεξῆς, τῇ ἀναστάσει τοῦ Σωτῆρος μᾶλλον ἁρμόζοντα. Εἰ γὰρ καὶ ταῦτα πρὸς τὸν Δαυὶδ ἑλκύσομεν, ὥσπερ ἀκηκοότα τοῦ Θεοῦ ὑπισχνουμένου κινηθῆναι κατὰ τὸν καιρὸν τῆς ἐπιβουλῆς εἰς ἐκδίκησιν αὐτοῦ, καὶ θεῖναι τοὺς πτωχοὺς καὶ πένητας εἰς σωτηρίαν, καὶ παῤῥησιάσασθαι, τουτέστι, φανῆναι ἰσχυρὸς καὶ δίκαιος διὰ τῆς σωτηρίας αὐτῶν, ἐναντιωθησόμεθα τῇ ἐπιγραφῇ τῆς ὀγδόης.

12 ιβ′
1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Μετὰ τὴν μοιχείαν Βηρσαβεὲ, καὶ τὸν φόνον τοῦ ἀνδρὸς αὐτῆς Οὐρίου, διαφόροις περιπεσὼν πειρασμοῖς ὁ Δαυὶδ, ἥτε γὰρ θυγάτηρ αὐτοῦ παρὰ τοῦ ἀδελφοῦ αὐτῆς Ἀμνὼν ἐφθάρη, καὶ τὸν Ἀμνὼν ὁ ἀδελφὸς αὐτῆς Ἀβεσαλὼμ ἀνεῖλε, καὶ τῶν βασιλικῶν οἴκων οὐκ ἐλαχίστη γέγονε σύγχυσις· ἐπεὶ τελευταῖον καὶ τυραννίδα μελετήσας ὁ παῖς οὗτος Ἀβεσαλὼμ, ἀπήλασε μὲν αὐτὸν τῆς βασιλείας· οὐκ ἔστησε δὲ μέχρι τούτου τὸν θυμὸν, ἀλλὰ τὰς δυνάμεις | συνεκρότησε, καὶ παρεσκευάζετο καταδιῶξαι τὸν πατέρα καὶ ἀνελεῖν.

Ἀναλογιζόμενος ὁ Δαυὶδ τὸ πλῆθος καὶ μέγεθος τῶν συμφορῶν, ᾤετο διὰ τὴν δηλωθεῖσαν μοιχείαν καὶ τὸν φόνον ταῦτα πάσχειν, ἐγκαταλιπόντος αὐτὸν Θεοῦ, εἰ καὶ τηνικαῦτα συνεχωρήθη. Διὸ καὶ τὸν παρόντα συνέθηκε ψαλμὸν, μετὰ τὸν τρίτον, ὅτε ὁ Χουσὶ διασκεδάσας τὴν βουλὴν Ἀχιτόφελ, ὡς προειρήκαμεν, ἐμήνυσεν Ps 7.1
αὐτῷ τὴν μελέτην πᾶσαν Ἀβεσαλὼμ, καὶ τὸ πρακτέον ὑπέθετο.

Εἰς τὸ τέλος δ’ ἐπιγέγραπται, διὰ τὴν ἐν τούτῳ πρόῤῥησιν τῆς τοῦ πολεμοῦντος ἥττης, εἰς τέλος ἐκβεβηκυῖαν. *Ἀγαλλιάσεται* γὰρ, φησὶν, *ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου*. Ps 12.6

2α Ἕως πότε, Κύριε, ἐπιλήσῃ μου εἰς τέλος;

Λήθη μέν ἐστιν ἀποβολὴ μνήμης· τῷ Θεῷ δὲ, πάντα ἐνώπια, καὶ οὐχ αἱ πράξεις μόνον, ἀλλὰ καὶ τὰ νοῦ κινήματα. Λήθην οὖν ἐπὶ Θεοῦ, τὴν ἐγκατάλειψιν τῶν πεπλημμεληκότων οἰητέον, παραχωροῦντος πειράζεσθαι τούτους εἰς παίδευσιν. Τὸ δὲ, *εἰς τέλος*, ἀντὶ τοῦ, μέχρι πολλοῦ παρείληπται.

2β Ἕως πότε ἀποστρέφεις τὸ πρόσωπόν σου ἀπ’ ἐμοῦ;

Πρόσωπον μέν ἐστι Θεοῦ, ἡ ἐποπτικὴ καὶ εὐεργετικὴ αὐτοῦ δύναμις· ἀποστροφὴ δὲ, ἡ πρὸς τοὐναντίον αὐτῆς ἐνέργεια, ἀποστρεφομένου τοὺς ἀναξίους τῆς ἐπισκοπῆς αὐτοῦ, διὰ τὸ βδελύττεσθαι τὰς πράξεις αὐτῶν.

Ἀπὸ τῶν ἀνθρωπίνων δὲ χαρακτηρίζει καὶ τὰ θεῖα. Καὶ γὰρ οἱ ἐγκαταλιμπάνοντές τινα, καὶ τὴν μνήμην αὐτοῦ συναπολιμπάνουσι, καὶ οἱ ἀποστρεφόμενοι οὐχ ὁρῶσιν οὓς ἀποστρέφονται.

[9β][1] ἐπιγράφεσθαι MC : ἐπιγέγραπται P : ἐπιγεγράφθαι HA[S]. 1[9-10] ᾤετο διὰ τὴν δηλωθεῖσαν μοιχείαν καὶ τὸν φόνον ταῦτα πάσχειν MSCB : ᾤετο τὴν δηλωθεῖσαν μοιχείαν καὶ τὸν φόνον τὰ τοιαῦτα προξενῆσαι κακά P.

It has the superscription 'for the eighth', however, on account of the 'Now I shall arise', and the subsequent words, which adapt better to the resurrection of the Saviour. For if we shall transpose these things also onto David, as having heard God promising to stir himself up to avenge him at the time of his betrayal, and to set the paupers and poor in safety, and to speak openly, that is, to appear strong and just on account of their salvation, then we shall run counter to the superscription of the eighth.

12 Psalm 12

1 Towards fulfilment; a psalm belonging to David.

After his adultery with Bathsheba and the murder of her husband Uriah, David fell into various sore trials: his daughter was raped by her brother Amnon, and her brother Absalom killed Amnon, and the royal houses were thrown into no small confusion; then finally this son Absalom, having plotted to seize the throne, expelled him from his kingship, and he did not stop his rage at this but gathered his forces and prepared to pursue his father and kill him.

Considering the multitude and magnitude of his misfortunes, David supposed that he had suffered these things on account of the aforementioned adultery and murder, with God having abandoned him, even though at the time he was forgiven. For this reason he com-
posed the present psalm, after the third psalm, when, as we have said, Chousi, having foiled Ps 7.1
Achitophel's strategy, conveyed to him all of Absalom's plan and suggested what to do.

It has the superscription 'towards fulfilment' on account of the prediction in it about the defeat of the rebel having come to fulfilment, for it is written, *My heart will rejoice in your*
salvation. Ps 12.6

2α How long, O Lord, will you forget me completely?

Forgetfulness is the loss of memory, but for God all things are before him, and not actions only, but even the motions of the mind. Forgetfulness in relation to God one must therefore suppose to be the abandonment of those who have erred, permitting them to be subject to trials for their instruction and chastisement. 'Completely' is taken in the sense of 'so very much'.

2β How long will you turn away your face from me?

The face of God is his overseeing and beneficent power; turning away indicates activation in the opposite direction, averting his oversight from the unworthy because of his loathing of their actions.

He characterizes the divine by the human. And indeed those who abandon someone at the same time abandon his memory, and those who turn away do not see those from whom they turn away.

3α "Εως τίνος θήσομαι βουλὰς ἐν ψυχῇ μου, ὀδύνας ἐν καρδίᾳ μου ἡμέρας καὶ νυκτός;

Φροντίζων καὶ μεριμνῶν πῶς ἂν ἀπαλλαγείην τῶν πειρασμῶν, καὶ μὴ δυνάμενος ἐλευθερίαν εὑρεῖν, ὀδυνῶμαι διὰ παντός.

3β "Εως πότε ὑψωθήσεται ὁ ἐχθρός μου ἐπ' ἐμέ;

Ὁ πατραλοίας, ὁ διὰ πολλοῦ μηνίων μοι, ἀφ' οὗ τὸν παῖδα Ἀμνὼν ἐθανάτωσεν. Ὑψωθήσεται δὲ, ἀντὶ τοῦ, εὐπραγήσει. Ὁ μὲν γὰρ χαίρων, αἴρει τὴν κεφαλήν· ὁ δ' ἀνιώμενος, συγκέκυφε, τεταπεινωμένος.

Ἢ ἐχθρὸν, τὸν διάβολον ὑποληπτέον· αὐτὸς γάρ ἐστιν ὁ τῶν πειρασμῶν αἴτιος, ἐπεμβαίνων τοῖς πάσχουσι, καὶ οἷον καταπατῶν καὶ θλίβων, ἐστερημένους τῆς παρὰ Θεοῦ ῥοπῆς.

4α Ἐπίβλεψον, εἰσάκουσόν μου, Κύριε ὁ Θεός μου.

Πρὸς τὸ, ἀποστρέφεις, κατάλληλον τὸ, ἐπίβλεψον. Ἀξίωσόν με τῆς σῆς εὐμενείας· ἔπιδε κακῶς πάσχοντα, καὶ ἐλεήσας, εἰσάκουσόν μου, παρακαλοῦντος εἰς βοήθειαν.

4β Φώτισον τοὺς ὀφθαλμούς μου, μήποτε ὑπνώσω εἰς θάνατον.

Τῆς νυκτός μοι περιχυθείσης τῶν συμφορῶν, κατέσχε τοὺς ὀφθαλμούς μου ὕπνος τῆς ἀθυμίας· εἰώθασι γὰρ εἰς ὕπνον οἱ λυπούμενοι καταφέρεσθαι, τῆς ὀδύνης τῆς καρδίας σκότον καὶ βάρος ἐμποιούσης τοῖς ὀφθαλμοῖς.

Φώτισον οὖν αὐτοὺς, τουτέστι, καθαρῶς ὁρᾶν δὸς, χαρὰν ἐνσταλάξας τῇ καρδίᾳ μου, ὑφ' ἧς αὕτη σκιρτῶσα, τὸν ὕπνον ἀποδιώξει τῶν ὀφθαλμῶν, μήποτε ὁ ὕπνος οὗτος εἰς θάνα | τόν μοι καταλήξῃ δι' ἀθυμίας ὑπερβολὴν, μήποτε ὑπνώσω θανάσιμον.

Ἢ καὶ ὀφθαλμοὺς, τοὺς τῆς ψυχῆς λέγει, δηλαδὴ τὸν νοῦν, ἐσκοτισμένον ὄντα τῷ ζόφῳ τῆς ἁμαρτίας, ὃν ἀπαλλαγῆναι τοῦ σκότους ἱκετεύει, μήπως, φησὶν, ἀποθάνω τὸν ἐν ἁμαρτίαις θάνατον, νεκρὸς εἰς ἀρετὴν ἤδη γινόμενος· ἢ καὶ τὸν ἐν ἀπογνώσει, νεκρωθεὶς ὅλος εἰς ἐλπίδα τὴν σήν.

5α Μήποτε εἴπῃ ὁ ἐχθρός μου, Ἴσχυσα πρὸς αὐτόν.

Εἰ γὰρ τοιοῦτόν τι πείσομαι, τῇ ἑαυτοῦ δυνάμει ὁ ἐχθρὸς τὸν ἐμὸν θάνατον ἐπιγράψεται, ὡς καὶ τῶν ἀλγεινῶν γενόμενος αἴτιος. Ἐχθρὸν δὲ νοήσεις, εἴτε τὸν ὁρατὸν, εἴτε τὸν ἀόρατον.

5β Οἱ θλίβοντές με ἀγαλλιάσονται, ἐὰν σαλευθῶ.

3β[6] ἐστερημένους MSHC : ἐστερημένοις V. 4β[11] γινόμενος M : γενόμενος S : γεγονὼς H.

3α How long will I lay purposes to my soul, griefs to my heart day and night?

Pondering and worrying how I might be delivered from my trials, and unable to find any respite, I am racked in pain continually.

3β How long will my enemy be exalted over me?

The parricide, long raging against me from the time he killed Amnon my son. 'Will be exalted' in the sense of 'will flourish', for the one, exulting, raises his head, the other, grieving, is bent low and humbled.

Or else the devil is to be understood as the enemy, for he is the cause of the trials, treading on the sufferers and as it were trampling and crushing them, deprived as they are of God's turning of the scale.

4α Look upon me; hear me, O Lord my God.

In response to 'you turn away' 'look upon' is appropriate. Make me worthy of your favour. Look upon me as I suffer wretchedly, and having mercy, hear me as I invoke your aid.

4β Give light to my eyes, lest I sleep in death.

The night of misfortunes having been poured out around me, a sleep of despondency has possessed my eyes - for those deeply grieved are accustomed to be brought down in sleep, the pain of heart producing darkness and heaviness in the eyes.

Therefore, give light to them, that is, make them see clearly by instilling joy into my heart, and leaping with this joy, it will expel the sleep from my eyes, lest I sleep mortally.

Or else he calls his 'eyes' those of the soul, namely, the mind, being darkened by the gloom of sin, from the darkness of which he entreats to be delivered, lest, he says, I die a death in sin, being already dead to virtue, or else a death in despair, mortified in my whole being towards your hope.

5α Lest my enemy say, 'I have prevailed over him'.

For if I suffer any such thing, the enemy will attribute my death to his own power, as having been the cause of my griefs. 'Enemy' may be understood either as the visible or the invisible one.

5β Those who afflict me will rejoice if I am made to rock.

Εἰ παρακινηθῶ ἀπὸ τῆς ἐν σοὶ ἀσφαλείας, οἱ ἐχθροί μου χαρήσονται, κατακρημνισθῆναί με τοῦ λοιποῦ θαῤῥοῦντες, ὡς οὐκ ἔχοντα σωτηρίας βάσιν.

6α Ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα.

Τὴν ἐξ ἀρετῶν παῤῥησίαν ἀπολωλεκὼς, δι' ἃ πέπραχα κακὰ, ἐπὶ τῷ ἐλέει σου μόνῳ ἤλπισα· δαψιλὲς γὰρ τοῦτο, καὶ ἀνεξάντλητον.

6β Ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου.

Προκατιδὼν τὴν τοῦ πολεμοῦντος ἧτταν τοῖς προβλεπτικοῖς ὄμμασιν, ἐγὼ δὲ, φησὶν, εὐφρανθήσομαι ἐπὶ τῇ παρὰ σοῦ δωρουμένῃ μοι σωτηρίᾳ.

6γ Ἄισω τῷ Κυρίῳ τῷ εὐεργετήσαντί με, καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου.

Ἄισω διὰ γλώττης, ψαλῶ δὲ, διὰ τοῦ ὀργανικοῦ ψαλτηρίου· ἢ καὶ θεωρητικῶς εὐφρανῶ, καὶ πρακτικῶς.

Ἁρμόζει δὲ οὗτος ὁ ψαλμὸς καὶ πᾶσιν ἀδικουμένοις.

13 ιγʹ

1α Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Καὶ οὗτος ὁ ψαλμὸς πέρας ὑπισχνεῖται τῶν ἐν αὐτῷ προηγορευμένων. Οἱ μὲν γὰρ αὐτὸν προλέγειν φασὶ τὰ χρόνοις ὕστερον ἐπὶ Ἐζεκίου τοῦ βασιλέως Ἰερουσαλὴμ
καὶ τοῦ πολιορκοῦντος αὐτὸν Ἀσσυρίου Σεναχηρεὶμ γεγενημένα· οἱ δὲ τὰ ἐπὶ τῶν 4Rg 18-19
χρόνων καθ' οὓς ὁ Κύριος ἐνηνθρώπησεν. Ἡμεῖς δὲ καὶ ἄμφω τὰς ἐξηγήσεις ἀποδώσομεν.

1β Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ, Οὐκ ἔστι Θεός.

Ὁ ἄφρων Σεναχηρεὶμ ἐν τῇ ἑαυτοῦ καρδίᾳ ἀπεφήνατο μὴ εἶναι Θεὸν, τὸν Θεὸν τῶν Ἰουδαίων. Εἰ γὰρ ἐφρόνει, οὐκ ἂν εἰς τοιοῦτον ἦλθε λογισμὸν, καὶ ταῦτα καθ' ἑκάστην ἀκούων, ὅσα παράδοξα κατὰ τῶν ἐχθραινόντων Ἰουδαίοις ὁ Θεὸς ἐποίησεν. Οὕτω δὲ παρ' ἑαυτῷ λογισάμενος, καὶ διὰ προφορικοῦ λόγου τὸν Θεὸν ἐβλασφήμησε, τὸν ἄρχοντα τῶν δυνάμεων αὐτοῦ Ῥαψάκην τῷ τείχει τῆς πόλεως παραστήσας καὶ
δι' αὐτοῦ μηνύσας, οἷα τὴν κατ' αὐτὸν ἀναγινώσκοντες εὑρίσκομεν ἱστορίαν. 4Rg 18.17-35

1γ Διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν.

Οἱ ἀμφὶ τὸν Σεναχηρεὶμ διεφθάρησαν μὲν, ἐκπεσόντες τῆς ὀρθῆς ὑπολήψεως, ἐβδελύχθησαν δὲ τῷ Θεῷ, διὰ τὰς ἀνοσίους πράξεις αὐτῶν. Ὕβριζον γὰρ τὸν

If I am disturbed from my secure stability in you, my enemies will rejoice, being emboldened then to hurl me headlong down, as having no foundation of salvation.

6α But I have hoped in your mercy.

Having forfeited the boldness of speech that comes from virtue on account of the evils I have committed, I have placed my hope in your mercy alone, for it is abundant and inexhaustible.

6β My heart will rejoice in your salvation.

Clearly divining the defeat of his adversary with his foreseeing eyes, he says, that for my part I shall exult in the salvation given to me from you.

6γ I shall sing to the Lord who has been my benefactor, and with psaltery I shall praise the name of the Lord Most High.

I shall sing with my tongue, and with psaltery I shall praise, or in other words, I shall rejoice in contemplation and in practice.

This psalm also is fitting for everyone who is suffering injustice.

13 Psalm 13

1α Towards fulfilment; a psalm belonging to David

This psalm also promises fulfilment of the things foretold in it. Some say that it foretells the things that occurred in later years at the time of Hezekiah the king of Jerusalem and
Sennacherib the Assyrian who was laying siege to him, and others say it foretells the things 4Rg 18-19
that occurred during the years when the Lord had become incarnate. We shall provide both expositions.

1β The fool has said in his heart, 'God he is not'.

The foolish Sennacherib has averred in his heart that the God of the Judeans is not God. If he had been wise, he would not have arrived at this thought, after hearing every day all the strange wonders that God had worked against those hostile to the Judeans. Thinking in himself in this way, he blasphemed God in spoken word, by sending Rabsaces the chief of his forces to stand before the city wall and through him conveying what we find on reading his
story. 4Rg 18.17-35

1γ They have been corrupted and made loathsome in their practices.

Θεὸν, καὶ ὡς μὴ ὄντι Θεῷ, ἀσθένειαν ὠνείδιζον, καὶ τῷ λαῷ αὐτοῦ πανωλεθρίαν ἠπείλουν. Καὶ οὕτως ἀλαζονευόμενοι, μέθαις καὶ ἀσελγείαις ἐνιλυσπῶντο καὶ κατεμολύνοντο.

Νοοῖτο δ' ἂν καὶ καθ' ὑπερβατὸν ὁ στίχος, | ὅτι διεφθάρησαν ἐν ἐπιτηδεύμασι, καὶ ἐβδελύχθησαν.

1δ *Οὐκ ἔστι ποιῶν χρηστότητα.*

Οὐδεὶς ἐν αὐτοῖς χρηστὸς, ἀλλὰ πάντες πονηροί.

2 *Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιὼν ἢ ἐκζητῶν τὸν Θεόν.*

Ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, ἀντὶ τοῦ, ἐπὶ τοὺς ἀνθρώπους ἐκείνους, τοὺς ἔχοντας ὡς εἰρήκαμεν. Ἐκ τοῦ οὐρανοῦ δε, ἐφ' οὗ κατοικεῖν ὑπολαμβάνεται, κατὰ τὸ, *Ὁ κατοικῶν ἐν οὐρανοῖς.* Ἐπέβλεψε δὲ, ὥστε ἰδεῖν, εἴ τις ἐν αὐτοῖς ἐστι συνιὼν Ps 2.4
ἀπὸ τῶν τεραστίων τὸν Θεὸν, ἢ ἐκζητῶν αὐτὸν, τουτέστιν, ἐπικαλούμενος, ὡς τὸ, *Ἐξεζήτησα τὸν Κύριον, καὶ ἐπήκουσέ μου·* τινὲς γὰρ συνιέντες ἔν τισιν, ἐθελο- Ps 33.5
κακοῦσιν.

Ἀνθρωπίνως δὲ τὸν Κύριον ἐσχημάτισεν, ὡς ἐξ ὑπερῴων ἐπικύπτοντα, καὶ θεώμενον· καὶ γὰρ ἁπανταχοῦ παρὼν, ἅπαντα γινώσκει. Καὶ παρατηρητέον ὅτι τὸ σχῆμα τοῦτο πολλαχοῦ κεῖται τῆς Γραφῆς. Ἄλλωστε δὲ, καὶ τὸ παντέφορον τοῦτο μηνύει τῆς θείας ἐπισκοπῆς, ὡς ἐξ οὐρανοῦ βλέπειν εἰς γῆν, καὶ διαγινώσκειν, μηδὲν εἴργοντος τοῦ τοσούτου διαστήματος.

3 *Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.*

Ἐξέκλιναν μὲν εἰς τὰ προῤῥηθέντα ἐπιτηδεύματα· ἠχρειώθησαν δὲ, βδελυροὶ γεγονότες, καὶ οὐδὲ κἂν γοῦν εἷς ἐν αὐτοῖς χρηστός.

4α *Οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν;*

Τοῦτο, κατ' ἐρώτησιν ἀναγωστέον, ἵνα ἐμφήνῃ τοιοῦτον νοῦν, ὡς εἰ καὶ εἶπον μὴ εἶναι Θεὸν τὸν Θεὸν, ἆρ' οὐ γνώσονταί ποτε πάντες οὗτοι οἱ ἀκόλαστοι καὶ κατὰ γλῶσσαν καὶ πᾶσαν ἄλλην ἡδονὴν, ὅτι Θεός ἐστιν ὁ τῶν Ἰουδαίων Θεός; Ναὶ, γνώσονται, ὅταν πέντε καὶ ὀγδοήκοντα καὶ ἑκατὸν ἀναιρεθήσονται χιλιάδες ὑπὸ τοῦ ἀγγέλου τοῦ Θεοῦ. Καὶ αὐτὸς δὲ φεύγων αἰσχρῶς ὁ Σεναχηρεὶμ εἴσεται τὸν ἐγείραντα τὸ τρόπαιον· ἢ μὴ μόνον αὐτοὺς, ἀλλὰ καὶ πάντα τ' ἄλλα ἄνομα ἔθνη, μεμαθηκότα λέγειν τὴν τηλικαύτην Ἀσσυρίων ἀπώλειαν, ἐπιγνῶναι ὅτι Θεός ἐστιν ὁ διαφθείρας αὐτούς.

4α[6] αὐτὸς δὲ φεύγων SCF : αὐτὸς φεύγων MB.

On the one hand, those around Sennacherib were corrupted, having strayed from the correct appraisal of the situation, and on the other hand they were made loathsome to God by their impious actions, for they insulted God, for they would both reproach him with weakness as not being God, and would threaten his people with destruction. And being arrogant in this way, they would wallow in acts of drunkenness and licentiousness and were utterly debauched. The verse may also be understood by the figure of *hyperbaton*, namely, that they were corrupted in their practices and made loathsome.

1δ There is none doing good.

No one among them is good, but all are wicked.

2 From heaven the Lord has stooped down on the sons of men to see if there is any understanding or seeking out God.

'On the sons of men', in the sense of on those people who are we have described. 'From heaven', namely, from where he is understood to dwell, according to *He who dwells in the heavens*. He looked down to see if any among them is understanding God from his porten- Ps 2.4
tous deeds or seeking him out, that is, invoking him, as in *I sought out the Lord and he heard me*, for some, while understanding him in some respects, are wilfully evil. Ps 33.5

He presented the Lord in a human manner as stooping down from upper rooms and viewing, though being everywhere present he knows all things. It is to be noted that this figure is encountered in very many places in Scripture. Moreover, this reveals the all-seeing character of divine oversight, as looking down from heaven on the earth and discerning fully, with the great distance imposing no impediment.

3 All have turned aside and have been rendered useless, there is none doing good, not so far as one.

They have deviated into the practices previously mentioned; and they have been rendered useless, becoming loathsome, and accordingly there is not even one who is good among them.

4α Will all those practising lawlessness not come to know?

This is to be read as a question so that the sense is: even though they have said God is not God, will all those people, licentious in speech and in every other indulgence, therefore never come to know that the God of the Jews is God? Yes, indeed they will come to know when 185,000 will be slaughtered by the angel of God. And Sennacherib himself, fleeing in shame, will know who is the one who has raised the victory banner; or not only they, but also all the other lawless nations on learning of the devastating destruction of the Assyrians will come to know that God is the one who destroyed them.

4β Οἱ ἐσθίοντες τὸν λαόν μου ἐν βρώσει ἄρτου, τὸν Κύριον οὐκ ἐπεκαλέσαντο.

Τοῦτο τὸ ῥητὸν ἐκ προσώπου τοῦ Θεοῦ λέλεκται· ὅτι οἱ δαπανῶντες καὶ ἀναλίσκοντες δίκην βρώσεως ἄρτου τὸν λαόν μου, ἐν στόματι πολιορκίας καὶ λιμοῦ καὶ ἀπειλῆς, ἐμὲ τὸν Κύριον πάντων οὐκ ἐπεκαλέσαντο, τουτέστιν, οὐκ ὠνόμασαν Θεόν.

Λέγοιντο δ' ἂν καὶ λαὸς τοῦ Δαυὶδ, οἱ πολιορκούμενοι τότε, ὡς ἐκ τῆς αὐτοῦ καταγόμενοι βασιλείας, ἵνα καὶ προσώπῳ τοῦ Δαυὶδ ὁ λόγος εἴη, Κύριον οὐχ ἑαυτὸν, ἀλλὰ τὸν Θεὸν εἰπόντος.

5α Ἐκεῖ ἐδειλίασαν φόβῳ, οὗ οὐκ ἦν φόβος.

Ἐν Ἰερουσαλήμ· τότε ἐδειλίασαν οἱ ἀμφὶ τὸν Ἐζεκίαν, ἐν φόβῳ τοῦ Σεναχηρεὶμ, οὗ οὐκ ἦν φόβος, τουτέστιν, ὃν οὐκ ἔδει φοβηθῆναι, μὴ δυνάμενον φοβῆσαι διὰ τὸ ἔχειν ἀντίπαλον τὸν Θεόν· τοῦτο γὰρ ἐδήλωσε διὰ τῶν ἑξῆς, εἰπών·

5β Ὅτι Κύριος ἐν γενεᾷ δικαίων.

Δικαίους λέγει, τοὺς εὐσεβεῖς· τοιοῦτοι δὲ οἱ περὶ τὸν Ἐζεκίαν, θεοφιλῶς τοὺς ὑπηκόους ποιμαίνοντα. Γενεὰν δὲ εἴρηκεν, ὅτι πάντες ἐκ μιᾶς ῥίζης οἱ Ἰσραηλῖται.

Ἢ καὶ αὖθις, ἐκεῖ ἐδειλίασαν οἱ ἀμφὶ τὸν Σεναχηρεὶμ ἐν φόβῳ Θεοῦ, οὗ φόβος | οὐκ ἦν παρ' αὐτοῖς πρὸ πείρας. Καὶ γὰρ αὐτὸς ὁ Θεὸς ἦν ἐν τῷ γένει τῶν πολιορκουμένων Ἰουδαίων, ὑπὲρ αὐτῶν μαχόμενος.

Ἢ καὶ ἐδειλίασαν ἐν φόβῳ τοῦ Ἐζεκίου, οὗ οὐκ ἦν φόβος, μᾶλλον ὑποπτήσσοντος, καὶ εἰς τὴν αὔριον προσδοκῶντος μετὰ τῶν σὺν αὐτῷ πάντων ἀναιρεθῆναι· κατασφαττόμενοι γὰρ οἱ Ἀσσύριοι, ἐδόκουν ὑπὸ τοῦ βασιλέως Ἰουδαίων ἀναιρεῖσθαι· καὶ ὅτι Θεός ἐστιν ὁ Θεὸς Ἑβραίων, βοηθῶν αὐτοῖς, ἐντεῦθεν ἐμάνθανον.

6 Βουλὴν πτωχοῦ κατῃσχύνατε, ὁ δὲ Κύριος ἐλπὶς αὐτοῦ ἐστι.

Τοῦτο λέγει πρὸς τοὺς Ἀσσυρίους, ὅτι ἐφαυλίσατε, καὶ ἐξουθενήσατε τὴν σκέψιν ἣν ἐσκέψατο Ἐζεκίας ὁ πτωχὸς, ὅσον ἐπὶ τῇ τοῦ πολέμου παρασκευῇ. Ἐβουλεύσατο δὲ, τῶν ἄλλων ἁπάντων ἀπογνοὺς, ἐν σάκκῳ καὶ σποδῷ καταφυγεῖν εἰς Θεὸν, ὃ μεμαθηκότες οἱ τοῦ Σεναχηρεὶμ, διεκωμῴδησαν, ὡς ἀνωφελές. Ὑμεῖς μὲν οὖν, φησὶ, κατῃσχύνατε τὴν βουλὴν αὐτοῦ· αὐτὸς δὲ, τὸν Κύριον ἐλπίδα ἔχει, προσδοκῶν αὐτὸν μόνον βοηθόν.

7α Τίς δώσει ἐκ Σιὼν τὸ σωτήριον τοῦ Ἰσραήλ;

Τίς τῶν κατοικούντων ἐν Σιὼν δώσει τὴν σωτηρίαν τῶν Ἰσραηλιτῶν, ἄγαν ἠσθενηκότων; καὶ τίς αὐτοὺς ῥύσεται τῶν χειρῶν τοῦ Σεναχηρείμ; Οὐδεὶς ἀνθρώπων, εἰ μὴ ὁ Θεὸς, ἐφ' ὃν ἤλπισαν, καὶ οὗτος γὰρ ἐν τῷ ναῷ τῆς Σιὼν ἐδόκει οἰκεῖν.

5β[9] ἀναιρεῖσθαι MS : ἀνῃρῆσθαι PHV. 6[7] βοηθόν M : βοηθὸν ἔχειν P.

4β They who are eating my peole in a feasting on bread have not invoked the Lord.

This verse is spoken in the person of God, namely, that those who are expending and consuming my people like a feasting on bread, by the mouth of siege, famine and menace, have not invoked me the Lord of all, that is, they have not named me God.

The people then being besieged might also be called the people of David as descendants of his kingdom, so that the words could be spoken in the person of David, the 'Lord' referring not to himself, but to God.

5α There they have cowered in fear where there was no fear.

In Jerusalem; at that time those around Hezekiah cowered in fear before Sennacherib where there was no fear, that is, whom they ought not to have feared, since he was unable to instil alarm on account of his having God as his adversary. He makes this clear from what follows, saying:

5β For the Lord is among the generation of the just.

By the 'just' he means the pious, for such were those around Hezekiah who was shepherding his subjects in a manner pleasing to God. He said 'generation' because all the Israelites are from one root.

Or else conversely those around Sennacherib cowered there in fear of God where there was no fear among them prior to their experience of God. For indeed God himself was among the generation of the besieged Judeans fighting for them.

Or else they cowered in fear before Hezekiah where there was no fear, since he was trembling even more, expecting on the next day to be slaughtered along with all those around him. For when the Assyrians were being slaughtered, they thought they were being slaughtered by the king of the Judeans, and from this they learned that the God of the Hebrews is God, coming to their aid.

6 On the purpose of the pauper you have poured shame, but the Lord is his hope.

He addresses this to the Assyrians, namely, that you have poured scorn on and disparaged the thought that Hezekiah, a pauper in regard to his military preparations, thought to himself. Despairing of all else, he purposed in sackcloth and ashes to seek refuge in God, which, when they learned of it, those with Sennacherib ridiculed as fruitless. You, he says, have poured shame on his purpose, but he has the Lord as his hope, expecting help from him alone.

7α Who out of Zion will give the salvation of Israel?

7β Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ, ἀγαλλιάσεται Ἰακὼβ καὶ εὐφρανθήσεται Ἰσραήλ.

Αἰχμαλωσίαν μὲν λέγει, οὐ γενομένην, ἀλλὰ δοκοῦσαν αὐτοῖς ὑπὸ τοῦ ἐπηρτημένου φόβου τῆς ὅσον οὔπω ἁλώσεως· κεκυκλωμένοι γὰρ καὶ σεσαγηνευμένοι ταῖς αἰχμαῖς, τρόπον τινὰ κατείχοντο.

Ἰακὼβ δὲ καὶ Ἰσραὴλ, αὐτοὺς δὴ τούτους, ὡς καταγομένους ἐκ τῆς ῥίζης Ἰακὼβ, τοῦ καὶ Ἰσραήλ. Ὃ δὲ λέγει, τοιοῦτόν ἐστιν, ὅτι τοῦ Κυρίου ἐλευθερώσαντος αὐτοὺς, Gen 32.29
οἷον αἰχμαλωτισθέντας, ἀγαλλιάσονται οἱ ἐλευθερωθέντες καὶ εὐφρανθήσονται· καὶ ἀγαλλιάσονται μὲν σωματικῶς, εὐφρανθήσονται δὲ καὶ ψυχικῶς· τοῦτο μὲν, τῇ εὐθηνίᾳ τῆς τροφῆς, τοῦτο δὲ, τῇ μελέτῃ τῶν θείων λογίων, ὧν ἐν ταὐτῷ εἴργοντο πολιορκούμενοι.

Ἀλλὰ κατὰ μὲν Ἐζεκίαν καὶ Σεναχηρεὶμ, οὕτως ἐποιησάμεθα τὴν ἐξήγησιν. Ἐξηγητέον δὲ λοιπὸν, καὶ κατὰ τὰ ἐπὶ τῶν χρόνων καθ' οὓς ὁ Κύριος ἐνηνθρώπησεν.

[1β] Εἶπε, φησὶν, ὁ ἀνόητος Ἰουδαίων δῆμος, ὁ μὴ συνιεὶς τὰς περὶ Χριστοῦ προφητείας, ὅτι *Οὐκ ἔστι Θεὸς*, ὁ τὰς θεοσημείας ἐν αὐτοῖς ἐργαζόμενος Χριστός. Οὕτω δὲ παρ' ἑαυτῷ πρῶτον λογισάμενος, καὶ φανερῶς αὐτῷ τὴν τοῦ Θεοῦ κλῆσιν ἐνεκάλει. Τὰ δὲ ἑξῆς, κατὰ τὴν ἀνωτέρω νοητέον ἐξήγησιν.

[1δ] *Οὐκ ἦν δὲ ποιῶν χρηστότητα ἐν αὐτοῖς*, δηλαδὴ τοῖς μὴ δεξαμένοις τὴν διδασκαλίαν αὐτοῦ.

[2] *Κύριος δὲ ἐκ τοῦ οὐρανοῦ διέκυψε*, τουτέστιν, ὁ Υἱὸς, ἐξ οὐρανοῦ διακύψας, κατῆλθεν εἰς γῆν ἐπὶ τοὺς ἀνθρώπους, καὶ διὰ σαρκὸς ὡμίλησε τούτοις· κύπτειν γὰρ, τὸ ἐξ ὕψους εἰς γῆν κάμπτεσθαι. Τὰ δὲ ἑξῆς, κατὰ τὴν ἀνωτέρω ἐξήγησιν.

[3] Τὸ δὲ, *Οὐκ ἔστιν ἕως ἑνὸς*, ἀντὶ τοῦ, εἰ μὴ εἷς, ἤγουν ὁ Χριστὸς, μόνος ἐν αὐτοῖς ἀγαθοεργὸς ἀναστρεφόμενος.

[4α] Τὸ δὲ, *Οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν*, κατὰ ἀπόφασιν ἀναγνωστέον ἐνταῦθα· οὐ γὰρ ἠθέ | λησαν αὐτὸν ἐπιγνῶναι, οἱ δίκην ἀνόμων ἐθνῶν φθονοῦντες καὶ πονηρευόμενοι.

[4β] Τὸ δὲ, *Οἱ ἐσθίοντες τὸν λαόν μου*, λεκτέον ἐκ προσώπου τοῦ Χριστοῦ, πρὸς τοὺς ἀχαρίστους Ἰουδαίους, ἐσθίοντας ἐν στόματι μαχαίρας καὶ πάσης κακώσεως τοὺς μαθητὰς αὐτοῦ, δίκην βρώσεως ἄρτου, οἳ τὸν Κύριον αὐτῶν, τουτέστι, τὸν Υἱὸν τοῦ Θεοῦ, οὐκ ὠνόμασαν Θεόν.

[5α] Ἐκεῖ δὲ ἐδειλίασαν ἐν φόβῳ, ὅπου οὐκ ἦν φόβος· ηὐλαβοῦντο γὰρ ὁμολογῆσαι Θεὸν τὸν Χριστὸν, μήποτε παραβῶσι τὸν νόμον, θεσπίζοντα ὅτι *Οὐκ ἔσται σοι Θεὸς ἕτερος*. Καὶ αὖθις τότε ἐδειλίασαν, ὅτε οὐκ ἦν φόβος, ὅτε γὰρ ἀναρτήσαντες αὐτὸν Ex 20.3
ἐπὶ σταυροῦ, ἔδοξαν ἀπαλλάχθαι αὐτοῦ, τεθνηκότος ἤδη· τότε ἐφοβήθησαν σφόδρα, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα τηνικαῦτα σημεῖα. Καὶ πάλιν δειλιάσαντες, Mt 27.54
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτὸν, καὶ διὰ τοῦτο στρατιώτας ἐπιστήσαντες τῷ τάφῳ, ἐκεῖ ἐδειλίασαν ἐν φόβῳ, ὅπου οὐκ ἦν φόβος·

7β[10] λογίων M : λόγων P.

Who out of those dwelling in Zion will confer salvation on the Israelites, profoundly weakened as they are? And who will deliver them from the hands of Sennacherib? No human, but only the God in whom they have hoped; and he indeed seemed to dwell in the temple in Zion.

7β When the Lord will turn back the captivity of his people, Jacob will rejoice and Israel will be glad.

He calls 'captivity' not a captivity that occurred, but the captivity anticipated by them because of the impending fear of the city's imminent fall, for being encircled and ensnared at spear point they were in a way held bound.

By Jacob and Israel, he signifies the people themselves as descended from the root of Jacob who was also called Israel. What he is saying is this, namely, that when the Lord has freed them, being as if already captive, those liberated will rejoice and be glad; and they will rejoice in body and be glad in soul – on the one hand through abundance of food and on the other through the study of the divine oracles, from both of which they were impeded while under siege. Gen 32.29

But we have offered an exposition in relation to Hezekiah and Sennacherib. We must now also offer and exposition in relation to events at the time when the Lord became incarnate.

[1β] The foolish mass of Jews, he says, failing to understand the prophecies about Christ, said that Christ who was working divine signs among them *is not God*. Having first thought in this way among themselves, they then openly brought the charge against him of adopting the name of God. The rest is to be understood in accordance with the exposition given above.

[1δ] There was none *doing good* among them, that is among those who failed to accept his teaching.

[2] From heaven the Lord stooped down, that is, the Son, stooping down from heaven, descended to earth among the people and conversed in the flesh with them, for 'to stoop' is to bend down from a height to the earth. What follows is according to the above exposition.

[3] *There is not so far as one* in the sense of 'except for one', namely, Christ, who alone dwelt among them doing good works.

[4α] *Will all those practising lawlessness not come to know?* is to be read here as a statement rather than as question, namely, they will not come to know, for those who envied and plotted wickedly like lawless nations did not want to recognize him.

[4β] *They who are eating my people* is to be spoken in the person of Christ to the ungrateful Jews, who by the mouth of the sword and of every ill treatment were eating his disciples like a feasting on bread, and did not call their Lord, that is, the Son of God, God.

They have cowered there in fear where there was no fear: they were fearful to confess Christ
[5α] as God lest they transgress the law that prescribed, *You shall have no other God*. And again Ex 20.3
then they cowered when there was no fear, when having nailed him to the Cross they thought to have got rid of him, being already dead: At that time they feared greatly on seeing the earthquake and the signs that occurred then, and again they fell into fear lest his disciples coming Mt 27.54

οὐδὲ γὰρ εἰς νοῦν οἱ μαθηταὶ τὸ τοιοῦτον ἔβαλον, ἐκείνου προειπόντος αὐτεξουσίως ἀναστῆναι μετὰ τρίτην ἡμέραν.

[5β] Ὁ δὲ *Κύριος ἐν γενεᾷ δικαίων*, ἀντὶ τοῦ, ἐν τῷ συστήματι τῶν ἐξ ἐθνῶν πεπιστευκότων, οἳ μετὰ τὴν ἐπίγνωσιν, ὁδῷ δικαίᾳ καὶ βασιλικῇ ἐπορεύθησαν. Τῶν γὰρ Ἰουδαίων μὴ δεξαμένων αὐτὸν, ἐπὶ τὰ ἔθνη μετέθετο.

[6] Τὸ δὲ, *Βουλὴν πτωχοῦ κατησχύνατε*, νοήσομεν εἰρῆσθαι πρὸς Ἰουδαίους, διὰ τὸν ἐξ ἐθνῶν λαὸν, τὸν πάλαι μὲν πτωχὸν τὴν οὐσίαν τῆς θεογνωσίας, ἧς ἐξέπεσεν εἰς εἴδωλα κατενεχθεὶς, ὕστερον δὲ, καὶ τὴν ἐν χρήμασι περιουσίαν διὰ Χριστόν· τούτου γὰρ τοῦ λαοῦ τὴν βουλὴν ἐφαύλισαν Ἰουδαῖοι καὶ διεκωμῴδησαν, ὡς ματαίαν· βουλὴ δὲ τούτου ἦν, τὸ παραδέξασθαι τὴν εἰς Χριστὸν πίστιν.

[7α] Τὸ δὲ, *Τίς δώσει ἐκ Σιὼν τὸ σωτήριον τοῦ Ἰσραὴλ*, ἀντὶ τοῦ, τίς ἀναβὰς εἰς
τὸ κυκλοῦν τὴν Ἱερουσαλὴμ ὄρος, Σιὼν καλούμενον, ἀναγνώσεται τῷ λαῷ τὸ Dt 31.10-11
σωτήριον, τουτέστι, τοὺς νόμους; Ἔθος γὰρ ἦν ἐν ἡμέραις ὡρισμέναις τοῦτο ποιεῖν. 2Esd 18.2-18
Τοῦτο δὲ λέγει προφητεύων, ὡς τῆς Ἱερουσαλὴμ ὑπὸ Ῥωμαίων πολιορκηθείσης, τοῦ Εὐαγγελίου τε τὰ πέρατα τῆς γῆς περιλαβόντος, οὐκ ἔτι τοῦτο γενήσεται.

[7β] *Ἐν τῷ ἐπιστρέψαι* δὲ τὸν Χριστὸν *τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ* - *Δώσω
σοι* γὰρ, φησὶν, *ἔθνη τὴν κληρονομίαν σου*, ἣν ᾐχμαλώτευσε τῷ δόρατι τῆς πλάνης Ps 2.8α
ὁ διάβολος - *ἀγαλλιάσεται Ἰακὼβ, καὶ εὐφρανθήσεται Ἰσραὴλ*, τουτέστιν, οἱ ἐκ τῆς ῥίζης Ἰακὼβ, τοῦ καὶ Ἰσραὴλ, φύντες προφῆται, οἳ τοῦτο προκατήγγειλαν·
ἀγαλλιάσονται δὲ, καὶ εὐφρανθήσονται, βλέποντες τῶν προφητειῶν αὐτῶν τὰς Mt 13.17
ἐκβάσεις. Ἢ Ἰακὼβ καὶ Ἰσραὴλ, οἱ πιστεύσαντές εἰσιν, ὡς ἀντεισαχθέντες τῶν Jn 8.56
Ἰουδαίων, οἷς ἦν πρόγονος Ἰακώβ. Ἐπιστρέψαι δε, τὸ ἀποστρέψαι εἰς τὰ οἰκεῖα, ὧν ἐξέπεσον.

14 ιδʹ

1α Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Καὶ ἄλλως, *εἰς τὸ τέλος*, οὗτος ἐπιγέγραπται, διότι ὁποῖον εἶναι χρὴ τὸν κατ᾽ ἀρετὴν τέλειον ὑπογράφει.

1β Κύριε, τίς παροικήσει ἐν τῷ σκηνώματί σου, ἢ τίς κατασκηνώσει ἐν ὄρει ἁγίῳ σου;

Ὁ μὲν Ἰουδαῖος ἀκούων, *σκήνωμα Θεοῦ*, καὶ, *ὄρος ἅγιον*, εὐθὺς τὸν | ἐν Ἱεροσολύμοις ἐννοεῖ ναὸν καὶ τὸ γειτνιάζον ὄρος Σιών· ἴστω δὲ, ὅτι οὔπω οὔτε ὁ ναὸς ᾠκοδόμητο, οὔτε τὸ ὄρος Σιὼν ἡγίαστο· μετὰ γὰρ τὸν Δαυὶδ πάντα γεγόνασι. Λοιπὸν οὖν ἀνακτέον τὰ ῥητά.

Σχηματίζει γὰρ τὸν λόγον ὁ Δαυὶδ εἰς ἐρώτησιν, πυνθανόμενος, ὅτι τίς ἐστιν, ὃς ποιήσει τόδε καὶ τόδε;

Κύριε, τίς παροικήσει ἐν τῷ σκηνώματί σου; Παροικία μέν ἐστιν, ἡ ἐν ἀλλοτρίῳ οἴκῳ πρόσκαιρος διατριβή· σκήνωμα δὲ ψυχῆς, τὸ σῶμα, ᾧ ἐγκατῴκισται. Ἐρωτᾷ

1β[7] εἰς ἐρώτησιν PFCSB : πρὸς ἐρώτησιν M.

in the night might steal him, and for that reason they set soldiers by the tomb, yet there again they cowered in fear where there was no fear because the disciples had no thought of doing such a thing since he had foretold that by his own power he would arise on the third day.

[5β] *The Lord is among the generation of the just*, in the sense that he is in the body of believers from among the nations, who, after recognizing him, walked on the just and royal way, for when the Jews did not accept him he turned to the nations.

[6] *On the purpose of the pauper you have poured shame*, we shall understand as having been said to the Jews in relation to the people from among the nations, who of old were poor in the wealth of knowledge of God, from which they had fallen having been brought down into idolatry, and later they were poor in monetary wealth for the sake of Christ. The Jews poured scorn on and ridiculed the purpose of this people as futile. Its purpose was to receive the faith in Christ.

[7α] *Who out of Zion will give the salvation of Israel?* is to be understood in the sense of, Who having gone up onto the mountain surrounding Jerusalem that is called Zion, will read to the people their salvation, that is, the laws? It was the custom to do so on certain days. He says this prophesying that once Jerusalem has been besieged by the Romans and the Gospel has embraced the ends of the earth, this will no longer take place. Dt 31.10-11 2Esd 18.2-18

[7β] *When* Christ *will turn back the captvity of his people* - for it is written, *I shall give you nations as your inheritance*, an inheritance that the devil had taken captive at the spear point of error - *Jacob will rejoice and Israel will be glad*. This is said of the prophets who sprang from the root of Jacob, who is called Israel, and who foretold all this. They will rejoice and be glad on seeing the fulfilments of their prophecies. Or else Jacob and Israel are those who have believed, as having been introduced in place of the Jews of whom Jacob was forefather. To 'turn back' is to return them to their own from which they had fallen. Ps 2.8α Mt 13.17 Jn 8.56

14 Psalm 14

1α Towards fulfilment; a psalm belonging to David

And in a further sense this psalm has the superscription 'towards fulfilment' because it traces out what the person who is perfect in virtue must be like.

1β O Lord, who will sojourn in your tent-shrine, or who will encamp on your holy mountain?

The Jew who hears of God's tent-shrine and the holy mountain thinks at once of the temple in Jerusalem and the neighbouring Mount Zion, but we must remember that the temple had not yet been built and Mount Zion had not been sanctified, for all these things took place after David. The words accordingly must be given an anagogical meaning.

David formulates the verse as a question, enquiring who it is that will do this and that.

δὲ μαθεῖν, τίς ἐστιν ὁ τέλειος, ὃς παροικίαν πρόσκαιρον ἡγήσεται τὴν ἐν σώματι ζωὴν, καὶ ὡς ἀλλοτρίῳ τῷ σώματι χρήσεται, μικρὰ τούτου φροντίζων. Τὴν σου δὲ ἀντωνυμίαν προσέθηκε τῷ σκηνώματι, δηλῶν, ὅτι τοῦ Θεοῦ καὶ Λόγου ἔργον ἐστὶν, καὶ παρ᾽ αὐτοῦ τῇ ψυχῇ ᾠκοδομήθη· ἢ ὅτι καὶ αὐτὸς τοῦτο σκηνώσει ποτὲ, δι᾽ ἡμᾶς γινόμενος ἄνθρωπος.

Ἢ τίς κατασκηνώσει ἐν ὄρει ἁγίῳ σου; Κατασκήνωσις μὲν, ἡ ἐξ ὁδοιπορίας βεβαία κατάπαυσις· ὄρος δὲ ἅγιον, ὁ ὑπερουράνιος τόπος, τῶν ταπεινῶν καὶ ἐγκοσμίων ὑπερηρμένος. Φησὶ γὰρ ὁ Ἀπόστολος, *Προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ*
ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ. Καὶ τίς, φησὶν, ἀπὸ τοῦ παρόντος βίου, ὅς ἐστι Heb 12.22
στάδιον, εὐθυδρομήσας, κατασκηνώσει ἐν ταῖς ἐπουρανίαις σκηναῖς ταῖς αἰωνι- 2Tim 4.7
ζούσαις;

2α Πορευόμενος ἄμωμος καὶ ἐργαζόμενος δικαιοσύνην.

Τοῦτο, τῆς ἐρωτήσεως ἡ ἀπόκρισις, ὡς ἐκεῖνος παροικήσει καὶ κατασκηνώσει, ὁ κεκτημένος τὰ ῥηθῆναι μέλλοντα, καὶ διαζωγραφεῖ τῷ λόγῳ τὸν ἐνάρετον.

Ἐκεῖνος, φησὶν, ὃς ἂν πορεύηται ἄμεμπτος, καὶ ἐργάζηται δικαιοσύνην. Καὶ ἄμωμον μὲν οἰητέον, τὸν ἐν θεωρίᾳ τελειούμενον· διὰ ταύτης γὰρ πορεύεται πρὸς οὐρανὸν ὁ νοῦς. Δίκαιον δὲ, τὸν πράξει καταρτιζόμενον· ἡ ἐργασία γὰρ, πράξεως.

Ἐνεστῶτι δὲ χρόνῳ ἐπ᾽ ἀμφοῖν ἐχρήσατο, διὰ τὸ μὴ χρῆναί ποτε λήγειν τὸν οὕτως ἔχοντα.

Πολυμεροῦς δὲ τῆς πρακτικῆς οὔσης, περιέλαβε πᾶσαν τῷ τῆς καθόλου δικαιοσύνης ὀνόματι· μόνη γὰρ ἡ δικαιοσύνη πάσαις ἐποχεῖται ταῖς ἀρεταῖς. Δικαιοσύνη γάρ ἐστιν, ἡ ἑκάστης οἰκειοπραγία. Καθόλου δὲ τὴν δικαιοσύνην θεὶς, εἶτα καὶ κατὰ μέρος αὐτὴν ἐπέξεισι.

2β Λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ.

Ἀληθῆ δογματίζων καὶ λογιζόμενος.

3α Ὃς οὐκ ἐδόλωσεν ἐν γλώσσῃ αὐτοῦ.

Προσέτι ἀληθῆ καὶ ἄδολα λέγων, τουτέστιν, ἀληθῆ καὶ λογιζόμενος ἐν ἑαυτῷ καὶ λέγων πρὸς ἄλλους.

Διὰ μὲν γὰρ τῆς καρδίας, τὸν ἐνδιάθετον λόγον ἐδήλωσε, διὰ δὲ τῆς γλώσσης, τὸν προφορικόν.

3β Καὶ οὐκ ἐποίησε τῷ πλησίον αὐτοῦ κακόν.

Πλησίον ἐσμὲν ἀλλήλων, ἢ τῇ φύσει τῆς ἀνθρωπότητος, ἢ τῷ ταὐτῷ τῆς πίστεως, ἢ τῇ σχέσει τοῦ γένους. Κακὸν δὲ λέγει, τὴν βλάβην.

2α5 πορεύεται MCSFB : ὁδεύει PV.

O Lord, who will sojourn in your tent-shrine? 'Sojourning' is spending time for a temporary period in a home belonging to someone else; and the tent-shrine of the soul is the body in which it has been placed to dwell. He is asking therefore to learn who is the perfect person who will consider his life in the body as a temporary sojourning and will use the body as something foreign, caring little for it. He added the possessive pronoun 'your' to the tent-shrine, manifesting that it is a thing wrought by God the Word, and was constructed by him for the soul, or else that he would at some time dwell in it, becoming man for our sake.

Or who will encamp on your holy mountain? An encampment is a secure resting place from a journey by road; and the holy mountain is a super-celestial place raised above lowly and worldly things, for the Apostle says, *You have come to Mount Zion and to the city of the living*
God. And who, he says, from the present life, which is a racecourse, having run a straight race, Heb 12.22
will encamp in the everlasting celestial tents? 2Tim 4.7

2α He who progresses blameless and practises justice.

This is the answer to the question, namely, he who has acquired the things that will be mentioned will sojourn and will encamp; he then proceeds to paint in words the virtuous person.

That man, he says, who will progress blameless and practise justice. Blameless is to be understood as the person who is perfected in contemplation, for through contemplation the mind progresses toward heaven. 'Just' is the person who is well versed in action, for practising is a matter of action.

He used the present tense for both, because such a person ought never to cease from these.

Since practice involves many parts, he encompassed all practice by the name of justice in general, for only justice rides upon all the virtues. Justice indeed is care for the right action specific to each virtue. Having mentioned justice in general, he then analyses it part by part.

2β Who speaks truth in his heart.

Who takes as doctrine and thinks what is true.

3α Who has not deceived with his tongue.

And who, moreover, speaks what is true and guileless, that is, who thinks what is true inwardly and speaks so to others.

By the 'heart' he signified the inner speech of the mind and by the 'tongue' speech that is outwardly articulated.

3β Nor done evil to his neighbour.

Ἀκολούθως δὲ, πρῶτον ἐμνημόνευσε καρδίας, εἶτα γλώσσης, εἶτα ποιήσεως· ἐνθυμεῖται γάρ τις, εἶτα λέγει, εἶτα ποιεῖ.

3γ Καὶ ὀνειδισμὸν οὐκ ἔλαβεν ἐπὶ τοὺς ἔγγιστα αὐτοῦ.

Ταὐτὸν ἔγγιστα καὶ πλησίον· καὶ ὃς οὐκ ἔλαβεν ὀνειδισμὸν, καθάπερ ὅπλον, κατὰ τῶν ἔγγιστα αὐτοῦ, | τουτέστιν, ὃς οὐκ ὠνείδισεν αὐτοὺς πλημμελήσαντας ἢ πηρωθέντας ἢ ἄλλως ἀτυχοῦντας.

Ὁ μὲν γὰρ ὀνειδισμὸς, τέλος ἔχει κωμῳδίαν· ὁ δὲ ἔλεγχος, διόρθωσιν σφάλματος· ὅθεν τὸν ἔλεγχον μὲν ἐπὶ καλοῦ λαμβάνομεν, οὐδέποτε δὲ τὸν ὀνειδισμὸν, ὡς ἐναντιώτατον.

4α Ἐξουδένωται ἐνώπιον αὐτοῦ πονηρευόμενος, τοὺς δὲ φοβουμένους τὸν Κύριον δοξάζει.

Διανέμων γὰρ ἑκάστῳ τὰ πρὸς ἀξίαν, τὸν μὲν πονηρὸν, οὐδενὸς ἄξιον ἡγεῖται φαυλίζων, κἂν πλούτῳ, κἂν εὐγενείᾳ κομᾷ, κἂν ἄλλῃ περιφανείᾳ λαμπρότατός ἐστι, τοὺς δὲ φοβουμένους τὸν Θεὸν, μεγαλύνει, κἂν ἐν τοῖς ἐναντίοις ἀτυχήμασιν εὑρίσκωνται· *Μακάριοι γὰρ πάντες οἱ φοβούμενοι τὸν Κύριον.* Ps 127.1

4β Ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἀθετῶν.

Τὸ ὀμνύειν, ἀντὶ τοῦ, διαβεβαιοῦσθαι, παραλαμβάνουσιν οἱ παλαιότεροι. Ὅρκος γὰρ οὐδὲν ἕτερόν ἐστιν, ἢ βεβαίωσις λόγου, μάρτυρα παραλαμβάνουσα τὸν Θεόν.

Ἦ καὶ τῇ παλαιᾷ νομοθεσίᾳ συγκεχωρημένος ἦν, ὁ κατὰ Θεοῦ γινόμενος ἀληθὴς ὅρκος, ἵνα μὴ κατὰ τῶν εἰδώλων ὀμνύοντες συλαγωγηθεῖεν. Ὁ δὲ τοῦ Εὐαγγελίου νόμος, τοῖς τελειοτέροις τὰ τελειότερα νομοθετῶν, παντάπασιν τὸν ὅρκον ἐξέκοψεν. Mt 5.34

Εἰσὶ δέ τινες λόγοι, σχήματα μὲν ὅρκων ἔχοντες, οὐχ ὅρκοι δὲ ὄντες, ἀλλὰ θεραπεία πρὸς τοὺς ἀκούοντας. *Νὴ τὴν ὑγείαν Φαραὼ*, φησί· καὶ πρὸς Κορινθίους ὁ Gen 42.15,16
Ἀπόστολος, *Νὴ τὴν ὑμετέραν καύχησιν.* 1Cor 15.31

Τύπον δὲ Χριστιανοῖς ὅρκων ὁ θεσπέσιος κατέλιπε Παῦλος, εἰπὼν, *Μάρτυς* Ro 1.9
μού ἐστιν ὁ Θεὸς, ᾧ λατρεύω· καὶ πάλιν, *Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι*, καὶ τὰ 2Cor 1.23
τοιαῦτα.

5α Τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ.

Τοῖς ἀρχαίοις λίαν ἐπονείδιστον ἦν ἡ τοκογλυφία, καὶ αἰσχρὸν καὶ κατάπτυστον· Dt 23.20
ὁ γὰρ ἐλεήμων, ἐν καιρῷ δανείζων, ἀγαπητὸν ἡγεῖται μόνον ἀπολαβεῖν ὃ δέδωκε.

Νοοῖτο δ' ἂν καὶ οὕτως, ὅτι τὸν περὶ εὐσεβείας λόγον, ὅς ἐστιν ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ, οὐ κατεβάλετο χάριν τοῦ κομίσασθαί τι σωματικὸν ἀγαθὸν, Ps 11.7β
ἀλλὰ προῖκα καὶ ἀμισθὶ πάντας ἐδίδαξε.

3γ[5] κωμῳδίαν... διόρθωσιν PHV : κωμῳδίας... διόρθωσις MSC.

We are neighbours to one another, either by the nature of humanity, or by the identity of faith or by the relationship of kin. 'Evil' is what he calls harm.

3γ Nor taken up reproach against his nearest.

Neighbour and nearest are the same thing. And who has not taken up reproach like a weapon against those nearest him, that is, who has not reproached them when they have erred or been incapacitated or otherwise have fallen into misfortune.

For reproach has the aim of ridicule, while rebuke has that of correcting an error. We therefore understand rebuke in a good sense, but never so reproach as being its very antithesis.

4α Before him an evildoer is despised, but those who fear the Lord he glorifies.

Apportioning to each according to his deserts, he counts the evildoer worthy of naught holding him as good-for-nothing, even though he may plume himself with wealth or nobility, or be resplendent with other superficial splendour, but those who fear God he magnifies, even though they may be found in diametrically opposite misfortunes for, *Blessed are all who fear the Lord*. Ps 127.1

4β He swears an oath to his neighbour and does not renege.

The people of old take 'to swear an oath' in the sense of 'to make a strong affirmation', for an oath is nothing other thaν an affirmation through speech invoking God as witness.

To be sure, in the ancient law a true oath sworn by God was permissible so that they might not be taken prey by swearing by the idols, but the law of the Gospels, legislating more perfectly for the more perfect, barred the oath completely. Mt 5.34

There are some formulae that have the form of oaths while not being oaths but are rather a gesture of deference towards the listeners: we find, *By the health of Pharaoh!* and writing to Gen 42.15,16
the Corinthians the Apostle says, *By my boasting of you!* 1Cor 15.31

The divinely voiced Paul left a model of oaths for Christians, saying: *God is my witness,* Ro 1.9
whom I worship, and again, *I call on God as witness*, and suchlike. 2Cor 1.23

5α His silver he has not given out at interest.

For the ancients usury was considered disgraceful in the extreme, and dishonourable and despicable, for a merciful man, when he lends, deems it sufficient to receive back only what Dt 23.20
he gave.

It may also be understood thus, namely, that he has not disbursed the preaching of faith, which is *silver tried in the fire, tested in the earth*, in order to receive any bodily good in return, Ps 11.7β
but freely and without reward he has instructed all.

5β Καὶ δῶρα ἐπ' ἀθῴοις οὐκ ἔλαβεν.

Ἕνεκεν ἀθῴων, ὥστε βλάψαι τοὺς ἀναιτίους.

5γ Ὁ ποιῶν ταῦτα οὐ σαλευθήσεται εἰς τὸν αἰῶνα.

Διαζωγραφήσας τὸν εἰς ἀρετὴν τέλειον, ἐπέθηκε τῷ λόγῳ τέλος ἐπάξιον. Ὁ ποιῶν γὰρ, φησὶ, τὰ προειρημένα, τέλειος ὢν, οὐ παρακινηθήσεται τῆς ἐν Θεῷ βάσεως. Τὸ δὲ, *εἰς τὸν αἰῶνα*, ἀντὶ τοῦ, διὰ παντὸς, ἢ καὶ κατὰ τὸν παρόντα βίον· εἰ δὲ κατὰ τὸν παρόντα, πολλῷ μᾶλλον κατὰ τὸν μέλλοντα.

15 ιε´
1α Στηλογραφία τῷ Δαυίδ.

Στῆλαι καὶ εἰκόνες καὶ ἀνδριάντες τοῖς ἀριστεῦσιν εἰς ἀνεξάλειπτον κλέος ἀπονενέμηνται, κηρύττουσαι τὴν ἐκείνων ἀνδραγαθίαν. Ὅθεν ἀντὶ τούτων, ὁ παρὼν ψαλμὸς ἀνετέθη τῷ νικητῇ Χριστῷ, καθελόντι τῷ τοῦ σταυροῦ δόρατι καὶ τὸν θάνατον καὶ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου διάβολον. Ἀναμαρτήτου γὰρ μείναντος, οὔτε Heb 2.14
ἡ ψυχὴ αὐτοῦ τῷ Ἅιδη ἐγκατελείφθη, μάλιστα καὶ σκυλεύσασα τοῦτον, οὔτε ἡ σὰρξ εἶδε διαφθορὰν, τριήμερος ἀναστᾶσα, περὶ οὗ καὶ Πέτρος ὁ Ἀπόστολος ἐν τῇ βίβλῳ | τῶν Πράξεων διέλαβεν, ἐφαρμόζων τῷ Χριστῷ τὸν παρόντα ψαλμόν. Ἐπὶ Ac 2.25-31
τοῖς οἰκείοις οὖν κατορθώμασιν ἑαυτῷ τὴν στήλην ταύτην ἀνέστησε διὰ γλώττης τοῦ Δαυὶδ ὁ Σωτὴρ, τοῦ παναγίου Πνεύματος ἐμπνεύσαντος καὶ κινήσαντος τὸν προφήτην. Ἀναγράφει δὲ τὸ εἶδος τῆς νίκης, καὶ ὅσα πρὸ τοῦ τέλους αὐτῆς ἐγένετο.

1β Φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἤλπισα.

Ἀνθρωποπρεπεῖς οἱ τοῦ ψαλμοῦ λόγοι. Καὶ γὰρ οὐχ ὡς Θεὸς, ἀλλ' ὡς ἄνθρωπος κατεπολέμησε τὸν ἐχθρὸν, ἅμα μὲν διδάσκων, ὥς ἐστιν εὐκαταγώνιστος τοῖς νήφουσιν, ἅμα δὲ καὶ τοὺς τρόπους δι' ὧν αὐτὸν κατεπάλαισεν, ἀπολιμπάνων ἡμῖν ἀκριβὲς ἀρχέτυπον εἰς μίμησιν.

Εὔχεται τοιγαροῦν ὡς ἄνθρωπος πρὸς Θεόν· καὶ γὰρ κἀν τοῖς Εὐαγγελίοις διαφόρως εὔξασθαι μνημονεύεται· παρακαλεῖ δὲ φυλαχθῆναι ἀπὸ πάσης ἐπιβουλῆς, φανερᾶς καὶ ἀφανοῦς, λέγων· Σύ με φύλαξον, ὅτι ἐπὶ σοὶ μόνῳ ἤλπισα, μηδενὶ τῶν ἄλλων τεθαῤῥηκώς· οἶδα γὰρ, ὅτι σῴζεις τοὺς ἐλπίζοντας ἐπὶ σέ.

2α Εἶπα τῷ Κυρίῳ, Κύριός μου εἶ σύ.

Εἶπα τῷ Πατρὶ, τῷ Κυρίῳ πάντων, ὅτι Κύριος εἶ κἀμοῦ, ὡς ἀνθρώπου καὶ οὐχ ὡς Θεοῦ, καὶ διὰ τοῦτό με περιφρούρησον. Ὡς γὰρ ἄνθρωπος ἐδεῖτο τῆς ἀπὸ τοῦ Θεοῦ Ps 36.7
φυλακῆς· *Ὑπετάγην γὰρ, φησὶ, τῷ Κυρίῳ, καὶ ἱκέτευσα αὐτόν.* PG35.408A

5β And against the innocent he has not taken bribes.

In regard to innocent people, in order to harm the guiltless.

5γ He who does these things will not be shaken to the age.

Having painted in diverse colors the one who is perfect in virtue, he placed a worthy conclusion to the psalm. He who does the things mentioned, being perfect, will not be moved from his foundation in God. 'To the age' is in the sense of 'forever' or else during the present life, and if during the present life, all the more so during the life to come.

15 Psalm15

1α A pillar inscription belonging to David.

Stone pillars and images and statues were assigned to champions to their indelible renown, proclaiming their deeds of bravery. Wherefore, instead of these monuments, this psalm has been set up to Christ the conqueror, who by the lance of the Cross has destroyed both death and the devil who has the power of death. For having remained without sin, neither was his Heb 2.14
soul abandoned in Hades, having instead despoiled it, nor did his flesh see corruption, having risen after three days, about which Peter the Apostle spoke in the *Book of Acts*, applying the present psalm to Christ. Through David's tongue the Saviour thus raised up this pillar as a Ac 2.25-31
monument to himself for his own achievements, with the all-holy Spirit having inspired and moved the prophet. It records and proclaims the kind of the victory and all that occurred prior to its consummation.

1β Guard me, O Lord, for in you I have hoped.

The words of the psalm are spoken as befits his humanity, for it was not as God, but as man that he defeated the enemy, teaching in part that he is easily defeated by those who are vigilant and in part the ways by which he has overthrown him, leaving for us an exact archetype for emulation.

He prays accordingly as a human being to God, and indeed in the Gospels also he is mentioned as having prayed at various times. He entreats to be guarded from all treacherous designs, overt and covert, saying, Guard me, because in you alone I have hoped, trusting in nothing else, for I know that you save those who hope in you.

2α I have said to the Lord, 'You are my Lord'.

I have said to the Father, the Lord of all, that you are Lord for me also, as man and not as God, and for this reason guard me on all sides. For as man he had need of God's watchful Ps 36.7
protection, for it is written, *I submitted to the Lord, and entreated him*. PG35.408A

2β Ὅτι τῶν ἀγαθῶν μου οὐ χρείαν ἔχεις.

Εἶπον δὲ προσέτι, ὅτι τῶν δώρων μου τῶν εἰς θυσίαν οὐ χρείαν ἔχεις, ἵνα καὶ θύσω σοι, καὶ οὕτω βοηθὸν ἕξω. Εἰ γὰρ καὶ προσίεται Θεὸς τὰ εὐσεβῶς προσαγόμενα, ἀλλ᾽ οὐχ ὡς ἐνδεὴς αὐτῶν, ἀλλ᾽ ὥστε ταῦτα κρίνειν εὐγνωμοσύνης ἀπόδειξιν, καὶ ποιεῖσθαι πρόφασιν ἀντιδόσεως τῶν πολλῷ κρειττόνων.

3α Τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ ἐθαυμάστωσεν ὁ Κύριος.

Εὔελπίς εἰμι, φησὶν, εἰδὼς, ὅτι τοῖς ἁγίοις τοῖς ἐν τῇ γῇ αὐτοῦ θαυμαστὰ καὶ παράδοξα ἐποίησεν ὁ Κύριος. Ἅγιος δὲ, ὁ τὸν Θεὸν εἰλικρινῶς ἀγαπῶν καὶ ἐπ᾽ αὐτῷ πεποιθὼς, οἷος ἦν ὁ ταῦτα λέγων.

Εἶεν δ᾽ ἂν οὓς λέγει, πάντες οἱ πρὸ τῆς τοῦ Χριστοῦ παρουσίας εὐαρεστήσαντες τῷ Θεῷ. Γῆν δὲ αὐτοῦ, ἢ ταύτην εἴποις, *τοῦ γὰρ Κυρίου ἡ γῆ*, ἢ τὴν ἄνω Ἱερουσαλὴμ, Ps 23.1
ἐν ᾗ καὶ κάτω ὄντες, ἐπολιτεύοντο, καὶ ἐν ᾗ θάνοντες πολιτεύονται.

Ἢ καὶ ἁγίους μὲν ὑποληπτέον, τοὺς ἀποστόλους, καὶ τοὺς ἐξ αὐτῶν πιστεύσαντας, πολυειδῶν ῥυσθέντας κινδύνων καὶ θανάτων, γῆν δὲ, τὴν Ἐκκλησίαν, ἐν ᾗ ἀναστρέφονται.

Εἶτα τίθησι καὶ τὴν αἰτίαν, δι᾽ ἣν αὐτοῖς θαυμαστὰ ποιεῖ.

3β Πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς.

Ὅπου γὰρ τὰ τοῦ Θεοῦ γίνονται θελήματα, καὶ ὁ Θεὸς πάντως ἐν αὐτοῖς ἐστι, φυλάττων καὶ κατευθύνων.

4α Ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν· μετὰ ταῦτα ἐτάχυναν.

Ἀσθενείας λέγει, τοὺς πόνους καὶ τὰς θλίψεις αὐτῶν, αἳ πληθυνθεῖσαι κατ᾽ οἰκονομίαν, εἶτα, Θεοῦ νεύσαντος, ταχέως παρῆλθον· *Πολλοὶ γὰρ*, φησὶν, *αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύεται αὐτοὺς ὁ Κύριος.* Ps 33.20

Ἢ καὶ ἄλλως, ἐπληθύνθησαν πρότερον αἱ ἁμαρτίαι τῶν πεπιστευκότων εἰς Χριστόν· ἀσθενούσης γὰρ τῆς ψυχῆς, ἡ ἁμαρτία γίνεται· εἶτα, τοῦ Εὐαγγελίου κηρυχθέντος, ἐτάχυναν εἰς εὐσέβειαν.

Τὰ δ᾽ ἐντεῦθεν, οὐχ ὡς ἄνθρωπος, ἀλλ᾽ ὡς Θεὸς ἀποφαίνεται.

4β Οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων. |

Τοῦτο, περὶ τῶν ἀνελόντων αὐτὸν Ἰουδαίων, ὧν τὰ πλήθη συναγαγεῖν ἀπὸ σφαγῆς ἀνανεύει, διαφθαρησόμενα ταῖς τῶν Ῥωμαίων χερσίν.

4γ Οὐδ᾽ οὐ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου.

4α[4] ῥύεται MPSCFBV : Ps 33.20 ῥύσεται.

2β For of my goods you have no need.

I said moreover that you have no need of my gifts offered in sacrifice, that I should sacrifice to you and thus have you as helper. For even though God accepts the things offered in piety, it is not as being in need of them, but rather so that he may judge them proof of gratitude and make them a pretext for giving in return things very much greater.

3α Among the saints on his earth the Lord has worked wonders.

I am filled with hope, he says, knowing that among the saints on his earth the Lord has done wondrous and strange things. A saint is one who loves God purely and without qualification and who trusts in him, as was the one speaking these words.

Those of whom he speaks may also be all those who were well pleasing to God prior to Christ's appearance. You may call 'his earth' either this one, for *The earth is the Lord's*, or Jerusalem on high, in which even while below the saints would live and in which on dying they dwell. Or else the Apostles and those who believed through them (and who were delivered from multiple dangers and deaths) are to be understood as the saints, and the Church in which they dwell is to be understood as the earth. Ps 23.1

Then he sets out the reason for which he works wonders among them.

3β All the things that he wills are among them.

For where the things that God wills are being done, God is most certainly among them, guarding and guiding.

4α Their infirmities were multiplied; thereafter they made speed.

Their pains and afflictions he calls 'infirmities', which, after having been multiplied by divine dispensation, then, at God's command, speedily passed away. For it is written, *Many are the afflictions of the just and the Lord will deliver them from them all.* Ps 33.20

Or in a different way, the sins of those who believed in Christ had earlier been multiplied, for it is when the soul becomes frail that sin occurs, then after the Gospel had been preached, they sped towards piety.

The words from this point onwards are spoken not as man, but as God.

4β I shall not gather their gatherings from bloodshed.

This is about the Jews who killed him, the multitudes of whom he refuses gather from slaughter, as they are about to be destroyed at the hands of the Romans.

4γ Nor will I remember their names with my lips.

Ὠνομάζετο γὰρ ὁ λαὸς ἐκεῖνος, λαὸς Θεοῦ, καὶ περιούσιος, καὶ ἄμπελος, καὶ μερὶς, καὶ κληρονομία, καὶ σχοίνισμα, καὶ ὅσα τοιαῦτα. Οὐκέτι γοῦν, φησὶν, Ἰουδαίους καλέσω τοῖς ὀνόμασιν, οἷς καὶ πρότερον, ἀλλὰ τέκνα μωμητὰ, καὶ γενεὰν σκολιὰν, καὶ γεννήματα ἐχιδνῶν, καὶ σπέρμα πονηρὸν, καὶ εἴ τι τοιοῦτον. Ex 19.5 Dt 32.9 Dt 32.5 Lk 3.7

Ἢ καὶ περὶ τῶν ἐξ ἐθνῶν ἄμφω τὰ ῥητὰ νοήσωμεν, ὅτι οὐ μὴ οἰκειώσομαι τὰς ἐκκλησίας αὐτῶν ἐξ ἐναίμων θυσιῶν, ἀλλ᾽ ἐξ εἰλικρινοῦς πίστεως καὶ πνευματικῆς θυσίας· οὐδὲ μνησθήσομαι τῶν ὀνομάτων, οἷς αὐτοὺς ὠνόμαζον πάλαι διὰ τῶν προφητῶν, ἀλλ᾽ ἀντὶ μὲν ἐχθρῶν, καλέσω φίλους, ἀντὶ δὲ ἀπίστων, πιστοὺς, καὶ ὅσα τούτοις ἀκόλουθα.

Χείλη δὲ Θεοῦ νοοῖντ᾽ ἂν, οἱ λόγοι· καὶ ταῦτα γὰρ, λόγων ὄργανα.

Ἄλλως τε καὶ ὁ Σωτὴρ ὕστερον ἐνανθρωπήσας, ὠνόμαζε καὶ Ἰουδαίους, καὶ τοὺς ἐξ ἐθνῶν, τοῖς ἐναντίοις τῶν προτέρων ὀνόμασιν, ὡς δεδήλωται.

5α Κύριος μερὶς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου.

Οὐ παρὰ γνώμην, φησὶ, τοῦ Πατρὸς ἐγενόμην ἄνθρωπος· καὶ αὐτὸς γὰρ τῇ εὐδοκίᾳ μέτοχός ἐστι τοῦ λαοῦ τοῦ πιστεύσαντος ἐξ ἐθνῶν· τοῦτον γὰρ καλεῖ κληρονομίαν, ὡς ἐν τῷ δευτέρῳ ψαλμῷ προείρηται. Ἔτι δὲ καὶ τοῦ θανάτου· ποτήριον γὰρ ἐνιαχοῦ τῆς Γραφῆς, ὁ θάνατος ἑρμηνεύεται· κἀν τοῖς Εὐαγγελίοις γὰρ λέγει, *Τὸ ποτήριον ὃ ἐγὼ πίνω, ὑμεῖς οὐ δύνασθε πιεῖν*· καὶ αὖθις, *Πάτερ μοῦ, εἰ δυνατόν ἐστι, παρελθέτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο*. Ηὐδόκησε γὰρ ὁ Πατὴρ καὶ ἐπὶ τῇ ἀνακλήσει τῶν ἐθνῶν, καὶ ἐπὶ τῷ θανάτῳ τοῦ Υἱοῦ. Ps 2.8α Mk 10.38 Mt 26.39

Ἢ καὶ μερίδα, τὸν πλοῦτον νοήσεις, ἵν᾽ ᾖ τοιοῦτον, ὁ Θεὸς πλοῦτός ἐστι τῆς ἐξ ἐθνῶν κληρονομίας μου, ἔτι δὲ καὶ τῆς διδασκαλίας μου, πλοῦτος καὶ κεφάλαιον· πανταχοῦ γὰρ τοῦ Εὐαγγελίου περὶ τοῦ Πατρὸς διέξεισιν.

Ἀλλὰ πλοῦτος μὲν, ἡ μερὶς, ὡς τὸ, *Μερίς μου εἶ ἐν γῇ ζώντων*. Καὶ γὰρ καὶ ἐπὶ τῶν μεριζόντων παίδων τὴν οὐσίαν τοῦ πατρὸς, ἡ μερὶς ἑκάστῳ πλοῦτός ἐστιν, ὥστε συμβαίνει τὸ αὐτὸ καὶ μερίδα λέγεσθαι, καὶ πλοῦτον, καὶ κλῆρον· τὸ μὲν ὡς μεριζόμενον, τό δ᾽ ὡς πλουτίζον, τὸ δὲ πάλιν ὡς καταγόμενον ἀπὸ πατρός. Ps 141.6

Διδασκαλία δὲ, τὸ ποτήριον, ὅτι καὶ οἶνος αὕτη, διὰ τὸ εὐφραίνειν, καὶ ἄμπελος, ὁ Χριστός. Jn 15.5

5β Σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί.

Τὰ γὰρ ἔθνη, πλάσμα τοῦ Υἱοῦ καὶ Θεοῦ τυγχάνοντα, ἀπέστησαν εἰς εἰδωλολατρείαν, εἶτα πάλιν ἀποκατέστησαν αὐτῷ διὰ τῆς πίστεως. Ἀνατίθησι δὲ τῷ Πατρὶ τὴν χάριν, ὡς αἰτίῳ.

Καὶ ἔστι τουτὶ τὸ ῥητὸν ἐφερμηνευτικὸν τοῦ πρὸ αὐτοῦ. Διὰ τοῦτο γὰρ, φησὶ, κοινωνὸς εἶ τῆς κληρονομίας μου, καὶ τοῦ ποτηρίου μου, διότι σύ μοι ταύτην ἀποκατέστησας. Πρὸ τοῦ ποτηρίου δὲ, τὴν κληρονομίαν τέθεικεν, ὅτι αὕτη γέγονεν αἰτία τοῦ θανάτου αὐτοῦ· δι᾽ αὐτὴν γὰρ ἀπέθανε.

That people used to be called the 'people of God', a 'special' people', a 'vineyard', a 'portion', Ex 19.5
an 'inheritance', a 'measured lot', and so on. No longer, therefore, will I call the Jews with Dt 32.9
the names used before, but 'blemished children', a 'crooked generation', 'offspring of vipers', Dt 32.5
'wicked seed' and things of such kind. Lk 3.7

Or else we should understand both verses as about those from among the nations, namely, I shall not make my own their assemblies from bloody sacrifices, but those from sincere faith and spiritual sacrifice, nor will I remember the names with which I used to name them of old through the prophets, but instead of enemies I shall call them friends, instead of unbelievers, believers, and such names as are consequent on these.

God's lips may be understood as his words, for the lips are organs of speech.

And besides, when the Saviour later became incarnate, he used to call the Jews and those from among the nations by the opposite of the previous names, as has been stated.

5α The Lord is the portion of my inheritance and of my cup.

It is not contrary to the will of the Father, he says, that I became man, for he, too, through his good will is a participant in the people from among the nations that have believed, for it
is this people that he calls 'his inheritance', as was stated earlier in the second psalm. He has, Ps 2.8α
moreover, also portion in his death, for in certain places in Scripture death is expressed as a
'cup', and in the Gospels he says, *The cup that I drink you are not able to drink*, and again, *My* Mk 10.38
Father, if it is possible, let this cup pass from me, for in his good will the Father consented both Mt 26.39
to the recalling of the nations and to the death of the Son.

Or else you can understand the portion as wealth, so that the sense is that God is the wealth of my inheritance from among the nations and furthermore he is the wealth and capital of my teaching, for throughout the Gospel he speaks of the Father.

But wealth, on the one hand, is the portion, as in, *You are my portion in the land of the*
living, and indeed for the children who share the wealth of their father, the portion for each Ps 141.6
is the wealth of each, so it comes about that the same is called portion and wealth and inheritance, as being apportioned, as making wealthy, and as descending from the father.

And teaching, on the other hand, is the cup, because this teaching is wine on account of
making glad, and because Christ is the vine. Jn 15.5

5β You are the one who is restoring to me my inheritance.

For the nations, being a creation of God the Son, had turned away into idolatry, and then were restored to him through faith. And he attributes the gift to the Father as being the cause.

And this verse is a clarification of the one before. For this reason indeed, he says, you are a partner in my inheritance and in my cup, because it is you who have restored it to me. He placed the inheritance prior to the cup, because the former became the reason for his death; it was for this inheritance that he died.

Ῥητέον δέ τι καὶ γλαφυρὸν θεώρημα περὶ τῶν προκειμένων, ὅτι τὸν κατ᾽ εἰκόνα Θεοῦ πεπλασμένον ἄνθρωπον, | καὶ διὰ τοῦτο κλῆρον τοῦ πλάσαντος ὄντα, δελεάσας ὁ δυσμενὴς, καὶ τυραννήσας, ἐπεσπάσατο, καὶ τὸν ἀλλότριον ἐσφετερίσατο. Πέπομφε δὲ πρὸς αὐτὸν ὁ κληρονόμος γράμματα διὰ προφητῶν, ἀπαιτοῦντα τὸν ἀφαιρεθέντα κλῆρον. Ὡς δὲ καὶ μᾶλλον ἀντείχετο, λαβὼν αὐτὸς ὁ κληρονόμος τὰς διαθήκας τοῦ Πατρὸς, κάτεισι πρὸς τὸν ἅρπαγα, καὶ δικαστὴς αὐτοῦ γίνεται ὁ Πατήρ. Καὶ καταδικάσας τὸν βιαστὴν, ἀποκαθιστᾷ τῷ Υἱῷ τὴν κληρονομίαν, οὗ χάριν, καὶ κοινωνὸν αὐτὸν τοῦ κατορθώματος ὁ Υἱὸς ἐκάλεσε.

6α *Σχοινία ἐπέπεσέ μοι ἐν τοῖς κρατίστοις μου.*

Οἱ κληροδοτοῦντες γῆν, σχοινίοις ταύτην διαμετροῦντες, περιορίζουσι. Βούλεται γοῦν λέγειν, ὡς ἀποκαταστάσῃς μοι τῆς κληρονομίας μου, ἐπέπεσέ μοι, τουτέστιν, ἐπέβαλον καὶ ἔλαχον ἐμοὶ σχοινία πολλὰ, κἀντεῦθεν διεμετρήθη τε αὕτη καὶ περιωρίσθη, καὶ ἐγένετο γνώριμος· διὰ γὰρ τῶν σχοινισμάτων, τό τε πλῆθος τῶν πιστευόντων ᾐνίξατο καὶ τὴν γνωριμότητα· δύο γὰρ ἔργα ταῦτα τοῦ σχοινίσματος, ὡς ἔφημεν.

Κρατίστους δὲ λέγει, τὴν κληρονομίαν αὐτοῦ, καὶ τοῦτο παρέστησε διὰ τῶν ἑξῆς.

6β *Καὶ γὰρ ἡ κληρονομία μου κρατίστη μοί ἐστιν.*

Ἄνω μὲν πληθυντικῶς, κρατίστους, εἶπε, διὰ τοὺς κατὰ μέρος πιστούς· κάτω δ᾽ ἑνικῶς, κρατίστη, διὰ τὴν τῶν κατὰ μέρος μίαν συναγωγὴν καὶ ὁμοδοξίαν. Κρατίστην δὲ λέγει, τὴν ἐξαίρετον, καὶ ἠγαπημένην· ἢ καὶ τὴν γενναίαν, ὡς καταπαλαίουσαν τὸν ἀντίπαλον.

Νοοῦνται δὲ καὶ σχοινία, τὰ δεσμὰ, ἃ ἐπέπεσον τῷ Χριστῷ παρὰ τῶν Ἰουδαίων, ἀγομένῳ πρὸς Πιλᾶτον. Ἐπέπεσον δὲ αὐτῷ διὰ τοὺς κρατίστους, ἤτοι τοὺς πιστοὺς, ὑπὲρ ὧν ἔπασχε.

Πάλαι μὲν οὖν Ἰουδαῖοι ἦσαν Θεοῦ κληρονομία· *Ἐγενήθη γὰρ*, φησὶ, *μερὶς Κυρίου, λαὸς αὐτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αὐτοῦ, Ἰσραήλ*. Ἀποβλήτων δὲ Dt 32.9
τούτων γενομένων, ἑτέραν ἀντέλαβε κληρονομίαν, τὴν βασιλείαν τῶν ἐξ ἐθνῶν, ἣν κρατίστην εἶπεν, ὡς ὑπὲρ τὴν παλαιοτέραν.

7α *Εὐλογήσω τὸν Κύριον, τὸν συνετίσαντά με.*

Τὰ ἐντεῦθεν, φησὶν ὡς ἄνθρωπος. Λέγει γὰρ ὁ εὐαγγελιστὴς περὶ αὐτοῦ, *Τὸ δὲ παιδίον ηὔξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας*. Εὐγνωμονεῖ Lk 2.40
τοίνυν περὶ τὸν δωρησάμενον αὐτῷ θησαυρὸν σοφίας.

7β *Ἔτι δὲ καὶ ἕως νυκτὸς ἐπαίδευσάν με οἱ νεφροί μου.*

6α[2] γῆν MSC : τὴν γῆν PBV.

We must also mention an elegant reading of this passage, namely, that the evil one, having tempted and tyrannized mankind (created in God's image and for that reason the creator's inheritance), wrenched him away and took him for his own. But the heir sent letters to him via the prophets, demanding back the stolen heritage. When the evil one held out even more strongly, the heir himself, taking his title deeds from the Father, comes down to the usurper and the Father becomes his judge. And after condemning the violent brigand, he restores the inheritance to the Son, for which reason the Son called him a partner in his success.

6α Measuring lines have fallen on me amid my most mighty ones.

Those who are assigning an inheritance of land, mark it out by measuring it with ropes or measuring lines. He therefore wishes to say that when my inheritance was restored to me, there fell on me, that is, they threw on me and allotted to me, many measuring lines, and with these this inheritance was measured and demarcated and became recognizable, for by reference to the measured allotments of land he alluded both to the multitude of the believers and to their recognizability, for these are the two things that the measuring of lots achieves, as we have said.

He calls his inheritance 'his most mighty ones', and this he clarified by what follows:

6β For indeed my inheritance is most mighty to me.

Above he spoke of 'most mighty ones' in the plural, on account of the many individual believers, here he uses the singular on account of the one assembly and one faith of the many individual believers. 'Most mighty' he uses for 'special' and 'beloved' or as the 'brave and strong one' who overthrows the adversary.

The measuring lines or ropes may also be understood as the bonds that fell on Christ at the hands of the Jews as he was being led to Pilate. They fell on him for the sake of the 'most mighty ones', that is, for the faithful for whom he suffered.

Of old the Jews were God's inheritance, as is written, *His people Jacob became the Lord's portion, Israel the measured lot of his inheritance*. But when they had been rejected, he took Dt 32.9
in their place another inheritance, the kingdom of those from among the nations, which he called 'most mighty', as being above the earlier inheritance.

7α I shall bless the Lord who has brought me understanding.

From this point he speaks as man. The evangelist says of him: *And the child grew and became mighty in spirit, filled with wisdom.* He shows gratitude accordingly for the treasury Lk 2.40
of wisdom granted him.

7β And besides, even till night my reins have chastised me.

Νεφροὺς μὲν οἰητέον, τὸ ἐπιθυμητικὸν μέρος τῆς ψυχῆς· περὶ τοὺς νεφροὺς γὰρ τοῦτο κεῖται, καθὼς ἐν τοῖς προεξηγηθεῖσιν ἔφημεν· νύκτα δὲ, τὸν Δεσποτικὸν Ps 7.10
θάνατον. Ἄχρι γὰρ, φησὶ, θανάτου ἐπαιδαγώγησε καὶ ἐρύθμισέ με ἡ ἐπιθυμία μου, μηδενὸς τῶν γηΐνων ἐρασθεῖσα, μόνων δὲ τῶν θείων ἱμειρομένη.

Ἢ καὶ νύκτα νοητέον, τὰ ἀπόκρυφα μυστήρια, ἵν᾽ ᾖ τοιοῦτον, ὅτι μέχρι καὶ αὐτῶν τῶν ἀγνώστων τοῖς ἄλλοις ἀνθρώποις, ἐπαιδαγώγησέ με ἡ ἐπιθυμία μου.

8α Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός.

Πρὸ παντὸς ἄλλου, ἔβλεπον τὸν Θεὸν διὰ παντὸς τοῖς ὀφθαλμοῖς τῆς ψυχῆς, ἐνώπιόν μου φαινόμενον.

8β Ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.

Ἔβλεπον δὲ αὐτὸν | ἐνώπιόν μου, διότι ἐν ταῖς δεξιαῖς μου πράξεσίν ἐστιν, ἐπαναπαυόμενος αὐταῖς· ἐγγίζει γὰρ ὁ Θεὸς δι᾽ ἀρετῆς τοῖς ἐγγίζουσιν. Ἐκ δεξιῶν μου δέ ἐστιν, ἵνα βοηθούμενος ὑπ᾽ αὐτοῦ, μὴ παρακινηθῶ τῆς εὐθείας ὁδοῦ πρὸς τὴν ἐναντίαν· *Φυλάσσει γὰρ Κύριος τοὺς ἀγαπῶντας αὐτόν.* Ps 144.20

9α Διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου.

Τῆς καρδίας μου γὰρ πληρωθείσης εὐφροσύνης, ὡς ἀπολαβόντος τὴν κληρονομίαν, καὶ καταγωνισαμένου τὸν ἐχθρὸν, καὶ τοιοῦτον ἔχοντος ἐπίκουρον, παραπήλαυσε καὶ ἡ γλῶττα τῆς ἄγαν χαρᾶς, οἷα τὸν ἐπινίκιον ὕμνον ᾄδουσα, καὶ τὰ τοῦ Θεοῦ μεγαλεῖα διηγουμένη.

9β Ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι.

Τοῦτο, περὶ τῆς ταφῆς τοῦ Δεσποτικοῦ σώματος· κατοικήσει γὰρ τὸν τάφον ἐπ᾽ ἐλπίδι ταχείας ἀναστάσεως· εἰδὼς γὰρ, προειρήκει πολλάκις τοῖς μαθηταῖς, ὅτι *Μετὰ τρεῖς ἡμέρας ἐγείρομαι.* Mt 27.63

10α Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην.

Τίθησι καὶ τῆς ἐλπίδος τὴν αἰτίαν· καὶ γὰρ οὐκ ἐγκαταλείψεις, φησὶ, τὴν ψυχήν μου εἰς ᾅδην, ὅπου τῶν τετελευτηκότων αἱ ψυχαὶ κατέχονται. Τόπος γὰρ ὁ ᾅδης ὑπὸ γῆν, ἀποκεκληρωμένος ταῖς τῶν ἀποθνησκόντων ψυχαῖς.

Ποῦ τοίνυν ὁ λῆρος Ἀπολινάριος, ὁ τὴν προσληφθεῖσαν σάρκα δογματίζων ἄψυχον καὶ ἄνουν, ὡς ἀνόητος;

10β Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

10α[3] τετελευτηκότων PCB : τελευτηκότων MSF. 10α[4] ἀποθνησκόντων MSCB : ἀποθανόντων PV.

'Reins' are to be understood as the appetitive part of the soul, for this lies around the kidneys as we said in our previous expositions, and 'night' as the Master's death. For up until death, he says, my desire has guided and moderated me, having loved nothing of earthly things, but longing only for things divine. Ps 7.10

Or else 'night' is to be understood as the hidden mysteries so that the sense would be that my desire has guided me even to these things that are unknown to other people.

8α I would see the Lord before me at all times.

Above all else, I would see God at all times with the eyes of my soul appearing before me.

For he is at my right hand that I may not be swayed.

8β

I would see him before me, because he is with my right-handed actions, taking repose in them, for God approaches those who approach him through virtue. He is at my right hand so that being helped by him I may not deviate from the straight way towards the contrary path, for *The Lord keeps those who love him*. Ps 144.20

9α Therefore my heart has been glad and my tongue has rejoiced.

For with my heart having been filled with gladness (with my inheritance now received back, the enemy being overthrown and having such a helper at my side), my tongue has joined in relishing the great joy, singing the triumphant hymn and telling of God's greatness.

9β And besides, even my flesh will dwell in hope.

This is about the burial of the Master's body, for he will dwell in the tomb in hope of swift resurrection; and knowing this he often foretold to his disciples that, *After three days I shall arise*. Mt 27.63

10α For you will not abandon my soul in Hades.

He also gives the reason for his hope. And indeed, he says, you will not abandon my soul in Hades where the souls of the deceased are held. Hades is a place beneath the earth assigned for the souls of those who die.

Where then is the delirious Apollinarios who, mindless himself, asserted that the assumed flesh was without soul and without mind?

10β Nor will you allow your devout servant to see corruption.

This is about the Master's body. Nor will you allow me, dedicated as I am to you through

Τοῦτο, περὶ τοῦ Δεσποτικοῦ σώματος. Οὐδὲ ἐμὲ, φησὶ, τὸν ἀνακείμενόν σοι δι' ἀρετῶν οἰκειώσεως, παραχωρήσεις ὑποστῆναι τὴν κατὰ σῶμα διαφθορὰν, ἀλλ' ὡς ἀναμάρτητον τοῦτο συντηρήσεις ἀδιάλυτον ἐν τοῖς οἰκείοις μέρεσιν, ἵνα τῆς ψυχῆς ἐγκατοικισθείσης αὐτῷ, παντελῶς ἀρτίῳ, θᾶττον ἀναστῶ.

Φθορὰ μὲν οὖν ἐπὶ τῶν θανόντων, ἡ διάζευξις τῆς ψυχῆς ἀπὸ τοῦ σώματος· διαφθορὰ δὲ, ἡ διάλυσις τῶν τοῦ σώματος μερῶν καὶ μελῶν εἰς χοῦν.

11α Ἐγνώρισάς μοι ὁδοὺς ζωῆς.

Ἐδίδαξάς με τὰς ἀρετὰς, αἳ ποδηγοῦσι πρὸς τὴν ἀθάνατον ζωήν.

Ἢ ἀπεκάλυψάς μοι τοὺς τρόπους τῆς ἐμῆς ἀναστάσεως, περὶ ἧς ἔλεγε πολλάκις τοῖς μαθηταῖς· ἢ ἐδίδαξάς μοι ὁδοὺς ἀναστάσεως καὶ παλινζωίας, ἃς αὐτὸς βαδίσας, ταμῶ τοῖς μαθηταῖς.

11β Πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

Πρόσωπον Πατρὸς, ὁ Υἱός. Ὁ ἑωρακὼς γὰρ, φησὶν, ἐμὲ, ἑώρακε τὸν Πατέρα Jn 14.9
μου, ἐπεὶ καὶ χαρακτὴρ αὐτοῦ λέγεται καὶ εἰκών. Εὐφρανεῖς οὖν με, φησὶ, τὸν Heb 1.3
προσληφθέντα ἄνθρωπον, μετὰ τοῦ προσλαβόντος Θεοῦ, μετὰ τὴν ἀνάστασιν· πρὸ Col 1.15
ταύτης γὰρ, καὶ ἐλυπεῖτο, καὶ ἐδάκρυε, καὶ ἠγωνία, νόμῳ φύσεως. Lk 22.43-44

Ἢ καὶ μετὰ τοῦ προσώπου σου, ἀντὶ τοῦ, μετὰ σοῦ, περιφραστικῶς· ὁ μὲν γὰρ, ἡνωμένος ἦν τῷ Υἱῷ, ὁ δὲ Υἱὸς τῷ Πατρὶ, καὶ κοινὴν ἔσχον τὴν εὐφροσύνην ἐπὶ τῇ σωτηρίᾳ τῶν ἀνθρώπων, ἣν ὁ διὰ σταυροῦ θάνατος εἰργάσατο.

11γ Τερπνότης ἐν τῇ δεξιᾷ σου εἰς τέλος.

Δεξιὰ τοῦ Πατρὸς, ὁ Υἱὸς, ὥσπερ καὶ βραχίων, καὶ δύναμις. Τέρψις, φησὶ, καὶ ἀγαλλίασις ἔσται τῷ Υἱῷ σου διὰ παντὸς, τοὺς πεπτωκότας συναναστήσαντι καὶ τὴν ἑαυτοῦ κληρονομίαν ἀπολαβόντι.

16 ις´

1α Προσευχὴ τῷ Δαυίδ.

Ὑπὸ τοῦ Σαοὺλ διωκόμενος, καὶ ποικίλως ἐπιβουλευόμενος, | ἔγραψε τὸν ψαλμὸν τοῦτον, εἰς ἐπικουρίαν τὸν Θεὸν ἐκκαλούμενος.

1β Εἰσάκουσον, Κύριε, δικαιοσύνης μου.

Τῆς περὶ τὸ δίκαιον διαθέσεως, ἥτις διὰ τῶν πράξεων, ὡς διὰ γλώττης βοᾷ· διαφόρως γὰρ δυνάμενος ἀνελεῖν τὸν πολεμιώτατόν μοι Σαοὺλ, ἐφεισάμην, ὡς ὑπὸ Θεοῦ βεβασιλευκότος, καὶ οὐδὲ ὑβρίσαι λόγῳ τοῦτον ἐτόλμησα. Κεφαλὴ γάρ ἐστι

11α[5] ταμῶ MS : τέμω P : τεμῶ V : ἐῶ CB. 1α[3] Add. PHV: Ἁρμόζει δὲ καὶ παντὶ ἐναρέτῳ ἐπιβουλευομένῳ.
1β[4] βεβασιλευκότος MAPSCFH : βεβασιλευκότα V.

affinity of virtues, to suffer corruption of the body, but as being without sin you will preserve it undissolved in its own parts, so that once the soul has been re-established in it, I may quickly arise, with the body perfectly sound.

'Destruction' [φθορά] in regard to those who die is the separation of the soul from the body. 'Corruption' [διαφθορά] is the dissolution of the parts and members of the body into dust.

11α You have made known to me ways of life.

You have taught me the virtues that lead to immortal life.

Or else you have revealed to me the ways of my resurrection about which he spoke often to his disciples, or you have taught me paths of resurrection and return to life that I, having trodden them myself, will open up for my disciples.

11β You will fill me with gladness along with your face.

The face of the Father is the Son, *He who has seen me, has seen the Father*, since he is called Jn 14.9
his exact impression and image. Accordingly, you will gladden me - the man whose nature has Heb 1.3
been assumed, along with the God who assumed human nature - for prior to this he would be Col 1.15
sorrowful and weep and be distressed, in accordance with the law of nature. Lk 22.43-44

Or else 'along with your face' means 'along with you' by way of circumlocution, for the Father was united with the Son, and the Son was united with the Father, and they shared the gladness at the salvation of mankind, which the death on the Cross had brought about.

11γ Delight is at your right hand to the end.

The right hand of the Father is the Son, as both strong arm and power. Delight and rejoicing will be forever with your Son, who has raised up with himself those who had fallen and received back his inheritance.

16 ## Psalm 16
1α ### A prayer belonging to David

While being pursued by Saul and being variously subjected to intrigue and sedition, he wrote this psalm calling on God for assistance.

1β Hearken, O Lord, to my justice.

Hearken to my disposition towards what is just, which through my actions cries out as if given a tongue, for being at various times in a position to kill Saul, implacable in his hostility towards me, I spared him as reigning by divine appointment, and I never dared to insult him even by word of mouth, for he is head of all the people and it is right to spare him on this

1α: And it also is fitting for every virtuous person subject to attack.

παντὸς τοῦ λαοῦ· δίκαιον δὲ τούτου διὰ ταῦτα φείδεσθαι κατὰ πάντα. Ex 22.27

Ἢ δικαιοσύνην ἐνταῦθα λέγει, τὴν δικαιολογίαν αὐτοῦ, καθ᾿ ἣν δικαιοῦται, ἣν καὶ προϊὼν τίθησιν. Οὕτως οὖν νοούντων ἡμῶν, οὐ δόξει κομπάζειν ὁ προφήτης, ἀλλ᾿ εὐλόγως παρακαλεῖν.

1γ Πρόσχες τῇ δεήσει μου.

Δέησιν ὑποληπτέον, τὸ σχῆμα τῆς παρακλήσεως, ἐλεεινὸν γὰρ, ὡς μεστὸν κατηφείας καὶ συντριβῆς καὶ ταπεινώσεως, καὶ μόνον ἀπὸ τῆς ὄψεως δυσωπεῖν δυνάμενον.

1δ Ἐνώτισαι τὴν προσευχήν μου οὐκ ἐν χείλεσι δολίοις.

Τοῦτο καθ᾿ ὑπερβατὸν ἀναγνωστέον, ἵν᾿ ᾖ, τὴν οὐκ ἐν χείλεσι δολίοις προσευχήν μου· ἢ καὶ ἐλλειπτικῶς, ἐνώτισαι τὴν προσευχήν μου, οὐκ ἐν χείλεσι δολίοις γινομένην ἢ προσαγομένην. Καθαρὰ γὰρ δόλου καὶ ψεύδους, τὰ χείλη μου, καὶ οὐ σύνοιδα λαλήσας ποτὲ δόλια τῷ Σαοὺλ, ἀλλ᾿ ὁμολογήσας τὴν εἰς αὐτὸν ἀγάπησιν, φυλάττω καθαρὰν τὴν ὁμολογίαν, εἰ καὶ αὐτὸς τὰς πρὸς ἐμὲ ψεύδεται συνθήκας.

Τρία δὲ προβάλλεται πρὸς ἀντίληψιν, τὴν δικαιοσύνην αὐτοῦ, τὸ σχῆμα τῆς δεήσεως, καὶ τὴν ἐξ ἀδόλων χειλέων προσευχὴν, ἵνα καὶ μᾶλλον ἐρεθίσῃ πρὸς ἄμυναν.

2α Ἐκ προσώπου σου τὸ κρίμα μου ἐξέλθοι.

Σὺ δικάσαις ἡμῖν, ὁ τὰ ἡμέτερα πρὸς ἀκρίβειαν εἰδὼς, καὶ μόνος ἀῤῥεπὴς δικαστής. Ὁ Θεὸς γὰρ, κριτὴς δίκαιος, καὶ ἰσχυρὸς περατῶσαι τὴν οἰκείαν ἀπόφασιν. Ἐκ προσώπου σου δὲ, ἀντὶ τοῦ, ἐκ σοῦ, περιφραστικῶς, ἢ ἐνώπιόν σου. Τὸ κρίμα μου δὲ, τουτέστιν, ἡ περὶ ἐμοῦ ἀπόφασις. Ἄδικον γὰρ ἡγοῦμαι δικάζειν ἐμαυτῷ, καὶ κολάζειν τὸν ἀναιρεῖν ἐπειγόμενον.

2β Οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθύτητας.

Ἴδοιμι ψήφους ἐφ᾿ ἡμῖν ἐξενηνεγμένας.

3α Ἐδοκίμασας τὴν καρδίαν μου, ἐπεσκέψω νυκτός.

Οὐ μόνον ἀδίκου πράξεως ἀπεσχόμην, ἀλλὰ καὶ πονηρᾶς ἐνθυμήσεως· ἠρεύνησας γὰρ, ὁ καρδιογνώστης, καὶ οὐχ εὗρές τινα μελέτην κατὰ τοῦ Σαοὺλ ἐν τῇ καρδίᾳ Ac 15.8
μου· καὶ εἶδες αὐτὴν οὐκ ἐν τῇ εὐπραγίᾳ μόνον ὀρθῶς ἔχουσαν, ἀλλὰ καὶ ἐν τῇ νυκτὶ τῶν πειρασμῶν καὶ θλίψεων, ἃ σκοτίζουσι τὸν νοῦν, καὶ τῆς εὐθείας ἀποπλανᾶσθαι παρασκευάζουσι. Κατὰ γὰρ τὸν Ἰὼβ εἰπεῖν, *Ἐν τῷ φωτί σου ἐπορευόμην ἐν σκότει,* Job 29.3
ὅτι λύχνος ἦν τοῖς ποσί μου ὁ νόμος σου, καὶ φῶς ταῖς τρίβοις μου. Ps 118.105

1δ[5] *ἀγάπησιν* MB : *ἀγάπην* PSCV. 2β[2] *ἡμῖν* MSCABF : *ὑμῖν* PV.

account in all things. Ex 22.27

Or else he calls his justice the justification whereby he is justified and which he sets out in what follows. When we understand it in this way, the prophet does not seem to be boasting, but to be entreating with good reason.

1γ Turn to my entreaty.

Entreaty is to be understood as the attitude of supplication, an attitude that is pitiful - full of dejection, devastation and abasement – and by its very aspect able to move to mercy.

1δ Give ear to my prayer, not from deceitful lips.

This is to be read according to the rhetorical figure of *hyperbaton*, so that it would be 'my not deceitfully spoken prayer'. Or else according to the figure of *ellipse*: give ear to my prayer not uttered or offered from deceitful lips. For my lips are free of guile and falsehood and I am not aware of ever having spoken deceitful things to Saul, but, having confessed my devotion to him, I maintain my confession unalloyed, even though he is playing false to his agreements with me.

He is puts forward three things in his plea for assistance, his justice, his attitude of entreaty, and his prayer from guileless lips so that he might rouse all the more to his defence.

2α May my verdict come forth from your face.

May you judge us since you know everything concerning us with exactness and are the sole impartial judge. God is indeed a just judge and with the power to carry into effect his own judgement. 'From you face' in the sense of 'from you' by way of circumlocution, or 'before you'. 'My verdict', that is, the decision about me. Because I consider it unjust to judge my own case and to punish the one who is hastening to kill me.

2β Let my eyes see straight judgements.

May I see decisions pronounced upon us.

3α You have tried my heart; you have visited by night.

Not only have I kept away from any unjust action, but also from evil desires, for you, the
knower of hearts, have searched and you have not found any design against Saul in my heart. Ac 15.8
And you have seen it to be upright, not only in times of good fortune, but also in the night of trials and afflictions which darken the mind and contrive for it to be led astray from the
straight path. To put it in Job's words: *In your light I would make my path in darkness*, because Job 29.3
Your law was a lamp to my feet and a light to my paths. Ps 118.105

Ἢ καὶ νύκτα λέγει, καθ᾽ ἣν τὸν Σαοὺλ ἐν τῷ σπηλαίῳ λαβὼν ὑποχείριον, οὐκ ἀνεῖλεν. 1Rg 24.4-5

3β Ἐπύρωσάς με, καὶ οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία.

Ἐπύρωσάς με πυρὶ τῶν πειρασμῶν, ὡς οἱ τεχνῖται τῷ πυρὶ τὸν χρυσὸν, ὅπως γνοῖεν, εἴ ἐστι καθαρός· καὶ χωνευθέντος μου τούτοις καὶ βασανισθέντος, οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία κατὰ Σαοὺλ, οὐδὲ μικροψυχήσας ὑπὸ τῆς ἀνάγκης ἐβουλευσάμην τι πονηρόν.

4α Ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων.

Οὐκ ἔστι τὸ παρὸν ῥητὸν ἀνακόλουθον, ὥς τινες ᾠήθησαν, ἀλλ᾽ αἰτία δοκεῖ τῆς πυρώσεως· διὰ τοῦτο γὰρ παρεχώρησας πυρωθῆναί με πειρασμοῖς, ἵνα μὴ μένων ἀνώτερος αὐτῶν ὑπε | ραίρωμαι, καὶ διαβάλλω τοὺς ἀμφὶ τὸν Σαοὺλ, θριαμβεύων ἃ πράττουσιν ἄδικα.

Ἢ καὶ ἵνα πρὸς σὲ συντόμως ἐπιστρεφόμενος, ἐν θλίψει γὰρ ἐμνήσθημέν σου, τὰ σὰ μᾶλλον ἔργα λαλῶ, πῶς ἅπαντα πρὸς τὸ συμφέρον οἰκονομεῖς. Isa 26.16

4β Διὰ τοὺς λόγους τῶν χειλέων σου ἐγὼ ἐφύλαξα ὁδοὺς σκληράς.

Λόγους χειλέων Θεοῦ καλεῖ, τὰς ἐντολὰς τοῦ διὰ Μωυσέως δοθέντος νόμου· χειλέων δὲ Θεοῦ, καταχρηστικῶς, οἷα παρὰ Θεοῦ ὑφηγηθείσας. Διὰ ταύτας οὖν, φησὶν, ἐγὼ ἐφύλαξα, τουτέστιν, ἐβάδισα, ὁδοὺς σκληρὰς, τὰς τῶν ἀρετῶν· τραχεῖαι γὰρ αὗται, καὶ ἐπίπονοι, πάσης σωματικῆς ἡδονῆς ἀπεστερημέναι.

Φυλάττειν δὲ, παρὰ τῇ συνηθείᾳ τῆς Γραφῆς, τὸ ἐνεργεῖν, ὡς ἐπὶ τὸ πλεῖστον λέγεται, ὡς τὸ, Ἐφύλαξα τὰς ἐντολάς σου, τουτέστι, πράξας ἐπλήρωσα. Ps 118.168

5 Κατάρτισαι τὰ διαβήματά μου ἐν ταῖς τρίβοις σου, ἵνα μὴ σαλευθῶσι τὰ διαβήματά μου.

Ἄνω μὲν ὠνόμασε διαβήματα, τὰ τοῦ νοῦ κινήματα, κάτω δὲ, τὰ τοῦ σώματος· οἷον, τέλεια καὶ ὀρθὰ ποίησον τὰ νοήματά μου ἐν τοῖς προστάγμασί σου, τοῖς φέρουσιν εἰς σὲ τοὺς δι᾽ αὐτῶν ὁδεύοντας· τούτων γὰρ τελειωθέντων, οὐδ᾽ αἱ διὰ σώματος πράξεις ἀποσφαλεῖεν ἄν.

Ἢ κατάρτισαι τὰ διαβήματά μου, τουτέστι, πᾶσάν μου ἐνέργειαν ἐν τῷ ὁδεύειν τὰς τρίβους σου, ἃς διὰ τῶν ἐντολῶν ἔτεμες τοῖς σπεύδουσιν ἐλθεῖν ἐπὶ σὲ, ἵνα μὴ παρακινηθῶσι τοῦ προσήκοντος, μὴ παρὰ σοῦ καταρτιζόμενα· σὺ γὰρ εἶ ὁ διδάσκων ἄνθρωπον γνῶσιν. Ps 93.10β

6α Ἐγὼ ἐκέκραξα, ὅτι ἐπήκουσάς μου, ὁ Θεός.

Or else by 'night' he is referring to the night in which having Saul in his hands in the cave he did not kill him. 1Rg 24.4-5

3β You have tested me by fire and injustice has not been found in me.

You have proven me in the fire of temptations as goldsmiths test gold in the fire so that they may know if it is pure, and having been smelted in these temptations and thoroughly tested, no injustice has been found in me against Saul, not even when losing heart under the force of constraint did I shall anything evil against him.

4α That my mouth might not speak of the works of men.

This verse is not inconsequent as some have thought, but seems to present a reason for the testing in fire. For this reason you permitted for me to be tested in the fire of temptations, so that I would not by remaining untouched by them give myself airs and reproach those around Saul, noising abroad the unjust things they are doing.

Or else so that quickly turning back to you, for *in affliction we have remembered you*, I may speak rather of your works, how you arrange all things for profit. Isa 26.16

4β On account of the words of your lips I have kept hard ways.

He calls the words of God's lips the commandments of the law given through Moses. He says these are from God's lips (using some poetic license), as having been introduced and dictated by God. On account of these commandments, therefore, he says, I kept, that is, I walked along, hard ways, namely, those of the virtues, for those ways are rough and arduous, deprived of all bodily pleasure.

'To keep', according to the custom of Scripture, means in most cases 'to carry out', as in, *I have kept your commandments*, that is, I have fulfilled them, having carried them out in practice. Ps 118.168

5 Order my steps aright in your paths, that my steps may not falter.

In the first part of the verse he called 'steps' the movements of the mind, in the second part, the movements of the body, namely, make my thoughts perfect and correct in your prescriptions which lead those who walk in them to you, for with these once made perfect, neither would the actions of my body go astray.

Or 'order my steps aright', that is, all my energy in walking in your paths which you opened up through the commandments for those who are eager to come to you, so that they are not diverted from what is fitting, in steps that are not ordered aright by you, for you are *The one who teaches man knowledge*. Ps 93.10β

6α I have cried, for you have heard me, O God.

Οὐ μάτην ποιοῦμαι τὴν παράκλησιν, διότι καὶ πάλιν παρακαλέσαντος, ἐπήκουσας.

6β Κλῖνον τὸ οὖς σου ἐμοὶ, καὶ εἰσάκουσον τῶν ῥημάτων μου.

Καὶ μὴν ἄκλιτόν ἐστιν ἐν ἡμῖν τὸ οὖς· ἀλλ᾽ ὅτι κλινομένης τῆς κεφαλῆς ἐπὶ τὸν λέγοντα, δοκεῖ τοῦτο κλίνεσθαι. Προείρηται δὲ, ὅτι ἀπὸ τῶν ἀνθρωπίνων ἐνεργειῶν, τὰ θεῖα χαρακτηρίζει, συγκαταβατικώτερον, διὰ τὴν τῶν ἀκροωμένων ἀσθένειαν. Οἱ γὰρ βουλόμενοί τινος ἀκριβέστερον ἀκούειν, ἀδρανῶς ὑπ᾽ ἀσθενείας φθεγγομένου, κλίνουσιν αὐτῷ διὰ τῆς κεφαλῆς τὸ οὖς.

Κλῖνον ὡς ὑψηλὸς ἐπὶ ταπεινὸν, ὡς ἰατρὸς ἐπὶ νοσοῦντα.

Εἴη δ᾽ ἂν ὅρασις μὲν Θεοῦ, ἡ ἁπλῶς γνῶσις τῶν πραγμάτων· οὖς δὲ, ἡ λεπτοτέρα· τὰ γὰρ ὁρατὰ, τῶν ἀκουστῶν παχύτερα, διὰ τὴν ὕλην.

Ἄνω δὲ καὶ κάτω τῆς παρακλήσεως τὸ, εἰσάκουσον, καὶ πρόσχες, καὶ ἐνώτισαι, καὶ τὰ τοιαῦτα, εἰς ἔμφασιν τῆς πρὸς τὴν αἴτησιν ὁλοψύχου διαθέσεως.

7α Θαυμάστωσον τὰ ἐλέη σου, ὁ σῴζων τοὺς ἐλπίζοντας ἐπὶ σέ.

Θαύματος ἄξια φανῆναι ποίησον. Ἐλέη δὲ λέγει, τὴν ἀντίληψιν. Οἱ γὰρ ἰδόντες αὐτὸν ὑπερασπιζόμενον, ἐθαύμασαν αὐτὴν, ὡς ταχεῖαν καὶ πανσθενῆ, καὶ ὡς μὴ μόνον δικαίων, ἀλλὰ καὶ ἁμαρτωλῶν ἀντιλαμβανομένην.

7β-8α Ἐκ τῶν ἀνθεστηκότων τῇ δεξιᾷ σου, φύλαξόν με, Κύριε, ὡς κόρην ὀφθαλμοῦ.

Φύλαξόν με, Κύριε, ἀπὸ τῆς ἐπιβουλῆς τῶν περὶ τὸν Σαοὺλ, οἳ ἀνθεστήκασι τῇ χειροτονίᾳ σου. Διὰ γὰρ τῆς χειρὸς, ταύτην ἐδήλωσε. Σὺ μὲν γὰρ ἐχειροτόνησάς 1Rg 16.13
με βασιλέα, διὰ τοῦ προφήτου τοῦ χρίσαντος· οὗτοι δὲ σπουδάζουσιν ἀνελεῖν, οὐ καταδεχόμενοι.

Θαυμαστὴ δὲ ὄντως ἡ περὶ τὴν κόρην τοῦ ὀφθαλμοῦ φυλακή· χιτὼν γὰρ ἐπὶ χιτῶνι, | καὶ περιβολαὶ ποικίλαι ταύτην περιτειχίζουσι. Καὶ οἱ μὲν, λεπτοὶ καὶ διαφανεῖς, ἵνα μὴ τραχύνωσιν ὑγρὰν οὖσαν καὶ ἁπαλήν· ἔξωθεν δὲ, παχὺς ὁ τῶν βλεφάρων, δυσὶν ἡμικυκλίοις διῃρημένος, ἵνα καὶ τὸν κονιορτὸν ἀποσοβῇ, καὶ τὴν ἐξ ἀέρος βλάβην, καὶ τὰ πτερωτὰ ζωΰφια. Τετρίχωται δ᾽ οὗτος, ἵνα τὸν ἐγγὺς ἱδρῶτα καταῤῥέοντα κωλύῃ· δριμὺς γάρ ἐστι καὶ λυπηρός. Ἐπάνω δὲ τούτου, φάραγξ ὀφρύος ἐσχημάτισται καθάπερ τις στεῤῥεὸς ὄροφος· πεπύκασται δὲ καὶ οὗτος θριξὶν, ἵνα μὴ ὁ φερόμενος ἄνωθεν ἱδρὼς ἐπὶ τὴν σκηνὴν τῆς κόρης ἐμβάλλοι, ἀλλ᾽ ἀνακρουόμενος ἐκεῖθεν, ἐπὶ τοὺς κροτάφους μετοχετεύηται.

8β-9α Ἐν σκέπῃ τῶν πτερύγων σου σκεπάσεις με ἀπὸ προσώπου ἀσεβῶν τῶν ταλαιπωρησάντων με.

I am not making my supplication in vain, because when I have called on you before, you have heard.

6β Incline your ear to me, and hearken to what I say.

For us, of course, the ear is not something that can incline, but when the head is inclined towards the speaker is seems that the ear is inclined. It has been said before that from human actions he characterizes divine actions, more condescendingly, on account of the weakness of the listeners, because those who wish to hear someone more exactly when he is speaking feebly on account of infirmity bend their head and hence their ear to him.

Incline as high to low, as a physician to a patient.

God's vision may indicate his simple knowledge of things, while the ear may signify a more refined knowledge, for visible things are coarser than audible things on account of their materiality.

Throughout his supplication he uses the verbs 'to hearken', 'to turn to', 'to give ear' and suchlike, to emphasize a whole-hearted disposition of readiness towards the request.

7α Make wondrous your mercies, O you who save those who hope in you.

Make them appear worthy of wonder. 'Mercies' is how he terms help and protection, because those who witnessed him being defended, marveled at this help, as swift and irresistible and as helping not only the just, but also sinners.

7β-8α From those who have resisted your right arm, O Lord, protect me like the pupil of the eye.

Guard me, O Lord, from the treachery of those around Saul, who have resisted your anointing hand, for this is what he signified by the 'right arm'. For you have ordained me as 1Rg 16.13
king through the prophet who anointed me, whereas they strive to kill me, not accepting this.

The protection of the pupil of the eye is truly worthy of wonder, for layer upon layer and various coverings surround it with a wall of protection. Some are thin and transparent, so that they might not abrade the pupil, which is moist and tender, while outwardly the covering of the eyelids is thick and divided into two semi-circles, so that it can keep out the dust and prevent harm from the wind and flying insects. It has been furnished with hair so as to stop the local perspiration that runs down, for this is pungent and distressing. Above this a valley of the eyebrow has been formed like a kind of firm roof; this, too, has been covered closely with hairs so that the perspiration descending from above will not invade onto the covering of the pupil but, being diverted from there, may be channelled over the side of the forehead.

8β-9α In the shelter of you wings you will shelter me from the face of the impious who have sorely distressed me.

Ἑτέραν εἰκόνα φυλακῆς εὑρὼν, ἀξιοῖ νεοττοῦ τρόπον ἐπισκέπτεσθαι, πτέρυγας καλῶν, τὰς συνεκτικὰς καὶ φρουρητικὰς καὶ θαλπτικὰς δυνάμεις τῆς παντοδυνάμου προνοίας, ἐκ μεταφορᾶς τῶν ταῖς ἑαυτῶν πτέρυξι σκεπόντων τοὺς νεοττοὺς πετεινῶν. Τὸ γοῦν, σκεπάσεις, ἢ ἀντὶ εὐκτικοῦ νοήσομεν, πολλαχοῦ γὰρ τῆς Γραφῆς τὸ τοιοῦτον εἶδος· ἢ καὶ προφητεύει τὴν παρὰ Θεοῦ βοήθειαν.

Πρόσωπον δὲ ἀσεβῶν, αὐτοὺς λέγει τοὺς ἀσεβεῖς. Καταχρηστικῶς δὲ νῦν εἶπεν ἀσεβεῖς, τοὺς ἀμφὶ τὸν Σαοὺλ, ὡς δίκην ἀσεβῶν ζῶντας ἐν ἀνομίαις καὶ διψῶντας ἀνελεῖν τοὺς ἀθῴους, καὶ ὡς μὴ σεβομένους τὴν δηλωθεῖσαν ἐπ᾽ αὐτῷ τοῦ Θεοῦ χειροτονίαν, οἳ καὶ ἐταλαιπώρησαν αὐτὸν, παρὰ τὴν φυγὴν πᾶσαν κακοπάθειαν ὑφιστάμενον.

9β Οἱ ἐχθροί μου τὴν ψυχήν μου περιέσχον.

Ἀπὸ τῆς ψυχῆς, ἑαυτὸν ἐνέφηνεν, ὡς ἀπὸ μέρους τὸ πᾶν. Περιέσχον δὲ, ἀντὶ τοῦ, περιεκύκλωσαν, πάντοθεν καθίζοντες λόχους.

10α Τὸ στέαρ αὐτῶν συνέκλεισαν.

Διὰ τοῦ στέατος, τὴν καρδίαν καὶ τὰ σπλάγχνα δηλοῖ· περὶ ταῦτα γὰρ, πολλὴ πιμελή. Καί φησιν, ὅτι ἀπέκλεισάν μοι τὸν ἐκ καρδίας καὶ σπλάγχνων αὐτῶν ἔλεον, ἐξ ὧν οὗτος πρόεισιν.

Ἄλλοι δέ φασι στέαρ, τὴν εὐεξίαν καὶ εὐημερίαν, ἑρμηνεύοντες ὅτι ἀπέκλεισαν καὶ οἷον συνέσχον αὐτὴν, ὡς μηκέτι φευξομένην, ἀλλὰ δι᾽ ὅλου συνεσομένην αὐτοῖς.

10β Τὸ στόμα αὐτῶν ἐλάλησεν ὑπερηφανίαν.

Ἐκόμπαζον γὰρ θᾶττον αὐτὸν συσχεῖν ὡς εὐθήρατον, μηδαμόθεν ἔχοντα βοήθειαν.

11α Ἐκβαλόντες με νυνὶ περιεκύκλωσάν με.

Ἐξώσαντές με τῶν ἐμῶν ἁπάντων, οὐκ ἠρκέσθησαν, ἀλλὰ καὶ νῦν περιεκύκλωσάν με, θανατῶσαι σπουδάζοντες.

11β Τοὺς ὀφθαλμοὺς αὐτῶν ἔθεντο ἐκκλῖναι ἐν τῇ γῇ.

Ἔθεντο καὶ ἐσκέψαντο ἐκκλῖναι τοὺς ὀφθαλμοὺς αὐτῶν ἀπὸ σοῦ, τοῦ ἐν οὐρανοῖς οἰκοῦντος, καὶ τῶν σῶν προσταγμάτων, ἃ κελεύουσι μὴ ἀδικεῖν τὸν ἀναίτιον, εἰς γῆν, τουτέστιν, εἰς γεηρὰς ἐπιθυμίας, αἵτινές εἰσιν, ἀλόγως ἀποπλῆσαι πᾶν τὸ καθ᾽ ἡδονήν.

Ἢ τοὺς ὀφθαλμοὺς αὐτῶν ἐστήριξαν, ἐπιτηροῦντες ἐκκλῖναι καὶ καταβαλεῖν με εἰς γῆν, ὑπ᾽ αὐτῶν ἀποσφαττόμενον.

11α[1] Ἐκβαλόντες MPSCF [T] : Ἐκβαλλόντες HV [Ra].

Having found another image of protection he requests to be protected in the manner of a nestling, calling 'wings' the maintaining, preserving and nurturing powers of all-powerful providence, using the metaphor of birds that cover their chicks with their wings. The future 'you will shelter' we shall accordingly understand as an optative, something we find in many places in Scripture, or else it is prophesying help from God.

The 'face of the impious' is what he calls the impious *tout court*. He here used the word 'impious' in an imprecise sense to describe those around Saul - as living like the impious in lawless acts, thirsting to kill the innocent and, as said, not respecting his anointment by God as king. These people sorely distressed him when during his flight he was made to suffer every kind of misery.

9β My enemies have encompassed my soul.

By his soul he denoted himself, the part standing for the whole. 'Encompassed' in the sense of 'surrounded', setting up ambushes on every side.

10α They have shut off their fat.

By 'fat' he denotes the heart and bowels, for around them is lots of lard. And he says, they have shut me off from the mercy of their heart and bowels, from which seats of affection mercy proceeds.

Others call 'fat' health and wellbeing, interpreting the verse as saying that they shut it up and held it fast as if it would never leave and would always be with them.

10β Their mouth has spoken arrogance.

For they boasted they would capture him quickly as easy prey, having no help from anywhere.

11α Having cast me out, they have now encircled me.

Having expelled me from all that was mine, they were not content, but they now have encircled me seeking to put me to death.

11β Their eyes they have set to incline to the earth.

They have set and resolved to turn their eyes away from you who dwell in the heavens, and away from your ordinances, which command not to wrong the innocent, and to turn them towards the earth, that is, to earthly desires, which are to gorge themselves irrationally with everything that involves pleasure.

Or else they have fixed their eyes on me, watching for an occasion to incline and cast me down to the earth, slaughtered at their hands.

12 Ὑπέλαβόν με ὡσεὶ | λέων ἕτοιμος εἰς θήραν, καὶ ὡσεὶ σκύμνος οἰκῶν ἐν ἀποκρύφοις.

Ὅσον ἐπὶ ταῖς ἑαυτῶν ἐλπίσιν, ὑπέλαβόν με, τουτέστιν, ὑπελθόντες, ἐμετεώρισαν τῆς γῆς ἀνάρπαστον φέροντες.

Διαφορὰν δὲ τῆς ἁρπαγῆς τοῦ λέοντος καὶ τοῦ σκύμνου, τοιαύτην τινὲς ἀποδεδώκασιν, ὡς ὁ μὲν ἀλκῇ πεποιθὼς, φανερός ἐστιν ἐν τῷ θηρεύειν, ὁ δὲ σκύμνος, μήπω θαῤῥῶν ἐκ τοῦ προφανοῦς ἁρπάζειν, κάθηται κρυπτόμενος. Καὶ τῶν ἐχθρῶν αὐτοῦ τοίνυν, οἱ μὲν ἐθάῤῥουν προφανῶς αὐτὸν ἁρπάσαι, τινὲς δὲ λαθραίως, ἑαυτοῖς οὐ τεθαῤῥηκότες.

Οὐδὲν δὲ κωλύει ταὐτὸ καὶ ἄμφω δηλοῦν· εἴωθε γὰρ πολλάκις ἐν τοῖς παθητικοῖς λόγοις ὁ προφήτης ταὐτολογεῖν ἐν ὑπαλλαγαῖς λέξεων, ἵν᾽ αὐξήσας τὸ πάθος, εἰς ἔλεον ἐπισπάσηται.

13α Ἀνάστηθι, Κύριε.

Δοκῶν καθεύδειν διὰ τὴν μακροθυμίαν, κινήθητι πρὸς ἄμυναν.

13β Πρόφθασον αὐτούς.

Πρὸ τοῦ δοῦναι πέρατι τὰ μεμελετημένα, προκατάλαβε αὐτούς.

13γ Καὶ ὑποσκέλισον αὐτούς.

Ἐμπόδισον τῷ κατ᾽ ἐμοῦ δρόμῳ· τοῦτο δὲ, ἐκ μεταφορᾶς τῶν βουλομένων τισὶν ἐπικόπτειν τὸν δρόμον, οἳ τρεχόντων τοῖς ποσὶν αὐτῶν ὑποτιθέασι τὰ σκέλη κατὰ πάροδον, καὶ οὕτως εὐχερῶς καταβάλλουσι.

13δ Ῥῦσαι τὴν ψυχήν μου ἀπὸ ἀσεβοῦς, ῥομφαίᾳ σου ἀπὸ ἐχθρῶν τῆς χειρός σου.

Ἐν τῇ ῥομφαίᾳ σου ῥῦσαι τὴν ψυχήν μου, καὶ ἀπὸ τοῦ ἀσεβοῦς Σαοὺλ, καὶ ἀπὸ τῶν ὑπηκόων αὐτοῦ, τῶν ἐχθραινόντων τῇ χειροτονίᾳ σου, τουτέστιν, ἐμοὶ, ἢ τῶν πολεμούντων τῇ χειρί σου, δηλαδὴ, σοὶ, περιφραστικῶς. Εἰ γὰρ οἱ μὲν ἐμοὶ πολεμοῦσιν, ἐγὼ δὲ σὸς, οἱ πολεμοῦντες τῷ σῷ, σοὶ ἄρα πολεμοῦσι. Τίνος δὲ χάριν ἀσεβῆ τοῦτον λέγει, προειρήκαμεν. Καθ᾽ ἑαυτὰ δὲ τὰ ῥητὰ ἀναγνωστέον, ἀπολύτως. Ps 16.9α
Κατάλληλον δὲ καὶ τὸ, *ῥῦσαι τὴν ψυχήν μου*, πρὸς τὸ ῥηθὲν ἀνωτέρω· *οἱ ἐχθροί μου γὰρ*, εἶπε, *τὴν ψυχήν μου περιέσχον*. Ps 16.9β

Ἀποροῦσι δέ τινες, πῶς ὁ φεισάμενος τοῦ Σαοὺλ ἐν τῷ σπηλαίῳ, νῦν ἀναιρεθῆναι τοῦτον εὔχεται ῥομφαίᾳ Θεοῦ. Καὶ λέγομεν ὡς αὐτὸς μὲν αὐτόχειρ βασιλέως οὐκ ἠνέσχετο γενέσθαι, καθὼς ἐν προοιμίοις ἐξηγησάμεθα τοῦ ψαλμοῦ· τὸν Θεὸν δὲ Ps 16.1β
παρεκάλει πρὸς ἐκδίκησιν, ταλαιπωρούμενος ἐν πάσῃ κακοπαθείᾳ. Ὥσπερ γὰρ τὸ πρῶτον ἄδικον, οὕτω δίκαιον τὸ δεύτερον.

12 They have come upon me like a lion ready for its prey, and like a lion cub lurking in hiding.

In terms of their own expectations, they have come upon me, that is, having crept up on me, they have snatched me up from the earth and carried me away.

Some have interpreted the difference between the hunting of the lion and of the lion cub as being that the one, trusting in its strength, hunts openly, while the cub, still not daring to attack in the open, lurks in hiding. And accordingly among his enemies, some had the confidence to hunt him openly, while others, lacking self-confidence, did so by stealth.

There is nothing to prevent both lion and lion cub from signifying the same thing. The prophet when describing sufferings was accustomed very often to repeat the same thing with varying words, so that by heightening the emotion, he might attract mercy.

13α Arise, O Lord.

You, who appear to be sleeping on account of your forbearance, stir yourself to defence.

13β Forestall them.

Before they carry out their plan, prevent them.

13γ And trip them up.

Impede their sprinting towards me. This employs the metaphor of people who wish to impede the passage of others, and stick out their legs under their feet as they are running past and thus easily bring them down.

13δ Deliver my soul from an impious man, by your sword from the enemies of your hand.

By your sword deliver my soul from the impious Saul and from his subjects who are hostile to my ordination, that is, to me, or those who are hostile to your anointing hand, that is, to you, by way of circumlocution. For if they are waging war on me and I am yours, then those who are waging war on the one who is your own are waging war on you. We have already
explained the reason why he calls him impious. The two phrases are to be read on their own, Ps 16.9α
separately. The words, *Deliver my soul*, come as a fitting response to the words spoken above,
My enemies have encompassed my soul. Ps 16.9β

Some are puzzled about how the man who spared Saul in the cave, is now praying for him to be killed by God's sword. And we reply that he did not dare himself to become a king's
murderer, as we explained at the beginning of the psalm, but when sorely distressed by every Ps 16.1β
misery he called on God for vengeance. Just as the first is unjust, so the second is just.

Or else when he says a sword, he does not mean a sword that kills but one that instills fear only. The metaphor, moreover, is human, and a person who wishes to deliver someone

Ἢ καὶ ἐν ῥομφαίᾳ λέγει, οὐκ ἀναιρούσῃ, ἀλλὰ φοβούσῃ τοὺς ἐχθροὺς μόνον. Ἀνθρωποπρεπῶς δὲ εἴρηται· καὶ γὰρ ὁ θέλων ἐξελέσθαι τὸν ὑπὸ πολεμίων συνεχόμενον, ῥομφαίαν σπασάμενος, ὁρμᾷ κατ᾽ αὐτῶν. Καὶ ὅτι οὐκ ἀναιρεθῆναι τοὺς ἀμφὶ τὸν Σαοὺλ, ἀλλὰ δυσπραγῆσαι μόνον βούλεται, δηλοῖ τὰ ἑξῆς.

14α Κύριε, ἀπὸ ὀλίγων ἀπὸ γῆς διαμέρισον αὐτοὺς ἐν τῇ ζωῇ αὐτῶν.

Ἔτι ζῶντας αὐτοὺς, ἀφόρισον ἀπὸ τῶν ἀγαθῶν ἀνθρώπων, καὶ μὴ ἔστωσαν αὐτοῖς ἐναρίθμιοι· ὃ καὶ ἀλλαχοῦ φησι, *Μετὰ δικαίων μὴ γραφήτωσαν*· ἀφορισθέντες γὰρ, Ps 68.29
τὴν ἀξίαν ἀπαιτηθήσονταί ποτε δίκην.

Ὀλίγους δὲ πολλάκις ἡ Γραφὴ καλεῖ, τοὺς ἀγαθούς. Οἱ γὰρ πλείους, ἀεὶ κακοὶ, καὶ Lk 13.23
ἀεὶ τὰ χερείονα νικᾷ· *Ὀλίγοι* γὰρ, φησὶν, *οἱ σῳ* | *ζόμενοι*, καὶ *Ὀλίγοι ἐκλεκτοί*. Hom Od. 18.404

Ὀλίγων δὲ εἰπὼν, ἐπήγαγεν, ἀπὸ γῆς, δεικνὺς ὅτι καὶ οὗτοι ἀπὸ γῆς εἰσι, καὶ ὅμως οὐδὲν ἐμπόδιον τοῦτο γέγονεν αὐτοῖς εἰς ἀρετήν. Mt 22.14

Ἡ δὲ σύνταξις, οὕτως· Διαμέρισον αὐτοὺς ἀπὸ τῶν ὀλίγων, τῶν ἀπὸ γῆς.

14β Καὶ τῶν κεκρυμμένων σου ἐπλήσθη ἡ γαστὴρ αὐτῶν.

Κεκρυμμένα τινὲς ἔφασαν, χρυσὸν καὶ ἄργυρον, ἃ τοῖς λαγόσιν ἐγκεκρυμμένα τῆς γῆς, ἀνορύττονται, μεταλλευόμενα. Τούτων οὖν ἐπλήσθη ἡ γαστὴρ αὐτῶν, ἤγουν τὰ ταμιεῖα, δίκην γαστέρων ἐμφορούμενα· ἢ καὶ αἱ κοιλίαι αὐτῶν, ὀψωνούντων ὅσα καὶ λάβοιεν.

Ἄλλοι δὲ λέγουσι, τὰς παρὰ τῷ Θεῷ τεθησαυρισμένας τιμωρίας· ἐπεὶ καὶ Μωυσῆς ἐν τῷ Δευτερονομίῳ περὶ ποικίλων τιμωριῶν ἐκ προσώπου τοῦ Θεοῦ διεξιὼν, ἐπήγαγεν· *Οὐκ ἰδοὺ ταῦτα πάντα συνῆκται παρ᾽ ἐμοὶ, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου;* Προφητεύειν γοῦν, φασὶν, ὅτι τῶν ἀφανῶν τιμωριῶν πλησθήσεται
ἡ γαστὴρ αὐτῶν, τουτέστιν, αὐτοὶ, ἀπὸ γὰρ μέρους τὸ πᾶν. Πρὸς δὲ τὴν πλησμονὴν Dt 32.34
καταλλήλως ἔθηκε τὴν γαστέρα. Τοῖς μέλλουσι δὲ, ὡς ἐνεστῶσιν ἐχρήσατο, τρόπον τινὰ θεασάμενος αὐτὰ τοῖς προορατικοῖς ὀφθαλμοῖς.

14γ Ἐχορτάσθησαν ὑῶν.

Τὸν ὗν, ἀκάθαρτον εἶχον Ἑβραῖοι, διά τε τὸ μὴ ἀνάγειν μηρυκισμὸν ἐν τοῖς διχηλοῖς,
καὶ τὸ φιλεῖν τὸν βόρβορον. Διὰ γοῦν τοῦ ὑὸς ἐνταῦθα, τὴν ἀκαθαρσίαν ᾐνίξατο. Lev 11.7
Ἐχορτάσθησαν γὰρ, φησὶν, ἀκαθαρσιῶν, τὸν πλοῦτον εἰς φιληδονίαν ἀναλίσκοντες.

Οἱ δ᾽ ἀκριβέστεροι τῶν ἐξηγητῶν, υἱῶν, τῶν τέκνων φασί· *βανί* γὰρ ἐν τῷ Ἑβραϊκῷ κεῖται, τουτέστι, τέκνων· ἵν᾽ ᾖ τοιοῦτον, ὅτι καθάπερ χρημάτων, οὕτω καὶ τέκνων ἐχορτάσθησαν, πολύπαιδες γεγονότες.

Ἢ καὶ κατὰ τὴν διπλῆν ἐξήγησιν, ἐχορτάσθησαν τῶν εἴτε χρημάτων, εἴτε τιμωριῶν, μετὰ τῶν υἱῶν, ἐλλειπούσης τῆς προθέσεως· οὐκ αὐτοὶ γὰρ μόνον, ἀλλὰ καὶ οἱ παῖδες αὐτῶν ἐπλούτισαν ἢ ἐτιμωρήθησαν.

14α[3] ἐναρίθμιοι PACFBV : ἀναρίθμιοι M. 14α[4] ἀπαιτηθήσονται MSCBF : ἀποτίσονται PV. 14β[6] ἄλλοι MASCBF : πολλοί PV. 14β[9] προφητεύειν MACSFB : προφητεύει PV.

surrounded by enemies, drawing his sword, rushes towards them. The fact that he did not wish for those around Saul to be killed, but only to divert them from their aim is clear from what follows:

14α O Lord, from the few of the earth, set them apart in their life.

Even while they are still living, separate them from the good people, and let them not be among their number. This he also says elsewhere: *Let them not be inscribed with the just*, for having been set apart, they will at some point be required to pay the penalty. Ps 68.29

Scripture often calls the good 'the few', for the most part is ever evil and always the meaner things prevail. *Few*, it is said, *are saved* and *Few are chosen*. [Hom *Od.* 18.404]

After saying 'few' he added 'of the earth', showing that they, too, are of the earth, but that this constituted no impediment to virtue for them. Lk 13.23 Mt 22.14

The syntax is as follows: Set them apart from the few, who are of the earth.

14β And their belly has been filled with your hidden things.

Some have said that the 'hidden things' are gold and silver, which being hidden in the hollows of the earth are dug up and mined. With these accordingly their belly has been filled, namely, their pouches, carried around like bellies, or else their stomachs have been filled as they supply themselves with as many delicacies as they can lay their hands on.

Others say that the 'hidden things' are the punishments stored up with God, since Moses in *Deuteronomy* speaking in the person of God of the various punishments, added, *See, are not all these things gathered together with me and sealed in my treasuries?* They say accordingly that he is prophesying that their belly (that is, they themselves, the part standing for the whole) will be filled with the unseen punishments. In speaking of repletion it was appropriate to mention the belly. He proclaimed the future things as if present, beholding as it were these things with his foreseeing eyes. Dt 32.34

14γ They have been sated with swine.

The Hebrews regarded the swine as unclean on account of its not chewing the cud among cloven-hoofed animals and its love of filth. Accordingly, by the swine here he alluded to uncleanness. For, he says, they have been sated with impurities, consuming wealth for pleasure. Lev 11.7

The more exact among the expositors read 'sons', or 'children', in place of 'swine', since the word in Hebrew is *banim*, that is, children, so that the sense is that, just as with money, so they have also been sated with children, by having many children.

Or else according to the double exposition, namely, they have been sated with either money or punishments *along* with their sons (with the preposition 'along' being omitted). Not only they, but also their children were enriched or were punished.

14δ Καὶ ἀφῆκαν τὰ κατάλοιπα τοῖς νηπίοις αὐτῶν.

Διαρκέσαντα καὶ εἰς τοὺς ἐγγόνους τῶν υἱῶν· νηπίοις γὰρ αὐτῶν, δηλονότι τῶν υἱῶν, τουτέστιν, εἰς ὅλην τὴν γενεὰν παρέτεινεν, εἴτε ὁ πλοῦτος, εἴτε ἡ τιμωρία. Καὶ εἰ μὲν περὶ ποινῆς ταῦτα νοήσομεν, προφητεία ἐστὶ τῶν ἀπηντηκότων τοῖς ἐχθροῖς αὐτοῦ κακῶν· εἰ δὲ περὶ εὐδαιμονίας, αὔξησις κατηγορίας, ὅτι τοσούτων ἀγαθῶν ἀπολαύσαντες, παρανόμως ἔζων, τῆς τοῦ Θεοῦ καταφρονοῦντες μακροθυμίας.

15α Ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου.

Ἡ δικαιοσύνη μου γὰρ, περὶ ἧς ἐν ἀρχῇ τοῦ ψαλμοῦ λέλεκται, ἄξιόν με ποιήσει τῆς σῆς ἐπισκοπῆς, καὶ ἐμφανισθήσομαί σοι κατὰ τὸν καιρὸν τῆς τελευταίας κρίσεως καὶ ἀνταποδόσεως.

15β Χορτασθήσομαι ἐν τῷ ὀφθῆναί μοι τὴν δόξαν σου.

Καὶ ἰδὼν τὴν δόξαν σου τηνικαῦτα, πλησθήσομαι τῆς ἐπιθυμίας, ἥτις ἐστὶ, τὸ ὀφθῆναί σοι, καὶ ἰδεῖν τὴν δόξαν σου· οἱ γὰρ ἁμαρτωλοὶ Θεοῦ πρόσωπον οὐκ ὄψονται. Καὶ ὁ Κύριος δέ φησιν ἐν τοῖς Εὐαγγελίοις, *Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται*, δηλαδὴ τῶν ἐπιθυμουμένων Mt 5.6
αὐτοῖς | αἰωνίων ἀγαθῶν.

Ἁρμόζει δὲ ὁ παρὼν ψαλμὸς καὶ παντὶ ἐναρέτῳ ἐπιβουλευομένῳ, ὃς μὴ ἀγαπῶν δόλους, ζητήσει κριθῆναι μετὰ τοῦ ἐχθροῦ· Σαοὺλ γὰρ, τὸν ἐχθρὸν αὐτοῦ λογίσεται, εἴτε αἰσθητὸν ἴσως, εἴτε νοητόν.

Ὁ δ᾽ αὐτὸς καὶ λόγους χειλέων τοῦ Θεοῦ νοήσει, τὰς εὐαγγελικὰς ἐντολάς. Ἀνθεστηκότας δὲ τῇ δεξιᾷ τοῦ Θεοῦ, τοὺς δαίμονας, ὡς ἀντικειμένους καὶ ὡς ἀποστάτας. Τοὺς αὐτοὺς δὲ, καὶ ἀσεβεῖς, καὶ ἐχθροὺς, οἳ ἐξέβαλον αὐτὸν ἀπὸ τῆς σκέπης τοῦ Θεοῦ, ἢ ἀπὸ τοῦ παραδείσου, καὶ τὰ ἑξῆς ἀκολούθως ἐκλήψεται.

Εὔξεται δὲ διαμερισθῆναι καὶ διασκορπισθῆναι τοὺς δαίμονας ἀπὸ τῶν ἀγαθῶν ἀνδρῶν, ἕως ἂν οὗτοι οἱ ἀγαθοὶ ζῶσι· μετὰ γὰρ θάνατον οὐ δεδοίκασι.

Καὶ τὰ περὶ τοῦ πλούτου δὲ, ἢ τῆς τιμωρίας, καὶ τὰ λοιπὰ προσαρμόσει τοῖς δαίμοσιν, ὡς κοσμοκράτορσιν, ὧν καὶ υἱοὺς καὶ ἐκγόνους νοήσει, τοὺς μαθητὰς καὶ ὑπουργοὺς αὐτῶν πονηροὺς ἀνθρώπους· τῶν γὰρ τοιούτων πατὴρ ὁ διάβολος.

17 ιζ΄
1 Εἰς τὸ τέλος· τῷ παιδὶ Κυρίου τῷ Δαυίδ·
ἃ ἐλάλησε τῷ Κυρίῳ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐν ἡμέρᾳ ᾗ ἐρρύσατο αὐτὸν
Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ καὶ ἐκ χειρὸς Σαούλ,
2α καὶ εἶπεν·

1-2α PHV : om. MSCFB

14δ And they have left the leftovers to their infants.

Continuing even to the offspring of the sons; 'to their infants', that is to say, to those of their sons, that is, the wealth or punishment extended to the whole generation. And if we understand these things as about punishment, it is a prophecy about the evils that met with his enemies, and if we take them as about prosperity, it is a heightening of the indictment, because having enjoyed so many benefits they continued to live in transgression of the law, disregarding God's forbearance.

15α But I in justice will be seen before your face.

For my justice which was spoken about at the beginning of the psalm will make me worthy of your oversight, and I shall appear before you at the time of the last judgement and requiting.

15β I shall be sated when I see your glory.

And seeing your glory at that time, I shall be filled with my desire, which is to be seen by you and to see your glory, for the sinful will not see the face of God. And the Lord says in the
Gospels: *Blessed are those who hunger and thirst for justice, for they will be sated*, namely, with Mt 5.6
the eternal goods that they desire.

This psalm is appropriate for every virtuous person under attack and who, not loving deceptions, will seek to be judged in relation to his enemy, for he will consider 'Saul' as his enemy, whether he be sensible or intelligible.

This person will understand the words from God's lips as the Gospel commandments, those who have resisted God's right arm as the demons, as adversaries and apostates, and the impious and enemies he will likewise understand as the demons, who expelled him from God's shelter or from paradise, and he will take the rest accordingly.

He will pray for the demons to set apart and scattered from among good men as long as these good people are alive, for after death they do not fear.

And the things and about wealth or punishments and the rest he will apply to the demons as rulers of the world whose sons and grandsons he will understand as the evil people who are their disciples and instruments, for the father of such is the devil.

17 Psalm 17

1 Towards fulfilment; belonging to David the Lord's boy;
that he spoke to the Lord, the words of this ode, on the day the Lord delivered him
from the hand of all his enemies and from the hand of Saul,
2α and he said:

Εἰς τὸ τέλος μὲν ἐπιγέγραπται, ἢ διὰ τὸ προφητείας ἐμπεριέχειν εἰς τέλος ἐκβησομένας (περὶ Χριστοῦ γὰρ καὶ κλήσεως ἐθνῶν ἐν μέρει διαλέγεται), ἢ διότι ἐπὶ συντελείᾳ τῶν ἐχθρῶν αὐτοῦ τὸν ὕμνον τοῦτον ἀνέθηκε τῷ Θεῷ, εὐχαριστήριον πάσης εὐεργεσίας ἧς ἀπήλαυσεν, ἢ καὶ διότι ἐπὶ τέλει τῆς ἑαυτοῦ ζωῆς τὸν παρόντα ψαλμὸν συνέταξε.

Τῷ παιδὶ δὲ Κυρίου Δαυὶδ, καὶ οὐ τῷ βασιλεῖ ἢ προφήτῃ, ὅτι ταῦτα μὲν δωρήματα Θεοῦ. Παῖς δέ τις γίνεται Κυρίου, ἢ δι᾽ εὐγνωμοσύνης, ὡς πιστὸς δοῦλος, ἢ καὶ δι᾽ εὐαρεστήσεως, ὡς ἠγαπημένον τέκνον. Οὗτος δὲ δι᾽ ἀμφοῖν, ἄμφω τὰς τοῦ παιδὸς ἐκληρώσατο σημασίας, καὶ δοῦλος καὶ τέκνον χρηματίσας Θεοῦ, ὃ καὶ μᾶλλον ἔφερεν αὐτῷ μέγα καύχημα, διὰ φιλοπονίας κτηθέν.

Ἃ δὲ ἐλάλησε τῷ Κυρίῳ, λείποντος τοῦ, ταῦτά εἰσι, δηλαδὴ τοὺς λόγους τῆς ᾠδῆς ταύτης ἐλάλησεν. Ὠιδῆς δὲ ἐπέγραψε, καὶ οὐ ψαλμοῦ, ὅτι οὐ διὰ μουσικῶν ὀργάνων, ἀλλ᾽ ἀπὸ μόνου στόματος ἦσε τὴν ᾠδὴν ταύτην, ἤδη γηράσας, ὡς ἐν τῇ βίβλῳ τῶν Βασιλειῶν ἀναγέγραπται. Ἡμεῖς δὲ καταχρώμενοι, ψαλμὸν καὶ τὴν 2Rg 22.1
ᾠδὴν ὀνομάζομεν. § 62

Ἐν ἡμέρᾳ δὲ ᾗ ἐρρύσατο αὐτὸν Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ, τουτέστιν, ἐν ἡμέρᾳ, ὅτε ἔδοξεν ἐλευθερωθῆναι πάντων τῶν ἄχρι τότε πολεμίων, ἀλλοφύλων καὶ ὁμογενῶν.

Διελὼν δὲ τῶν ἄλλων ἐχθρῶν τὸν Σαοὺλ, ἰδίᾳ καὶ τελευταῖον τέθεικεν, ἢ ὡς πολεμιώτατον αὐτῷ γενόμενον, ἢ φειδόμενος τοῖς ἄλλοις ἐχθροῖς αὐτὸν συντάξαι, ὡς βασιλέα καὶ εὐεργέτην αὐτοῦ ποτε γεγονότα καὶ πενθερόν.

2β Ἀγαπήσω σε, Κύριε, ἡ ἰσχύς μου.

Πολλῶν, φησὶ, καὶ μεγάλων ἀγαθῶν τετυχηκὼς ἀπὸ σοῦ, καὶ μὴ δυνάμενος ἀμείψασθαι, *Τί γὰρ ἀνταποδώσω τῷ Κυρίῳ περὶ πάντων, ὧν ἀνταπέδωκέ μοι;* ὃ Ps 115.3
μόνον δύναμαι, τοῦτο καὶ ποιήσω, ἀγαπήσω γάρ σε, οὐχ ὡς πρώην μὴ ἀγαπῶν, ἀλλ᾽ ὡς ἐπὶ μᾶλλον τοῦτο ποιήσων. Τοῦτο | γὰρ καὶ πρώτη τῶν ἐντολῶν, *Ἀγαπήσεις* Dt 6.5
γὰρ, φησὶ, *Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς δυνάμεώς σου, καὶ ἐξ ὅλης τῆς καρδίας* Mt 22.37
σου. Ἰσχὺν δὲ, τὸν Θεὸν ἐκάλεσεν, ὡς τὴν ἀσθένειαν αὐτοῦ ἐνισχύσαντα κατὰ τῶν τοσούτων καὶ τοιούτων ἐχθρῶν.

3α Κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου.

Στερέωμα μὲν, ὡς ἑδραιώσας αὐτὸν καὶ ποιήσας ἀκλόνητον πρὸς τὰς ἐμβολὰς τῶν ἑκάστοτε πειρασμῶν· καταφυγὴ δὲ, ὡς φεύγοντα δεχόμενος εἴσω τῆς ἑαυτοῦ σκέπης, καὶ τῷ τείχει τῆς θείας βοηθείας περιφυλάττων· ῥύστης δὲ, ὡς ἐξαιρούμενος τῶν πολιορκεῖν καὶ αἰχμαλωτίζειν ἐλπιζομένων.

3β Ὁ Θεός μου βοηθός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν.

This psalm has the superscription 'towards fulfilment' either on account of the fact that it contains prophecies that will be fulfilled (for it speaks about Christ and in part about the calling of the nations), or because at the consummation of his enemies he dedicated this hymn to God as a hymn of thanksgiving for every blessing he enjoyed, or else because he composed the present psalm at the end of his own life.

Belonging to David the Lord's boy, and not to the king or the prophet, because these things are gifts of God. A boy of the Lord is something one becomes, either through the display of gratitude as a faithful servant, or else through actions that are well pleasing as a beloved child. David through both acquired both meanings of 'boy', having become both servant and child of God, and this for him was a source of greater pride as having been obtained through labour and devotion.

'That he spoke to the Lord': here the words 'these are the things' have been omitted, namely, he spoke the words of this ode. He inscribed it as an ode and not as a psalm, because he sang this ode not with musical instruments but by voice alone, having already reached old
age, as is recorded in the book of Kingdoms. We, speaking more loosely, call an ode a psalm 2Rg 22.1
also. § 62

'On the day the Lord delivered him from the hand of all his enemies', that is, on the day when he thought he had been freed from all those who had been against him up to that point, whether from other tribes or from among his own people.

Distinguishing Saul from his other enemies, he placed him on his own and last, either as the one who had been the most hostile towards him, or out of reluctance to include him among his other enemies as his king and one time benefactor and father-in-law.

2β I shall love you, O Lord, my strength.

Having obtained many and great blessings from you, and being unable to repay (*What
shall I repay the Lord in return for all that he in return has repaid me?*), I shall do the only thing Ps 115.3
that I can, and that is I shall love you, not as having not loved before, but as doing so even
more. This indeed is the first of the commandments: *You will love the Lord your God with all* Dt 6.5
your strength and with all your heart. He called God his strength as having strengthened his Mt 22.37
weakness against so many and so great enemies.

3α The Lord is my firm foundation and my refuge and my deliverer.

A firm foundation as having established him and made him unshakeable in the face of the attacks from the various temptations, a refuge as taking him under his protection when he was fleeing and shielding him on every side by the rampart of divine assistance, and a deliverer as extricating him from those hoping to besiege and capture him.

3β My God is my helper and in him I shall hope.

Ὁ Θεός μου μόνος ἐστὶν ἀεὶ βοηθός μου, διὸ καὶ ἐπ᾽ αὐτὸν μόνον ἐλπιῶ, μὴ ἀπολιγωρῶν πρὸς τὰ συμπίπτοντα, μηδ᾽ ἀπογινώσκων τὴν σωτηρίαν.

3γ Ὑπερασπιστής μου καὶ κέρας σωτηρίας μου καὶ ἀντιλήπτωρ μου.

Ἐν πολέμοις τὴν σκέπην αὐτοῦ πρὸ ἐμοῦ τιθεὶς, ἵνα μὴ βληθῶ· τὰς ἀσπίδας γὰρ οἱ ὑπερασπίζοντές τινων εἰώθασι πρὸ αὐτῶν ἀνέχειν, εἰς ἀποτροπὴν τῆς ὁθενδήποτε βολῆς.

Κέρας δὲ σωτηρίας, ἀντὶ τοῦ, ἀμυντήριον σωστικόν· τὰ γὰρ κερωφόρα ζῷα τοῖς κέρασιν ἀμύνονται κραταιῶς ἐν μάχαις.

Ἐπεὶ γὰρ τὸ μέν τι φυλακτήριόν ἐστιν ὅπλον, τὸ δέ τι πολεμιστήριον, καὶ τοῦτο κἀκεῖνό μοι, φησὶν, ὁ Θεὸς ἐγένετο, καὶ σκέπων ἐν πολέμῳ, καὶ διαφθείρων τοὺς ἐχθρούς.

Ἀντιλήπτωρ δὲ, ὡς ἀντιλαμβανόμενος εἰς ἀθυμίαν καταπίπτοντος, καὶ τῶν θλιβερῶν ἄλλως ἀνακτώμενος.

4 Αἰνῶν ἐπικαλέσομαι τὸν Κύριον, καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι.

Οὕτω ποικίλοις ὀνόμασι βοηθείας ἐξυμνήσας τὸν Θεὸν, ὡς ποικίλως αὐτῷ βοηθοῦντα, καὶ κατὰ διαφόρους τρόπους, φησὶν, ὅτι οὐ πεποίημαι τὸν κατάλογον τῶν τοσούτων καὶ τοιούτων ὀνομάτων εὐχαριστῶν μόνον ὑπὲρ τῶν προλαβόντων ὡς μηκέτι τοῦ Κυρίου δεόμενος, ἀλλὰ διὰ τούτων, αἰνῶν καὶ μεγαλύνων αὐτὸν ἐφ᾽ οἷς εὐηργετήθην, καὶ δεικνύων τὴν εὐγνωμοσύνην, καὶ ἔτι τοῦτον ἐπικαλέσομαι παρ᾽ ὅλην τὴν ζωήν. Διὰ τοῦτο γὰρ εἶπεν, ὅτι Ἐλπιῶ ἐπ᾽ αὐτὸν, καὶ πάντως Ἐκ τῶν ἐχθρῶν μου σωθήσομαι. Εἰ γὰρ καὶ ἀπὸ τῶν μέχρι τοῦ νῦν πολεμίων ἐῤῥύσθην, ἀλλ᾽ εἰκὸς καὶ ἄλλους ἐπαναστήσεσθαι, τῆς ζωῆς ἐμοὶ παρατεινομένης. Τοσαῦτα εἰπὼν, ἀνακυκλοῖ τὸν λόγον, καὶ καταλέγει τοὺς ποικίλους αὐτοῦ κινδύνους, καὶ τὰς πολυειδεῖς ἐπικουρίας τοῦ Θεοῦ· τροπικώτερον δὲ τῇ διηγήσει κέχρηται, πρὸς πλείονα τῶν πραγμάτων ἔμφασιν.

5α Περιέσχον με ὠδῖνες θανάτου.

Ἐπὶ τῶν ἀνδρῶν, ὠδῖνας νοοῦμεν, τοὺς ἐκ θλίψεων πόνους, καθάπερ καὶ ἐπὶ τῶν γυναικῶν αἱ ὠδῖνες γίνονται ἀποθλιβομένων τῶν πόρων, διὰ τὴν στενοχωρίαν· ἀλλ᾽ ἐπ᾽ ἐκείνων μὲν, ὠδῖνες ἂν ῥηθεῖεν ζωῆς, ὡς εἰς φῶς ζωῆς ἄγουσαι τὸ ἐνεχόμενον· ἐπὶ τούτων δὲ, τοὐναντίον, ὠδῖνες θανάτου, ὡς εἰς σκότος φέρουσαι τὸν συνεχόμενον. Βούλεται τοίνυν εἰπεῖν, ὅτι συνε | σχέθην ἀφορήτοις ὀδύναις. Διὰ γὰρ τῶν ὠδίνων, τὴν δριμύτητα τούτων παρέστησε.

5β Καὶ χείμαῤῥοι ἀνομίας ἐξετάραξάν με.

3γ[7] μέν τι PHA : μέντοι MSCV. 4[3] τρόπους PASCFH : τόπους M. 4[10] ἀνακυκλοῖ PCFBHV : ἀνακυκλεῖ MAS. 5α[5] σκότος MASCFB : σκότος θανάτου PV.

My God alone is ever my helper, and so I shall hope in him alone, not losing heart in the face of what befalls nor despairing of salvation.

3γ My shielding defender and horn of my salvation and my upholder.

Having set his protection before me in battle that I might not be struck by arrows, for those who are defending someone hold up their shields around him to avert arrows from any direction.

He is a 'horn of salvation', in the sense of an effective defence able to save, for horned animals strongly defend themselves with their horns in battles.

Since the one is a defensive weapon and the other a weapon of attack, God became for me both the one and the other, protecting in battle and destroying my enemies.

He is my upholder as holding me up when I fall into despondency and otherwise reviving me from afflictions.

4 With praises I shall call upon the Lord, and from my enemies I shall be saved.

Having hymned God in this way with various designations for assistance as having helped him at diverse times and in diverse ways, he says, I have not compiled this catalogue of so many and so great names only in thanksgiving for what has gone before as if no longer in need of the Lord, but through these names, praising and extolling him for all the benefits he has shown me and displaying my gratitude I shall continue to call upon him all my life. And for this reason he said, *in him I shall hope* and with certainty *from my enemies I shall be saved*. For even though I have been delivered from my enemies to date, it is nonetheless likely that others will rise up as my life continues. Having said so much, he goes over them again and lists his various predicaments and the manifold help he received from God. He continues the narrative more figuratively to give greater emphasis to the matters.

5α Pangs of death encompassed me.

In relation to men we understand 'pangs' as pains from the pressure of afflictions, just as in relation to women birth pangs occur when the passageways are subjected to pressure on account of the narrowly confined space. In relation to the latter, however, the pangs would be called pangs of life, since they lead the one held within into the light of life, while in relation to the former they are, on the contrary, pangs of death, as leading the one caught in them into darkness. Accordingly, he wishes to say that I have been held fast in unbearable pains, for by the use of the word 'pangs' he represented their keenness.

5β And torrents of lawlessness threw me into confusion.

Χειμάῤῥους ἀνομίας καλεῖ, τὰς τῶν ἀνόμων ἐθνῶν προσκαίρους καὶ αἰφνιδίους καὶ ῥαγδαίους προσβολάς· τοιοῦτοι γὰρ οἱ χείμαῤῥοι, χειμῶνος ῥέοντες, αἰφνίδιον καὶ ῥαγδαίως. Ἐπονηρεύοντο γὰρ φθονοῦντες καὶ ἀνελεῖν ζητοῦντες αὐτόν.

Προσφυὲς δὲ τὸ, *ἐξετάραξαν*· κλονοῦσι γὰρ καὶ ἑλίσσουσιν οἱ χείμαῤῥοι τὰ παραπίπτοντα. Καὶ αὐτὸς οὖν κλόνον καὶ ἴλιγγον τοῖς λογισμοῖς ἔπασχεν ὑπὸ τοῦ αἰφνιδίου τῶν ἀδοκήτων.

6α Ὠδῖνες ᾅδου περιεκύκλωσάν με.

Τουτὶ τὸ ῥητὸν, ταὐτὸν δύναται τῷ, *περιέσχον με ὠδῖνες θανάτου*· τό τε γὰρ, *περιεκύκλωσαν*, καὶ τὸ, *περιέσχον*, ταὐτοσήμαντα· καὶ ᾅδης καὶ θάνατος, ἀλληλουχούμενα· ᾅδην γὰρ ἔλεγον, ἀηδῆ τόπον ὑπὸ γῆν τῶν θανόντων.

Ἐπεὶ τοίνυν αἱ ὠδῖνες γεννήσεώς εἰσι, περιεκύκλωσάν με, φησὶν, ὠδῖνες γεννῶσαι θάνατον, ὑπηρέτην ᾅδου. Ὁ μὲν γὰρ χωρίζει τὴν ψυχὴν, ὁ δὲ κατέχει παραλαμβάνων.

Ἢ καὶ ὠδῖνες ᾅδου, πόνοι πρὸς ᾅδην ἄγοντες, ἢ διάκονοι ᾅδου.

6β Προέφθασάν με παγίδες θανάτου.

Προκατέλαβόν με λόχοι, θάνατον ἐργαζόμενοι· ὃ γὰρ τοῖς θηρευταῖς αἱ παγίδες, τοῦτο τοῖς πολεμίοις οἱ λόχοι.

7α Καὶ ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸν Κύριον.

Εἰς ἀντίληψιν.

7β Καὶ πρὸς τὸν Θεόν μου ἐκέκραξα.

Ὕψωσα τὴν φωνήν μου, ἔτι ἀναγκαζόμενος.

7γ Ἤκουσεν ἐκ ναοῦ ἁγίου αὐτοῦ φωνῆς μου.

Ναὸν ἅγιον, τὸν οὐρανὸν ὑποληπτέον, ὡς καὶ προλαβόντες εἰρήκαμεν, ἢ τὴν τοῦ Ps 3.5α
μαρτυρίου σκηνήν. Ὁ γὰρ μέγας ἐν Ἱεροσολύμοις ναὸς ὕστερον ᾠκοδομήθη παρὰ Σολομῶντος.

Ἤκουσε δὲ, οὐκ αἰσθητῶς, ἀλλὰ θεοπρεπῶς· τὰς γὰρ συνεκτικὰς τοῦ παντὸς δυνάμεις ἀδυνατοῦντες γνῶναι καὶ εἰπεῖν, εἰς αἰσθήσεων εἰκόνας ταύτας καταμερίζομεν, δι᾽ ὧν ἡμεῖς ἀντιλαμβανόμεθα τῶν ὄντων.

7δ Καὶ ἡ κραυγή μου ἐνώπιον αὐτοῦ.

By 'torrents of lawlessness' he refers to the occasional and sudden and violent attacks of the lawless nations. Such indeed are 'torrents', flowing in wintertime, suddenly and violently, for they would act wickedly, envying and seeking to kill him.

The verb 'they threw into confusion' is appropriate, because torrents rush wildly and churn along whatever falls in their path. And he accordingly suffered turmoil and vertigo in his thoughts at the suddenness of the unexpected events.

6α Pangs of Hades encircled me.

This has the same meaning as 'pangs of death have encompassed me', for 'to encompass' and 'to encircle' have the same meaning, and "Hades' and 'death' are contained in one another. 'Hades' was said to be an 'odious' place beneath the earth for those who had died.

Since therefore pangs are of birth, he says that pangs giving birth to death, an attendant of Hades, have encircled me, for the one separates the soul, the other receives it and holds it.

Or else 'pangs of Hades' are pains leading to Hades or servants of Hades.

6β Snares of death surprised me.

Deadly ambushes have taken me by surprise; for what snares are to hunters, ambushes are to warriors.

7α And as I was being sorely pressed I called upon the Lord.

To come to my aid.

7β And I cried out to my God.

I raised my voice, while still being mortally constrained.

7γ He heard my voice from his holy temple.

The 'holy temple' is to be understood as heaven, as we have said earlier, or else as the tent Ps 3.5α
of witness, for the great temple in Jerusalem was built later by Solomon.

He heard, not sensibly, but in a manner befitting God, for being unable to know and tell of the powers holding the universe together, we allocate them to images of the senses whereby we perceive beings.

7δ And my cry before him.

My cry is always before him, crying to him alone in constraints.

Διὰ παντὸς ἡ κραυγή μου ἐνώπιόν αὐτοῦ ἐστι, πρὸς αὐτὸν μόνον κράζοντος ἐν ἀνάγκαις.

7ε Εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ.

Καὶ ἐν καιρῷ εἰσακούσεταί μου. Τούτοις δὲ τοῖς ῥήμασι καὶ ἡμεῖς χρώμεθα, εὐχαριστοῦντες ἅμα καὶ τὰς ἐπιθέσεις τῶν δαιμόνων ἐκδιηγούμενοι.

8α Καὶ ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ.

Τὸ ἐντεῦθεν περὶ Χριστοῦ προφητεύει, περὶ τῶν ἐσομένων ὡς γεγενημένων διαλεγόμενος· ἰδίωμα γὰρ τοῦτο προφητικόν· καὶ γὰρ ἐπὶ Δαυὶδ οὐδέν τι τοιοῦτον γεγενημένον ἱστόρηται.

Ἀντὶ δὲ τοῦ, *ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ*, ὁ Ἀκύλας εἶπεν, *ἐκινήθη καὶ ἐσείσθη*. Γῆ δὲ νῦν, οἱ ἐκ γῆς ἄνθρωποι, ἢ οἱ τὴν γῆν οἰκοῦντες.

Διδάσκοντος γὰρ τοῦ Χριστοῦ, καὶ οἱ Ἑβραῖοι καὶ τὰ ἔθνη ἐταράχθησαν ὑπὸ τῆς περὶ αὐτοῦ φήμης — σάλος γὰρ ὁ τάραχος — καὶ ἐφοβήθησαν, ὁρῶντες ἃ ἐποίει τεράστια· τρόμος γὰρ, ὁ φόβος ἐνταῦθα, διὰ τὸ τρέμειν τοὺς ἄγαν φοβουμένους. Καὶ ἄλλως δὲ, *ἐκινήθησαν*, συῤῥέοντες ἐπ' αὐτὸν κατὰ φήμην, καὶ *ἐσείσθησαν*, ταῖς | ἑαυτῶν γνώμαις θορυβηθέντες.

8β Καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν καὶ ἐσαλεύθησαν, ὅτι ὠργίσθη αὐτοῖς ὁ Θεός.

Ὄρη νοήσεις, τοὺς δαίμονας, διὰ τὴν ἔπαρσιν καὶ ἀλαζονείαν· θεμέλια δὲ, τοὺς βαθεῖς διαλογισμοὺς αὐτῶν. Ὁρῶντες γὰρ τὴν ἄμαχον τοῦ Χριστοῦ δύναμιν, συνεχέοντο τοῖς λογισμοῖς, διαπορούμενοι, τίς ἐστι, καὶ ἀναλογιζόμενοι, οἷα πείσονται. Οἱ μὲν οὖν λογισμοὶ αὐτῶν οὕτως ἐταράχθησαν, αὐτοὶ δ' ἐσαλεύθησαν, ἀφ' ἧς ἐβεβήκεισαν δυνάμεως παρακινηθέντες. Τοῦτο δ' ἔπαθον, ὅτι ὠργίσθη αὐτοῖς ὁ Θεὸς, ἐπὶ τοσοῦτον τυραννήσασι καὶ καταδουλωσαμένοις τοὺς ἀθλίους ἀνθρώπους.

Δύναται δὲ ταυτὶ τὰ ῥητὰ νοεῖσθαι καὶ περὶ τῶν ἐν τῷ καιρῷ τοῦ Δεσποτικοῦ πάθους γεγενημένων, ὅτε ἡ γῆ ἐσείσθη, καὶ πέτραι ἐῤῥάγησαν, ὅτι ὁ Θεὸς ὠργίσθη Mt 27.51
αὐτοῖς, δηλονότι τοῖς Ἰουδαίοις.

9α Ἀνέβη καπνὸς ἐν ὀργῇ αὐτοῦ.

Ὀργισθέντος γὰρ τοῦ Δημιουργοῦ διὰ τὴν τοῦ πλάσματος ἀπώλειαν, προηγήσατο τῆς ἐκδικήσεως καπνὸς, ὃς ἦν μερικὴ τοῦ τυραννήσαντος ἐποχή. Τούς τε γὰρ πιστεύοντας ἀφῄρει τῆς ἐκείνου πλάνης, καὶ ἀπὸ τῶν δαιμονιζομένων ἀπήλαυνε τὰ πονηρὰ πνεύματα. Τοῦτο δὲ προοίμιον ἦν τῆς ἐντελοῦς ἐκδικήσεως, ἐπεὶ καὶ ὁ καπνὸς, προοίμιον τοῦ πυρός. Ἐβόων γὰρ ἐλαυνόμενα τὰ δαιμόνια, *Τί ἡμῖν καὶ σοὶ,*
Υἱὲ τοῦ Θεοῦ· ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς; Mt 8.29

8α[7] Διδάσκοντος MSCV : Συνεκδοχικῶς· Διδάσκοντος H.

7ε Will enter into his ears.

And at the critical time he will hear me.

These words we may also use, both giving thanks and at the same time telling of the attacks of the demons.

8α And the earth was shaken and overtaken by trembling.

The words from here onwards prophesy about Christ, treating the things to come as having already happened, for this is a prophetic idiom. And indeed in relation to David nothing of the kind is recorded as having occurred.

In place of 'the earth was shaken and trembled in fear', Aquila wrote 'it was moved and quaked'. 'Earth' here denotes the people from the earth or the people dwelling on the earth.

For when Christ was teaching, both the Hebrews and the nations were thrown into confusion by his fame – for 'shaking' is a confusing – and were alarmed, seeing the wonders he performed, for 'trembling' denotes fear here, because those who are greatly afraid tremble.

And by the other translation, 'they were moved', flocking towards him as his fame spread, and they 'quaked', having been thrown into confusion in their convictions.

8β And the foundations of the mountains were troubled and shaken, for God had been provoked to anger against them.

By 'mountains' you will understand the demons, on account of their high conceit and pretension, and by 'foundations' the deep and perfidious movements of their thoughts. For on seeing the irresistible power of Christ, they were confused in their thoughts, at a loss to know who he is, and considering what they would have to suffer. Their thoughts therefore were in this way troubled and they were shaken, having been moved from the power on which they had been founded. And they suffered this when God was provoked to anger with them for having for so long tyrannized and enslaved the wretched people.

It is possible to understand this verse also about the things that occurred at the time of the
Master's passion when the earth was shaken and the stones were split, because God had been Mt 27.51
provoked to anger against them, namely, the Jews.

9α Smoke went up in his anger.

The Creator having been angered at the destruction of his creature, smoke preceded his vengeance, which smoke was the partial cessation of the one who had been exercising tyranny, for he both took the believers away from his error and drove out the evil spirits from the demoniacs. This was a prelude to the final vengeance, since smoke is a prelude to fire. The demons shouted as they were being driven away: *What have you to do with us, O Son of God?*
Have you come to torment us before the time? Mt 8.29

9β Καὶ πῦρ ἀπὸ προσώπου αὐτοῦ καταφλεγήσεται.

Εἰ καπνὸς προηγήσεται, καὶ πῦρ ἕψεται, ὅ ἐστιν ἡ τελεία ἐκδίκησις, καὶ παντελὴς ἀνενεργησία τοῦ διαβόλου. Ἀπὸ προσώπου δὲ αὐτοῦ, ἀντὶ τοῦ, ἀπ' αὐτοῦ, ὅς ἦν ἓν πρόσωπον τῶν τριῶν ὑποστάσεων τῆς μιᾶς θεότητος· ἢ καὶ ἀπὸ προσώπου αὐτοῦ, τουτέστιν, ἐνώπιον αὐτοῦ. *Πῦρ γὰρ*, φησὶν, *ἐνώπιον αὐτοῦ προπορεύσεται, καὶ φλογιεῖ κύκλῳ τοὺς ἐχθροὺς αὐτοῦ*. Καταφλεγήσεται δὲ, ἀντὶ τοῦ, ἐξαφθήσεται. Ps 96.3

9γ Ἄνθρακες ἀνήφθησαν ἀπ' αὐτοῦ.

Ἐπειδὴ γὰρ πῦρ ἐστιν ὁ Θεὸς, καταναλίσκον τὴν πονηρὰν δύναμιν, μετέλαβον Heb 12.29
καὶ οἱ μαθηταὶ τῆς τοιαύτης ἐνεργείας, καὶ ἀπὸ τούτου τοῦ πυρὸς ἀνήφθησαν αὐτοὶ Dt 4.24
ἄνθρακες, ἐμπιπρῶντες τὴν τοῦ ἐχθροῦ ἰσχὺν τῷ πυρὶ τῆς οἰκείας πίστεως. *Ἰδοὺ γὰρ*, φησὶ, *δέδωκα ὑμῖν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ*. Lk 10.19

10α Καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη.

Τὸ λεληθὸς τῆς θείας σαρκώσεως ἐμφῆναι βουλόμενος ὁ προφήτης, εἶπεν, ὅτι ἔκλινεν οὐρανοὺς ἄχρι τῆς γῆς, καὶ ἀψοφητὶ κατέβη. Λαθὼν γὰρ τὰς δυνάμεις ἁπάσας, ἐνῴκησε τῇ παρθενικῇ γαστρί. Σωματικώτερον οὖν ἐσχηματογράφησε τῷ λόγῳ τὸ πρᾶγμα, καὶ δῆλον ἀπὸ τοῦ ἑπομένου· φησὶ γάρ·

10β Καὶ γνόφος ὑπὸ τοὺς πόδας αὐτοῦ.

Γνόφος μέν ἐστι σκότος· πόδες δὲ, ἡ πορεία· κεκρυμμένη γὰρ ἡ ὁδὸς τῆς ἐνανθρωπήσεως, καὶ ἀκατανόητος ὁ τρόπος αὐτῆς.

Ἢ καὶ ἄλλως· καθάπερ γῆ λέγονται πολλάκις οἱ γήϊνοι ἄνθρωποι ἢ οἱ τὴν γῆν οἰκοῦντες, οὕτω καὶ οὐρανοὶ πάντως, οἱ οὐράνιοι ἄγγελοι ἢ οἱ τὸν οὐρανὸν οἰκοῦντες, οὕστινας ἔκλινε κατιὼν εἰς γῆν· γέγραπται γὰρ ἐν τοῖς Εὐαγγελίοις, | ὅτι *Ἄγγελοι διηκόνουν αὐτῷ*. Mt 4.11

Κάθοδον δὲ Θεοῦ, μὴ σωματικῶς νοήσῃς· ἀπερίγραπτος γὰρ καὶ πάντα πληρῶν, ἀλλ' ὑπὲρ κατάληψίν τινα καὶ ἄῤῥητον.

11 Καὶ ἐπέβη ἐπὶ Χερουβὶμ καὶ ἐπετάσθη, ἐπετάσθη ἐπὶ πτερύγων ἀνέμων.

Ταῦτα, προφητεία περὶ τῆς ἀναλήψεως τοῦ Χριστοῦ.

Ὅτι δὲ τὰ Χερουβὶμ τότε τὸν Ἰησοῦν ὑπέλαβον, Ἰεζεκιὴλ τοῦτο τοῖς προφητικοῖς θεασάμενος ὀφθαλμοῖς διδάσκει λέγων, *Καὶ ἐξῆρε τὰ Χερουβὶμ τὰς πτέρυγας αὐτῶν, καὶ οἱ τροχοὶ ἐχόμενοι αὐτῶν, καὶ ἡ δόξα Θεοῦ Ἰσραὴλ ἐπ' αὐτὰ ὑπεράνω αὐτῶν· καὶ ἀνέβη ἡ δόξα Κυρίου ἐκ μέσης τῆς πόλεως*. Ἀναντιῤῥήτως γὰρ περὶ τῆς τοῦ Ez 11.22-23

10α[5] ἑπομένου MSCBF : ἐπαγομένου PV.
10β[9] Add. [M in marg.]A: Κλίσις μὲν, ἡ ταπείνωσις, οὐρανοὶ δὲ, τὸ ὕψος τῆς θεότητος· ἐταπείνωσεν οὖν τὸ ὕψος τῆς οἰκείας θεότητος ἄχρι γῆς, γεῶδες σῶμα προσλαβὼν, καὶ συγκατέβη τοῖς ἀνθρώποις.
11[3] τὰ Χερουβίμ PASBFV : καὶ τὰ Χερουβίμ MC.

9β And fire will flare up from his face.

If smoke will precede, then fire will follow, which is the final retribution and the complete inoperativity of the devil. From his face, in the sense of, from him, who was one person of the three hypostases of the one Godhead. Or else, 'from his face', that is, before him. For it is
written: *Fire will go before him and will set his enemies ablaze all around*. 'Will flare up' in the Ps 96.3
sense of 'will be ignited'.

9γ Coals were kindled from it.

For since God is fire consuming the power of evil, the disciples also participated in this Heb 12.29
energy, and from this fire these coals were kindled, burning the strength of the enemy by the Dt 4.24
fire of their own faith. For *See, I have given you authority to tread on snakes and scorpions, and*
over all the power of the enemy. Lk 10.19

10α And he made the heavens incline and came down.

The prophet, wishing to indicate how the divine incarnation escaped all notice, said that he made the heavens incline to the earth and came down soundlessly. For escaping the notice of all the powers, he dwelt in the virgin womb. He thus described the matter with figures of speech in a more corporeal way, and this is clear from what follows, for he says:

10β And thick darkness was beneath his feet.

'Thick darkness' is obscurity, and his 'feet' are his path, for the way of the incarnation is hidden and its manner incomprehensible.

Or in a different way, just as earthly people or the people who live on the earth are often called 'earth', so it is that the heavenly angels or those that dwell in heaven are called 'heavens', and these he inclined to the earth as he descended, for it is written in the Gospels that *Angels*
ministered to him. Mt 4.11

Do not understand the descent of God in a corporeal sense, for he is uncircumscribable and fills all things, but as being beyond any comprehension and ineffable.

11 And he mounted on the Cherubim and flew; he flew on the wings of the winds.

This is a prophesy about Christ's ascension.

Ezekiel, having seen this with his prophetic eyes, teaches that the Cherubim at that time received Jesus, saying, *And the Cherubim lifted their wings, and the wheels were beside them, and the glory of the God of Israel was upon them, above them, and the glory of the Lord ascended*
from the midst of the city. Indisputably he says this about the Saviour's ascension, because Paul Ez 11.22-23
also called him the *radiance of his glory*. Heb 1.3

10β: Inclining is humbling and the heavens are the height of divinity. Accordingly, he humbled the height of his own divinity to the earth, having assumed an earthly body, and condescended to mankind.

Σωτῆρος ἀναλήψεως ταῦτά φησιν, ἐπεὶ καὶ Παῦλος, *ἀπαύγασμα τῆς δόξης αὐτὸν* ἐκάλεσεν. Heb 1.3

Ἐπετάσθη δὲ ἐπὶ πτερύγων τῶν Χερουβὶμ, ἅπερ ἀνέμους ὠνόμασε, διὰ τὴν ὀξύτητα τῆς κινήσεως. Καὶ τῇ μὲν ἀληθείᾳ ἐπὶ τῶν Χερουβὶμ ἐπωχεῖτο, πλησιαζόντων τῇ θεότητι, τοῖς δ' ἀποστόλοις ἔδοξεν ἀνέχεσθαι πτέρυξιν ἀνέμων, τουτέστιν, ἀνέμοις. Πτερωτοὺς γὰρ εἰσήγαγε τοὺς ἀνέμους, διὰ τὴν ὀξεῖαν ἐν ἀέρι κίνησιν· πτερωτὰ γὰρ, τὰ διαπερῶντα τὸν ἀέρα, ἐπεὶ καὶ ἡ νεφέλη ἀνέμῳ φέρεται. Ac 1.9

12α Καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ.

Σκότος οἰητέον, τὸ μηκέτι βλέπεσθαι. Τοιγαροῦν ἡ ἀορασία ἀπέκρυψεν αὐτόν· ταύτην γὰρ ἔθετο περὶ ἑαυτὸν ἀπόκρυψιν. Ἀναληφθεὶς γὰρ, ἐκρύβη ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

Ἢ σκότος οἰητέον, τὴν σάρκα, κρυπτομένης ἐν αὐτῇ τῆς θεότητος.

Ἢ ἔθετο σκότος, τουτέστιν, ἀκαταληψίαν, ἀποκρύπτουσαν αὐτὸν κατὰ τὴν θεότητα· σκοτίζονται γὰρ οἱ ἐντρανίζειν τῷ βάθει τῆς γνώσεως αὐτοῦ πειρώμενοι.

12β Κύκλῳ αὐτοῦ ἡ σκηνὴ αὐτοῦ.

Σκηνὴν λέγει, τὴν προσληφθεῖσαν σάρκα, ἣν καὶ ναὸν ἐκάλεσεν ἑαυτοῦ, *Λύσατε γὰρ*, φησὶ, *τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις οἰκοδομήσω αὐτόν*· κύκλῳ δὲ αὐτοῦ, Jn 2.19
ὅτι ἐν αὐτῇ ἐσκήνωσεν, οὐχ ὡς ἐν αὐτῇ περιγραφόμενος, ἀλλ' ἀπορρήτως ἐνοικήσας, ὡς παντοδύναμος. Τοῦτο δὲ εἶπε, δεικνύων ὅτι μετὰ τῆς σαρκὸς ἀνελήφθη, καὶ οὐκ ἀπέθετο ταύτην, ὥς τινες ἐλήρησαν ὕστερον.

Ἢ καὶ σκηνὴν λέγει, τὴν ἀπροσπέλαστον αἴγλην· ὅτι καὶ *φῶς οἰκῶν ἀπρόσιτον* 1Tim 6.16
προσαγορεύεται, ὅπερ κύκλῳ τῆς θεότητος ὂν, ἀποκρύβει μὲν ταύτην, ἀποστρέφει δὲ τὰς ὄψεις τῶν θελόντων ἐνιδεῖν.

12γ Σκοτεινὸν ὕδωρ ἐν νεφέλαις ἀέρων.

Ὕδωρ ἐνταῦθα λέγει, τὸ περὶ Χριστοῦ μήνυμα· νεφέλας δὲ, τὰς προφητείας· ἀέρας δὲ, τοὺς προφήτας. Καὶ δίδωσι τοιαύτην ἔννοιαν, ὅτι σκοτεινή ἐστιν ἡ περὶ Χριστοῦ προκήρυξις ἐν ταῖς προφητείαις τῶν προφητῶν, καὶ δυσθεώρητος πρὸ τοῦ τέλους· καὶ ὕδωρ μὲν, ὡς ἀναψύχουσα τοὺς λιποθυμοῦντας ἐν τῇ πλάνῃ· νεφέλαι δὲ, ὡς κεκρυμμένον ἔχουσαι τὸ μηνυόμενον· ἀέρες δὲ, διὰ τὴν καθαρότητα καὶ λεπτότητα τοῦ νοῦ. Ὅτι δὲ νεφέλας τοὺς προφήτας πολλάκις ἡ Γραφὴ καλεῖ, παρίστησιν Ἡσαΐας· τὸν γὰρ οἶκον τοῦ Ἰσραὴλ, ἀμπελῶνα προσαγορεύσας, εἰσήγαγε νεφέλας ἐντελλομένας μηκέτι βρέχειν εἰς αὐτὸν, ὅ ἐστι, προφήτας μηκέτι προλέγοντας. Isa 5.6-7

13α Ἀπὸ τῆς τηλαυγήσεως ἐνώπιον αὐτοῦ αἱ νεφέλαι διῆλθον. |

12α[1] Add. [MA in marg.]: σκότος – τὴν ἄγνοιαν τοῦ τί ἐστιν.

He flew on the wings of the Cherubim which he calls 'winds' on account of the alacrity of the movement. And in truth he was mounted on the Cherubim, approaching the godhead, but to the Apostles it seemed he was being carried on the wings of the winds, that is, by the winds. Ac 1.9 He presented the winds as winged on account of the swift movement in the air, for the things that pass through the air are winged, and because the clouds are carried along by the wind.

12α And he set darkness as his hiding place.

Darkness is to be thought of as no longer being seen. Accordingly, invisibility has hidden him, for he placed invisibility around himself as concealment, for having been taken up, he was hidden from their eyes.

Or else 'darkness' is to be understood as the flesh, with his divinity hidden in it.

Or else, 'he set darkness', that is, incomprehensibility, concealing him in regard to his divinity. Those who attempt to penetrate the depths of knowledge about him become darkened in mind.

12β His tent shrine encircling him.

'Tent shrine' is what he calls the assumed flesh, which he also called his temple. *Destroy this temple*, he says, *and in three days I shall raise it up.* Jn 2.19 Encircling him, because he dwelled in it, not as being circumscribed by it, but as ineffably indwelling, as almighty. He said this, showing that he was taken up along with the flesh, and did not put it off as some later foolishly postulated.

Or else he calls his unapproachable radiance his 'tent shrine', because he is also described as 'dwelling in light inaccessible', 1Tim 6.16 which being around the godhead, both hides it and averts the eyes of those who wish to see in.

12γ Dark water in clouds of the winds.

Here he is calling 'water' the message about Christ, 'clouds' the prophecies, and 'winds' the prophets. And the meaning that emerges is that the proclamation about Christ in the prophecies of the prophets is dark and difficult to see prior to its fulfilment. It is 'water' as refreshing those who are fainting in error; the prophecies are 'clouds' as having what is declared concealed within; and the prophets are 'winds' on account of the purity and subtlety of their mind. The fact that Scripture often calls the prophets 'clouds' is seen in Isaiah, for after he had addressed the house of Israel as a vineyard, he introduced clouds being commanded to rain on it no longer, that is, for there to be no longer prophets foretelling. Isa 5.6-7

13α At the far-shining brightness before him the clouds passed over.

12α: Darkness: ignorance of what is.

Ἀπὸ τῆς λαμπρότητος τῆς ἐπιφανείας αὐτοῦ, τῆς αὐγαζούσης, μὴ τοῖς ἐγγὺς μόνον, ἀλλὰ καὶ τοῖς πόῤῥω, αἱ σκοτειναὶ προφητεῖαι διελύθησαν, καὶ τῆς ἀσαφείας αὐτῶν ἀποσκεδασθείσης, ἀνεφάνη τὸ κεκρυμμένον. Τοῦ ἡλίου γὰρ ἀνατείλαντος, ὁ τῶν νεφελῶν διαλύεται ζόφος, καὶ τὸ κρυπτόμενον ὑπ᾽ αὐτῶν μέρος καθορᾶται.

Ἢ καὶ νεφέλας ὑποληπτέον ἐνταῦθα, τὸ νέφος τοῦ σκοτεινοῦ νόμου· λάμψαντος γὰρ τοῦ Χριστοῦ, διελύθη τὸ κάλυμμα τῶν αἰνιγμάτων αὐτοῦ, καὶ ἐφάνησαν ταῦτα τυποῦντα καὶ προμηνύοντα τὸν Χριστόν.

Ἀλλ᾽ ἐπὶ τούτων μὲν τῶν ἐξηγήσεων, τὸ, *ἐνώπιον αὐτοῦ*, τῷ, *ἀπὸ τῆς τηλαυγήσεως*, συνάψεις, ἵν᾽ ᾖ, *ἀπὸ τῆς τηλαυγήσεως τῆς ἐνώπιον αὐτοῦ*, τουτέστι, τῆς αὐτοῦ, ἢ τῆς ἐπιφανείας αὐτοῦ.

Κατὰ δὲ τρόπον ἕτερον, διαστείλῃς μὲν τὸ, *ἀπὸ τῆς τηλαυγήσεως*, καὶ ὑποστίξας, τὸ λοιπὸν τοῖς ἔμπροσθεν ἀποδώσεις, καὶ τοιαύτην δώσεις ἔννοιαν, ὅτι τοῦ Κυρίου τηλαυγήσαντος, κατὰ τὴν ἐν σώματι πολιτείαν, ἐνώπιον αὐτοῦ, τουτέστι, προσώπῳ αὐτοῦ, καὶ ἀντ᾽ αὐτοῦ, οἱ ἀπόστολοι τὸν τοῦ κηρύγματος λόγον ἀποσταλάζοντες, διῆλθον τὴν οἰκουμένην, τὰς ἀρούρας τῶν ψυχῶν ὡς νεφέλαι πληροῦντες, καὶ πρὸς καρπογονίαν ἀρετῶν ἐγείροντες.

13β Χάλαζα καὶ ἄνθρακες πυρός.

Τοῦτο, καὶ πρὸς τὴν πρώτην ἔννοιαν ἁρμόσομεν· αἱ προφητεῖαι γὰρ ἀπεικάζονται καὶ χαλάζῃ, διὰ τὸ σκληρὸν τῆς ἀσαφείας, καὶ πυρὶ, διὰ τὸ πιμπρᾶν τὰς ἀντιλογίας τῶν ἀπιστούντων. Ὥστε τὸ αὐτὸ νοεῖσθαι νεφέλην καὶ χάλαζαν καὶ πῦρ, διὰ τὰς ἀποδοθείσας αἰτίας.

Οὐχ ἧττον δὲ συμβιβάζεται καὶ πρὸς τὴν ἐσχάτην ἐξήγησιν, εἰ τοὺς ἀποστόλους ὁμοίως ὑποληψόμεθα χάλαζαν καὶ πῦρ, τὸ μὲν, ὡς τὴν πλάνην ἀποτυφλοῦντας καὶ διαφθείροντας, τὸ δὲ, ὡς τὴν ἀσέβειαν ἐμπιπρῶντας.

14 Καὶ ἐβρόντησεν ἐξ οὐρανοῦ ὁ Κύριος, καὶ ὁ Ὕψιστος ἔδωκε φωνὴν αὐτοῦ.

Κύριος καὶ Ὕψιστος, ὁ Θεὸς, ὡς Δεσπότης καὶ ὑψηλός. Ἐβρόντησε δὲ καὶ ἔδωκε φωνὴν αὐτοῦ, ὅτε πρὸς τὸν Πατέρα ὁ Υἱὸς ἐβόησε, *Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθε γὰρ, φησὶ, φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. Ὁ δὲ ὄχλος, ὁ ἑστὼς, ἀκούσας, ἔλεγε βροντὴν γεγονέναι.* Ὥστε τὸ μὲν, *ἐβρόντησε*, πρὸς τὴν Jn 12.28-29
ὑπόληψιν τῶν ἀκουσάντων εἴρηται· τὸ δὲ, *ἔδωκε φωνὴν αὐτοῦ*, πρὸς τὴν ἀλήθειαν. Φωνὴ γὰρ οὖσα, βροντὴ τοῖς ἀκηκοόσιν ἔδοξεν.

Οὐ χρὴ δὲ θαυμάζειν, ὅταν οὐκ ἔχωσιν ἀκολουθίαν καὶ τάξιν αἱ προφητεῖαι· δείκνυται γὰρ ἐντεῦθεν, ὡς οἱ προφῆται, οὐ προεφήτευον ἃ ἐβούλοντο, ἀλλ᾽ ἅπερ ἂν ὑπὸ τοῦ Πνεύματος ἐνηχήθησαν.

15α Ἐξαπέστειλε βέλη καὶ ἐσκόρπισεν αὐτούς.

[13α][1] Add. H: Τηλαύγησιν λέγει, τὴν αὐγὴν τῆς ἀστραπῆς καὶ ἔξαψιν.

At the brilliance of his epiphany, which shines not only on those near, but also on those far off, the dark prophecies have been dissolved, and with their obscurity having been dispersed, what was hidden has been brought to light. For when the sun has risen, the gloom of the clouds is dissolved and the part that was hidden by them is seen clearly.

Or else 'clouds' here are to be understood as the mist of the dark law. For when Christ had shone forth the veil of its enigmas was dissolved and they appeared as prefiguring and foreshadowing Christ.

But according to these explanations you will join the words 'before him' to the phrase 'at the far shining brightness', so that the meaning is at the far shining brightness that is before him, namely, that is his, or of his epiphany.

In another way you can separate off the phrase 'at his far shining brightness' and, placing a comma, explain the rest in relation to what has gone before, and this will produce the following meaning, namely, that when the Lord had shone forth in his life in the body, before him, that is, in his person and instead of him, the Apostles raining down the word of preaching passed over the whole world, filling the arable land of the souls like clouds and awakening them to fructifying power of the virtues.

13β Hail and coals of fire.

This we shall conform to the first understanding: the prophecies are likened to hail on account of the hardness of obscurity, and to fire, on account of their burning up the objections of the unbelievers. So that cloud and hail and fire are to be understood as the same thing for the reasons given.

It can be conformed, however, no less to the second explanation if we similarly take the Apostles to be hail and fire, hail as blinding and destroying error, and fire and burning up impiety.

14 And the Lord thundered from heaven, and the Most High gave forth his voice.

The Lord and the Most High, namely, God as Master and as exalted. He thundered and gave forth his voice when the Son cried out to the Father, *Father, glorify your name.* For then, as is written, *a voice came from heaven: 'I have glorified it, and will glorify it again.' The crowd that was there and heard it said it had thundered.* Accordingly, 'he thundered' is said in regard Jn 12.28-29
to the understanding of those who heard it and 'he gave his voice' in regard to the truth, for being a voice it seemed to those who heard it to be a clap of thunder.

We should not be surprised when prophecies do not follow a sequence and order, because from this it is shown that the prophets did not prophecy what they wanted, but whatsoever they were made resonant with by the Spirit.

15α He sent forth arrows and scattered them.

[13α]: Far-shining is what he calls the bright outburst of light of the lightning shaft.

Βέλη μὲν λέγει, τοὺς μαθητὰς, ἀποσταλέντας εἰς ἅπαντα τὸν κόσμον. Ἐσκόρπισε δὲ δι᾽ αὐτῶν ὁ Χριστὸς τοὺς δαίμονας, οὓς ἐδήλωσε διὰ τῆς ἀντωνυμίας. Μισεῖ γὰρ τὸ Πνεῦμα τὸ ἅγιον, ὥσπερ αὐτοὺς, οὕτω καὶ τὴν προσηγορίαν αὐτῶν.

15β Καὶ ἀστραπὰς ἐπλήθυνε καὶ συνετάραξεν αὐτούς.

Τοὺς αὐτοὺς οἰητέον, καὶ βέλη καὶ ἀστραπάς· ἐκεῖνο μὲν, ὡς βάλλοντας καὶ ἀνατρέποντας τὴν πλάνην ἐκείνων, τοῦτο δὲ, ὡς ἐμπιπρῶντας τὴν ἀσέβειαν καὶ τὰ τεμένη αὐτῆς. Βαλλό | μενοί τε γὰρ ταῖς εὐχαῖς, ἔπιπτον οἱ πολέμιοι, καὶ τὴν ἀστραπὴν οὐ φέροντες τοῦ ἐνοικοῦντος τοῖς μαθηταῖς ἁγίου Πνεύματος, συνεταράσσοντο καὶ εἰς ἀμηχανίαν καθίσταντο.

16α Καὶ ὤφθησαν αἱ πηγαὶ τῶν ὑδάτων.

Πηγαὶ τῶν ὑδάτων αὖθις, οἱ ἀπόστολοι, πρῶτοι διδάσκαλοι τῆς κατὰ Χριστὸν πίστεως, ὑπ᾽ αὐτοῦ χειροτονηθέντες. Ὕδωρ μὲν γὰρ, ἡ διδασκαλία τοῦ κηρύγματος· πηγαὶ δὲ, οἱ πρῶτοι ταύτης κρουνοὶ, οἳ πᾶσιν ὤφθησαν, εἰς ἅπαντας ἐκπεμφθέντες.

16β Καὶ ἀνεκαλύφθη τὰ θεμέλια τῆς οἰκουμένης.

Οἱ αὐτοὶ, καὶ θεμέλια τῆς οἰκουμένης, ὡς πρῶτοι πιστεύσαντες, καὶ ὑποτιθέντες ἕδρα πίστεως τῇ οἰκουμένῃ στεῤῥὰ καὶ ἀπερίτρεπτος, ἐφ᾽ ᾗ πάντες ἐποικοδομοῦνται. Ἀνεκαλύφθησαν δὲ, διὰ τῆς τοῦ βίου μαρμαρυγῆς καὶ τῆς τῶν ἐπιτελουμένων τεραστίων λαμπρότητος.

Καὶ τῶν μὲν ἄλλων οἰκοδομημάτων ἐν τῇ γῇ κέκρυπται τὰ θεμέλια, τὰ δὲ τῆς πίστεως, τοὐναντίον, ὑπὲρ γῆς ἐφαίνετο πᾶσι, καὶ πράξει καὶ λόγῳ λάμποντα.

16γ Ἀπὸ ἐπιτιμήσεώς σου, Κύριε.

Ταῦτα δὲ γέγονεν, ἐπιτιμηθέντων ὑπὸ σοῦ, καὶ φοβηθέντων τῶν δαιμόνων.

16δ Ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου.

Πυρὶ ἔοικεν ἡ ὀργὴ, καὶ ἐξαπτομένης ἀναδίδοται καπνώδης ἀτμὸς, καὶ διὰ τῶν μυκτήρων ἐμπνεῖται τῷ ἀέρι. Διὸ καὶ πνεῦμα ὀργῆς λέγεται, καὶ τοὺς ὀργιζομένους ἄγαν, θυμοῦ πνέειν φαμέν. Διὰ τούτου δὲ, τὴν κίνησιν τῆς ὀργῆς ᾐνίξατο, ἀνθρωπο- Ps 2.5β
πρεπῶς περὶ αὐτῆς εἰρηκώς. Ἐς τοσοῦτον, φησὶν, ὠργίσθης, ὡς ἔμπνευσιν πνεύματος ὀργῆς τῷ ἀέρι γενέσθαι, διασκεδάζουσαν τοὺς ἐχθρούς.

17α Ἐξαπέστειλεν ἐξ ὕψους καὶ ἔλαβέ με.

16β[3] ὑποτιθέντες MCBV : ὑποτεθέντες PASHB.

Arrows are what he calls the disciples, sent out into all the world. Through them Christ scattered the demons to whom allusion is made by the pronoun. For just as the holy Spirit hates them, so it hates their name.

15β And he multiplied lightning shafts and threw them into confusion.

Arrows and lightning shafts are to be understood as the same thing, arrows as shooting and overthrowing the error of the demons, and lightning shafts as burning up impiety and its cultic precincts. For being shot at by prayers, the adversaries would fall, and being unable to bear the lightning of the holy Spirit dwelling in the disciples, they would be thrown into confusion and reduced to helplessness.

16α And the sources of the waters were seen.

The sources of the waters once again are the Apostles, the first teachers of faith in Christ, having been ordained by him, for 'water' is the teaching of gospel, and the sources are its first fountains, which were seen by all having been sent out to all.

16β And the foundations of the inhabited world were revealed.

The same Apostles are also the foundations of the inhabited world, as the first to have believed and having set a basis of faith for the inhabited world that is firm and immovable and upon which all are built. They have been revealed through the sparkle of their way of life and the brilliance of the wonders they performed.

Whereas for other edifices the foundations are hidden in the earth, those of faith, on the contrary, appear above earth to all, shining in both deed and word.

16γ At your rebuke, O Lord.

These things took place after the demons had been rebuked by you and put to flight.

16δ At the breathing of the breath of your anger.

Anger is like fire, and when kindled gives off a smoky vapor and is breathed into the air through the nostrils. Hence it is called the breath of anger, and we say of those who are exceedingly angered that they are breathing rage. By this he alluded to the movement of anger, Ps 2.5β
speaking about it in human terms. You have, he says, been so greatly roused to anger as to breathe of the breath of anger into the air, scattering your enemies.

17α He sent out from on high and took me.

Τὰ ἐντεῦθεν περὶ ἑαυτοῦ φησιν ὁ προφήτης, εἰς τὸν εἱρμὸν ἐπαναδραμὼν τοῦ λόγου. Ἐξαπέστειλε γὰρ, εἶπεν, ὁ Θεὸς ἐξ οὐρανοῦ βοήθειαν, καὶ ἐῤῥύσατό με.

17β Προσελάβετό με ἐξ ὑδάτων πολλῶν.

Τὰ ὕδατα παρὰ τῇ θείᾳ Γραφῇ ποτὲ μὲν εἰς κάθαρσιν καὶ ἀναψυχὴν λαμβάνονται, καθάπερ ὅταν ὕδατα νοήσωμεν τὴν διδασκαλίαν, ποτὲ δὲ, εἰς καταποντισμὸν καὶ ὄλεθρον, ὡς ἐπὶ τοῦ παρόντος. Τοιαύτη γὰρ ἡ τῶν ὑδάτων φύσις, τὸ μὲν καθαίρουσα, τὸ δὲ, ἀποπνίγουσα, καὶ μᾶλλον ὅταν εἴη πολλὰ καὶ βαθέα.

Χρὴ τοίνυν ὕδατα πολλὰ νομίζειν, τὸ πλῆθος τῶν συμφορῶν ἢ τῶν ἐχθρῶν. Προσελάβετο δὲ, ἀντὶ τοῦ, ἐξήγαγέ με πρὸς ἑαυτόν· ὁ γὰρ ἐξάγων τινὰ, πρὸς ἑαυτὸν ἑλκύει τοῦτον, ἀντιλαμβανόμενος.

18α Ῥύσεταί με ἐξ ἐθχρῶν μου δυνατῶν.

Ἐχθροὺς δυνατοὺς ἐνταῦθα, τοὺς δαίμονας ὑποληπτέον, καὶ φανερῶς καὶ ἀφανῶς πολεμοῦντας, καὶ νύκτωρ καὶ μεθ' ἡμέραν, καὶ διὰ πάσης αἰσθήσεως, καὶ φύσιν ἔχοντας ἀκάματον ἐν μάχαις· πνεύματα γάρ.

Ὁ γοῦν ἐκ τῶν αἰσθητῶν με ῥυσάμενος Θεὸς, αὐτὸς ῥύσεταί με καὶ ἐκ τῶν νοητῶν ἐχθρῶν, τῶν δυνατῶν εἰς πονηρίαν καὶ ὄλεθρον.

18β Καὶ ἐκ τῶν μισούντων με, ὅτι ἐστερεώθησαν ὑπὲρ ἐμέ.

Οἱ γὰρ αὐτοὶ μισάνθρωποι ὄντες, μισοῦσι κἀμὲ, καὶ μάλιστα βοηθούμενον ὑπὸ Θεοῦ. Διὰ τοῦτο δὲ ῥύσεταί με ἐξ αὐτῶν ὁ Κύριος, διότι συνεσκευάσθησαν | καὶ συνήσπισαν καὶ ἐκραταιώθησαν ὑπὲρ ἐμὲ, μὴ φραξάμενον τοῖς ὅπλοις τῆς ἀρετῆς, ὡς ἦν εἰκὸς, ἀλλ' ὑπομαλακισθέντα. Ἢ καὶ ὅτι οἱ μὲν φύσιν ἔχουσιν ἄϋλον, καὶ ὁρῶντες βάλλουσιν, ἐγὼ δὲ ὑλικὴν, καὶ οὐχ ὁρῶ τοὺς τιτρώσκοντας.

19α Προέφθασάν με ἐν ἡμέρᾳ κακώσεώς μου.

Τὸ προφθάνειν οὐ πάντοτε σημαίνει τὸ προλαμβάνειν, ἀλλ' ἔστιν ὅτε καὶ τὸ φθάνειν ἁπλῶς, καὶ τὸ ἐπιτίθεσθαι, καθάπερ καὶ νῦν. Ἐπέθεντο γὰρ, φησὶν, οἱ ἐχθροί μου, εἴτε οἱ ὁρατοὶ, εἴτε οἱ ἀόρατοι, ἐν καιρῷ κακώσεώς μου, τουτέστιν, ἀσθενείας τῶν πολεμικῶν παρασκευῶν, εἴτε ὁρατῶν, εἴτε ἀοράτων· ἀσθενοῦντα γάρ με βλέποντες, τότε μᾶλλον ἐπετίθεντο.

19β Καὶ ἐγένετο Κύριος ἀντιστήριγμά μου.

Μέλλοντος καταπεσεῖν, ἀντερείσας, ἐγένετο τῇ ἀσθενείᾳ μου στηριγμὸς, ἀντὶ ῥάβδου ὑπερειδούσης.

19α[5] ὁρατῶν εἴτε ἀοράτων MSB : τῶν ὁρατῶν εἴτε τῶν ἀοράτων PV.

From this point onwards the prophet speaks about himself, returning to the train of his discourse. God, he says, sent out help from heaven and delivered me.

17β He took me to himself out of many waters.

Waters in divine Scripture are at times taken as purification and refreshment, as when we understand waters as teaching, and at times as drowning and destruction as in the present case. Such is the nature of water, purifying on the one hand and drowning on the other, and especially when they are many and deep.

It is necessary therefore to regard many waters as the multitude of misfortunes or of enemies. He has taken me to himself, in the sense that he has drawn me out to himself, for the one who drags someone out, pulls them towards himself in coming to their aid.

18α He will deliver me from my powerful enemies.

Powerful enemies here are to be understood as the demons, fighting against him both overtly and covertly and by night and by day and via every sense and having a nature that is tireless in battles, for they are spirits.

God who has delivered me from my visible enemies will therefore deliver me also from my invisible enemies, powerful in evil and destruction.

18β And from those who hate me, for they have taken a firm hold over me.

For these demons, hating mankind, hate me also, and especially when I am in receipt of help from God. For this reason the Lord will deliver me from them because they have contrived and fought together and prevailed against me, as was only to be expected, when I was not fenced around by the shields of virtue, but debilitated. Or else, they have an immaterial nature and shoot their arrows seeing their target, while I have a material nature and do not see those who are wounding me.

19α They have overtaken me in the day of my affliction.

To overtake does not always mean to take in advance but at times it simply means to take, and to attack as in the present case. My enemies, whether visible or invisible, have attacked me, he says, in the day of my affliction, that is of my weakness in regard to military preparation, whether visible or invisible, for when they see me debilitated, then they attack even more.

19β And the Lord has become my support.

As I was about to fall, by having provided a firm counterforce, he became a prop to my weakness, like a supporting staff.

20α Καὶ ἐξήγαγέ με εἰς πλατυσμόν.

Ἀπὸ τῆς τῶν θλίψεων στενότητος εἰς εὐφροσύνης πλάτος, ἤτοι διάχυσιν, κατὰ τὸ, Ἐν θλίψει ἐπλάτυνάς με. Ps 4.2β

Ἢ καὶ ὅτι περικυκλοῦντες οἱ ἐχθροὶ, στενοῦσι τὸν ἐναπειλημμένον, ὅτε δ᾽ ἐξενεχθῇ τούτων, ἀπολαύει εὐρυχωρίας, μηκέτι στενούμενος.

20β Ῥύσεταί με, ὅτι ἠθέλησέ με.

Τοσαύτης ἀξιώσας κηδεμονίας, καὶ εἰς τὸ μέλλον με πάντως ῥύσεται. Ἠθέλησε γάρ με, τουτέστιν, ἐξελέξατο.

21α Καὶ ἀνταποδώσει μοι Κύριος κατὰ τὴν δικαιοσύνην μου.

Μὴ ἀδικήσας γὰρ τοὺς ἐχθραίνοντάς μοι, καὶ δίκαιος τά γε πρὸς αὐτοὺς φανεὶς, κατὰ τοῦτο τεύξομαι παρὰ Θεοῦ τῆς ἀμοιβῆς, καὶ ἀντὶ τούτου ἀποδώσει μοι, καθάπερ ὀφειλὴν, τὴν ἑαυτοῦ βοήθειαν.

21β Καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἀνταποδώσει μοι.

Ἡ καθαρότης τῶν χειρῶν, ἐφερμηνευτικόν ἐστι τῆς δικαιοσύνης· οὔτε γὰρ ἥρπασα, οὔτε ἐπλεονέκτησα, οὔτε ἐπεβούλευσα τοῖς ἐπιβουλεύουσιν, ἀλλὰ καθαρὰς ἔχω τὰς χεῖρας ἀπὸ παντὸς μολυσμοῦ, συγκρινομένας πρὸς τὰς αὐτῶν.

Ἢ καὶ διὰ τῶν χειρῶν, τὰς πράξεις ἁπλῶς ἐδήλωσεν, ἐπεὶ καὶ διὰ χειρῶν πράττομεν.

22 Ὅτι ἐφύλαξα τὰς ὁδοὺς Κυρίου, καὶ οὐκ ἠσέβησα ἀπὸ τοῦ Θεοῦ μου.

Ταῦτα, αἴτια τίθησι τῆς καθαριότητος τῶν χειρῶν. Ἐκαθαρίευον γὰρ, ὅτι ἐφύλαξα τὰς ὁδοὺς, ἤτοι τὰς ἐντολὰς Κυρίου, καὶ οὐχ ὡς ἀσεβὴς ἀπέστην ἀπ᾽ αὐτοῦ. Ὁ δὲ ταύτας τηρῶν, καὶ δι᾽ αὐτῶν ὁδεύων, ἀναγκαίως καθαριεύει.

23 Ὅτι πάντα τὰ κρίματα αὐτοῦ ἐνώπιόν μου, καὶ τὰ δικαιώματα αὐτοῦ οὐκ ἀπέστησα ἀπ᾽ ἐμοῦ.

Ἕτερον νόμος, καὶ ἕτερον ἐντολὴ, καὶ ἕτερον μαρτύριον, καὶ ἄλλο κρίμα, καὶ ἄλλο δικαίωμα.

Νόμος μὲν, ὁ καθόλου περιεκτικὸς τῶν ἐντολῶν, ὡς τὸ, Ὁ νόμος διὰ Μωυσέως ἐδόθη. Jn 1.17

Ἐντολαὶ δὲ, αἱ κατὰ μέρος, οἷον, Οὐ φονεύσεις, οὐ μοιχεύσεις, καὶ ὅσα κατ᾽ εἶδος εἴρηται. Ex 20. 13, 15

20β[2] Τοσαύτης MSBF : Ὁ τοιαύτης PV.

20α And he has led me out to a place of expanse.

From the narrowness of afflictions into the expanse or diffusion of gladness, as with, *In affliction you have given me expanse*. Ps 4.2β

Or else that surrounding enemies tightly enclose the one who is entrapped and when he is extricated from them, he enjoys free space, no longer being constricted.

20β He will deliver me, because he has desired me.

Having granted me such protecting care, he will certainly deliver me in the future. He has desired me, that is, he has chosen me.

21α And the Lord will reward me according to my justice.

Not having wronged those who are hostile towards me, and having appeared just in relation to them, for this I shall obtain recompense from God, and in return for this he will repay me as for a debt, with his help.

21β And according to the purity of my hands he will reward me.

'The purity of my hands' is a clarification of 'my justice', for I neither plundered nor claimed a larger share nor did I scheme against those who were scheming against me, but I have kept my hands pure of all defilement in comparison with their hands.

Or else by reference to his hands he signified simply his actions, since we act with our hands.

22 For I have kept the Lord's ways and I have not acted impiously towards my God.

This gives the reason for the purity of his hands. I have kept myself pure because I have kept the Lord's ways, that is, his commandments and did not turn away from him, as do the impious. The one who observes the commandments and makes his way by them will of necessity keep himself pure.

23 For all his judgements are before me, and I have not dismissed his statutes from my presence.

Law is one thing, a commandment another and a testimony another, and again a judgement is one thing and a statute yet another.

Law is the general term inclusive of the commandments, as in *The law was given by Moses*. Jn 1.17

The commandments are the particulars of the law, namely, *You shall not kill, you shall not commit adultery*, and such as are spoken about in specific terms. Ex 20. 13, 15

Μαρτύριον δὲ, ὅπερ ὁ νομοθέτης μετά τινος διαμαρτυρίας παρεγγυᾷ τοῖς ἀκούουσιν, ὡς ὅταν ὁ Μωυσῆς λέγῃ πρὸς τὸν λαὸν, ὅτι *Ἐὰν τάδε καὶ τάδε ποιήσητε, διαμαρτύρομαι ὑμῖν σήμερον τὸν οὐρανὸν καὶ τὴν γῆν, ὅτι ἀπωλείᾳ ἀπολεῖσθε.* Dt 4.25-26

Κρίματα δὲ, ὅσα τοῦ Θεοῦ κρίνοντος ἐγράφη, καθάπερ ἐπὶ τοῦ βλασφημήσαντος τὸ φοβερὸν ὄνομα. Μωυσῆς μὲν γὰρ ἐπὶ τὸν Θεὸν τὴν κρίσιν ἀνέφερεν· ἐκείνου Lev 24.10-23
δὲ λιθοβοληθῆναι τοῦτον κελεύσαντος, κρίμα τοῦτο | καὶ ὅρος κατὰ τῶν ἄλλων βλασφήμων γέγονε.

Δικαιώματα δὲ, τὰ τοιαῦτα προστάγματα, οἷον, *Ἐὰν κτήσῃ παῖδα Ἑβραῖον, ἓξ ἔτη δουλεύσει σοι*, καὶ τὰ ἑξῆς· ταῦτα γὰρ δικαιοσύνης ἐστὶ μεστά. Ex 21.1-2

Καὶ ἡ μὲν διαίρεσις αὐτῶν τοιαύτη· ὀνομάζονται δὲ πολλάκις ταῦτα τοῖς ἀλλήλων ὀνόμασι, καὶ μᾶλλον ἐν τῷ ριη´ ψαλμῷ.

Ἐνταῦθα δὲ, τῷ ὀνόματι τῶν κριμάτων καὶ τῶν δικαιωμάτων, ὅλας τὰς ἐντολὰς περιέλαβεν, ὡς ἀπὸ μέρους τὸ πᾶν· Πᾶσαι γὰρ, φησὶν, ἐντολαὶ αὐτοῦ ἐνώπιόν μου, ἀναγινωσκόμεναι, καὶ οὐδέποτε πόῤῥω τιθέμεναι. Dt 6.4-8

24α *Καὶ ἔσομαι ἄμωμος μετ᾽ αὐτοῦ.*

Ἀντὶ τοῦ, δι᾽ αὐτοῦ, ἢ μετ᾽ αὐτοῦ ὤν.

24β *Καὶ φυλάξομαι ἀπὸ τῆς ἀνομίας μου.*

Φυλακὴν μὲν λέγει νῦν, τὴν ἀποχήν· ἀνομίαν δὲ, τὴν ἁμαρτίαν.

Ἡ δὲ ἀντωνυμία πρόσκειται, διὰ τὸ τὴν ἁμαρτίαν οἰκείαν εἶναι τῆς σαρκός· ἢ καὶ κατατίθεται σφαλῆναι ὡς ἄνθρωπος· οὐδεὶς γὰρ ἐν ἀνθρώποις ἀναμάρτητος.

25 *Καὶ ἀνταποδώσει μοι Κύριος κατὰ τὴν δικαιοσύνην μου, καὶ κατὰ τὴν καθαριότητα τῶν χειρῶν μου ἐνώπιον τῶν ὀφθαλμῶν αὐτοῦ.*

Εἰ δὲ τοιοῦτος ἤμην καὶ ἔσομαι, πάντως ἀμοιβῆς τεύξομαι, καθὼς προείρηται. Καθαριότητα δὲ τῶν χειρῶν μου, τὴν ἐνώπιον αὐτοῦ γινομένην· οὐ γὰρ εἰς ἐπίδειξιν ἀνθρώπων, ἀλλ᾽ εἰς ἀρέσκειαν Θεοῦ ταύτην ἐποιούμην.

26-27 *Μετὰ ὁσίου ὅσιος ἔσῃ, καὶ μετὰ ἀνδρὸς ἀθῴου ἀθῷος ἔσῃ, καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ, καὶ μετὰ στρεβλοῦ διαστρέψεις.*

Ὅσιος μέν ἐστιν, ὁ τὰ πρὸς Θεὸν εὐσεβής· ἀθῷος δὲ, ὁ τὰ πρὸς ἀνθρώπους ἀνεύθυνος· ἐκλεκτὸς δὲ, ὁ τὰ πρὸς ἀρετὴν τέλειος· στρεβλὸς δὲ, ὁ σκολιός.

Διδασκαλικὸς οὖν ὁ λόγος, καὶ πρὸς τὸν ἐντυγχάνοντα ἀποτεινόμενος, καὶ λέγων, ὅτι οἷός ἐστιν ᾧ συνοικεῖς, τοιοῦτος ἔσῃ καὶ σὺ, πρὸς τὴν ἕξιν αὐτοῦ μεταβαλλόμενος. Τὸ δὲ, *διαστρέψεις*, ἀντὶ τοῦ, στρεβλὸς ἔσῃ, ἢ διαστρέψεις τὴν γνώμην.

Ἀνάγονται δὲ καὶ πρὸς τὸν Θεὸν ταυτὶ τὰ ῥητὰ, καὶ διδόασι τοιαύτην ἔννοιαν, ὅτι

A testimony is what the lawgiver enjoins on his listeners with some appeal to witnesses, as when Moses says to the people, if you do this or that, then *I call today heaven and earth as witness against you that in destruction you will perish*. Dt 4.25-26

Judgements are such as were written following God's judicial decisions, as in the case of the man who had blasphemed the dread name. Moses referred the matter for God's decision Lev 24.10-23 and when he commanded for the man to be stoned, this became a standard measure against other blasphemers.

Statutes are ordinances of the type, *If you buy a Hebrew servant, he shall work for you for six years*, and so on, which are full of justice. Ex 21.1-2

Such then is the division of these terms, but they are often used interchangeably, and especially in Psalm one hundred and eighteen.

Here by reference to the judgements and statutes he included all the commandments, the part standing for the whole. All your commandments, he says, are before me being read out and never set aside. Dt 6.4-8

24α And I shall be blameless with him.

In the sense of 'through him' or 'being with him'.

24β And I shall guard myself from my lawlessness.

Here guarding is what he calls keeping away from, and lawlessness what he calls sin.

The personal pronoun is attached to the lawlessness on account of the fact that sin is proper to the flesh, or else he is acknowledging that he has erred as a man, for there no one without sin.

25 And the Lord will reward me according to my justice, and according to the purity of my hands before his eyes.

If I have been and will continue to be such, then I shall certainly obtain recompense, as was said before. The purity of my hands that is before him - for I did not do this for show before men but in order to be pleasing to God.

26-27 With the devout you will be devout, with the innocent you will be innocent, with the elect you will be elect and with the perverse you will pervert.

A devout man is one who is pious towards God, an innocent man, one who is guiltless before men, an elect man one who is perfect in virtue and a perverse man one who is crooked.

The verse is didactic and is addressed to the reader, saying that such as is the person with whom you live, so you will be also, acquiring his habits of life. The phrase 'you will pervert' is in the sense of 'you will be perverse' or you will pervert your opinion.

τὸ πρὸς ἀξίαν ἀποδώσεις ἑκάστῳ, δικαιότατος ὤν· καὶ τὸν μὲν ὅσιον, ὁσιῶν ἔσῃ· τὸν δὲ ἀθῷον, ἀθῳῶν· τὸν δὲ ἐκλεκτὸν, ἐκλεγόμενος· τὸν δὲ στρεβλὸν, διαστρέφων καὶ συμποδίζων. Καὶ ἔστι τὸ σχῆμα, ὄνομα ἀντὶ μετοχῆς, ὅσιος, ἀντὶ τοῦ, ὁσιῶν.

28 Ὅτι σὺ λαὸν ταπεινὸν σώσεις, καὶ ὀφθαλμοὺς ὑπερηφάνων ταπεινώσεις.

Τοὺς ἐξ ἀρετῆς ταπεινούς· ὀφθαλμοὺς δὲ ὑπερηφάνων, τοὺς ὑπερηφάνους, ἀπὸ μέρους τὸ πᾶν, ἢ καὶ ὅτι ἀπὸ τῶν ὀφθαλμῶν εἰώθασιν οἱ τοιοῦτοι χαρακτηρίζεσθαι, αἴροντες τὴν ὀφρύν· ὑπερήφανοι γὰρ, παρὰ τὸ ὑπεράνω τὰ φάη τείνειν. Τοὺς οὖν τῶν τοιούτων ὀφθαλμοὺς εἰς γῆν ὁρᾶν παρασκευάσεις ἐκ θλίψεως.

Ἢ καὶ λαὸν ταπεινὸν, τὸν ἐξ ἐθνῶν, τῷ βάρει τῶν ἁμαρτημάτων κάτω νεύειν ἀναγκαζόμενον· ὑπερηφάνους δὲ, τῶν Ἰουδαίων, ἀλαζονευόμενον ἐπί τε τῷ νόμῳ Jn 19.7
καὶ τοῖς προγόνοις. Mt 3.9

29 Ὅτι σὺ φωτιεῖς λύχνον μου, Κύριε· ὁ Θεός μου, φωτιεῖς τὸ σκότος μου.

Τῆς ψυχῆς ὀφθαλμὸς, ὁ νοῦς· ὁ δὲ ὀφθαλμὸς, καὶ λύχνος, ὡς ὁδηγῶν· σκότος δὲ αὐτῆς, ὁ θυμὸς καὶ ἡ ἐπιθυμία. Λέγει γοῦν, ὅτι φωτίσεις τὸν νοῦν μου ταῖς θείαις ἐλλάμψεσι. Τοῦτον δὲ φωτίζων, φωτίσεις καὶ τὸ σκότος μου· φωτιζομένου γὰρ τοῦ νοῦ, | καὶ τ' ἄλλα μέρη τῆς ψυχῆς φωτίζονται. Καὶ τοῦτό ἐστι τὸ παρὰ τοῦ Σωτῆρος ἐν τοῖς Εὐαγγελίοις εἰρημένον, *Εἰ οὖν τὸ ἐν σοὶ φῶς σκότος ἐστὶν, τὸ σκότος πόσον;* Mt 6.23
τουτέστιν, εἰ ὁ νοῦς ἐσκοτισμένος ἐστὶ, πολλῷ πλέον αἱ ἄλογοι τῆς ψυχῆς δυνάμεις.

Ἔστι δ' εἰπεῖν τὸν νοῦν, καὶ φῶς, καὶ σκότος· πρὸς μὲν τὴν φύσιν τῶν πραγμάτων, φῶς, πρὸς δὲ τὸν Θεὸν, σκότος, ἀόρατον αὐτῷ τυγχάνοντα.

Ἢ λύχνος μὲν, ὁ Μωσαϊκὸς νόμος, ὁδηγῶν ἐπὶ τὰ καλὰ τοὺς ἀναγινώσκοντας· Ps 118.105
σκότος δὲ, τὸ ἐπικείμενον αὐτῷ κάλυμμα τῆς ἀσαφείας, οὗ τὰ κεκρυμμένα προφητεύει Δαυὶδ φωτισθῆναι καὶ ἀνακαλυφθῆναι, δηλονότι σαρκωθέντος Θεοῦ.

Ἢ λύχνος μὲν, τὸ κήρυγμα τοῦ Εὐαγγελίου, φωτισθὲν καὶ γνωρισθὲν ἡμῖν παρὰ τοῦ Σωτῆρος· σκότος δὲ, ἡ τῶν εἰδώλων πλάνη καὶ ἄγνοια τῆς ὀρθῆς πίστεως.

Ἢ λύχνος μὲν, ὁ νοῦς, ὁδηγῶν τὸν ἄνθρωπον· σκότος δὲ, τὸ σῶμα, διὰ τὴν ἐπιπρόσθησιν καὶ παχύτητα. Φωτισθήσονται δὲ καὶ ἄμφω· ὁ μὲν, ταῖς θείαις ἐλλάμψεσι, τὸ δὲ, τῇ καθάρσει.

Τινὲς δὲ λύχνον ἐνταῦθα κληθῆναι φασὶ, τὸν ἐκ σπέρματος Δαυὶδ Ἰησοῦν, ὃν ἐφώτισεν ὁ Λόγος ἑνωθεὶς αὐτῷ, καὶ παρέσχεν ἀφιέναι τὰς ἀκτῖνας ἁπανταχῇ· φησὶ γὰρ, *Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου·* σκότος δὲ, τὴν σάρκα, ἣν προσλαβὼν, ἐλάμπρυνε Jn 8.12
καὶ ἐθέωσεν.

30α Ὅτι ἐν σοὶ ῥυσθήσομαι ἀπὸ πειρατηρίου.

Ἐν σοὶ μὲν, ἤτοι διὰ σοῦ· πειρατηρίου δὲ, τουτέστι, πειρασμοῦ, παρ' ἀνθρώπων ἢ δαιμόνων ἐπαγομένου.

These words can also be applied to God and give the following sense, namely, that being most just, you will give to each according to his deserts, and you will be making devout the devout, absolving the guiltless, electing the elect, and perverting and impeding the perverse. And the rhetorical figure is that of 'noun standing for participle', 'devout' for 'making devout'.

28 For you will save a humble people and humble the eyes of the proud.

Those who are humble by reason of virtue. The 'eyes of the proud', mean 'the proud', the part standing for the whole, or else because such people are usually characterized by their eyes, superciliously raising the brow, for the word for 'proud' comes from stretching 'the eyes upwards'. Accordingly, you will make such eyes look to the earth in affliction.

Or else the 'humble people' is the people from among the nations, forced to bow down Jn 19.7
by the weight of sins and the 'proud' are the Jews, boasting of the law and of their forebears. Mt 3.9

29 For you, O Lord, will illumine my lamp; my God, you will illumine my darkness.

The eye of the soul is the mind, and the eye is a lamp, in that it guides. Darkness of the soul is rage and desire. He is saying, accordingly, that you will illumine my mind with divine flashes of enlightenment. And by illumining my mind you will illumine my darkness, for when the mind is illumined the other parts of the soul are filled with light. This is what is said by the Saviour in the Gospels: *If then the light in you is darkness, how great is the darkness*, that Mt 6.23
is, if the mind is darkened, then much more so are the irrational powers of the soul.

The mind can be called both light and darkness. In relation to the nature of things it is light, in relation to God it is darkness, since God is invisible to it.

Or else the lamp is the Mosaic law, leading those who read it towards what is good. Dark- Ps 118.105
ness is the veil of obscurity that covers it, the hidden things of which David prophesies will be illumined and revealed, when God has become incarnate, that is to say.

Or alternatively, the lamp is the preaching of the Gospel, illumined and made known to us by the Saviour, while darkness is the error of the idols and ignorance of the true faith.

Or else the lamp is the mind, that guides a person, and darkness is the body, on account of its occultation and dense consistency. Both will be illumined, the one by divine flashes of enlightenment, the other by purification.

Some say that the lamp here is a name for Jesus who is from the seed of David, and whom the Word illumined once united with that seed and granted him to send forth his rays every-
where, for he says: *I am the light of the world*. Darkness is the flesh, having assumed which, he Jn 8.12
made it brilliant with light and deified it.

30α For in you I shall be delivered from trial.

'In you', or in other words, through you; 'trial', that is temptation, brought on by people or by demons.

30β Καὶ ἐν τῷ Θεῷ μου ὑπερβήσομαι τεῖχος.

Τῷ Θεῷ μου βοηθούμενος, ὑπερπηδήσω τὰ ἀποφράττοντά μοι τὴν πρὸς αὐτὸν ὁδὸν ἁμαρτήματα, οἷς ἔχει τὴν ἰσχὺν ὁ Σατανᾶς, καὶ δι᾽ ὧν κωλύει τὴν εἰς οὐρανοὺς ἄνοδον.

Ἢ πειρατήριον μὲν, ὁ βίος, κατὰ τὸν Ἰὼβ, ἐν ᾧ δελέατα ἡδονῆς, καὶ παγίδες θανάτου, καὶ λόχοι, καὶ πολέμιοι, αἰσθητοὶ καὶ νοητοί. Τεῖχος δὲ, τὸ σῶμα, προβεβλημένον τῆς ψυχῆς, καὶ ἀποφράττον αὐτῇ τὰς θείας αὐγάς· ἢ καὶ τεῖχος, οἱ ἐναέριοι δαίμονες, διαβαινούσαις ταῖς ψυχαῖς ἐμποδίζοντες. Job 7.1

31α Ὁ Θεός μου, ἄμωμος ἡ ὁδὸς αὐτοῦ.

Σχῆμα καὶ τοῦτο τῆς Παλαιᾶς Γραφῆς· ἀντὶ γὰρ τοῦ εἰπεῖν, ὅτι τοῦ Θεοῦ μου ἄμωμος ἡ ὁδὸς, εἶπεν, ὅτι Ὁ Θεός μου, ἄμωμος ἡ ὁδὸς αὐτοῦ. Ὁδὸς δὲ Θεοῦ, ἡ ἀρετὴ, πρὸς αὐτὸν ἀνάγουσα. Χρὴ γοῦν ἄμωμον εἶναι καὶ τὸν δι᾽ αὐτῆς ὁδεύοντα.

Ἢ καὶ περὶ τοῦ Σωτῆρος ὁ λόγος· ὁδεύσας γὰρ τὸν βίον, ἁμαρτίαν οὐκ ἐποίησε. 1Pt 2.22

31β Τὰ λόγια Κυρίου πεπυρωμένα.

Ἀληθινὰ καὶ καθαρὰ ψόγου παντὸς, ὡς τὸ κεχωνευμένον χρυσίον· καὶ ἀλλαχοῦ γὰρ εἴρηκε, *Τὰ λόγια Κυρίου, λόγια ἁγνὰ, καὶ ἀργύριον πεπυρωμένον.* Ps 11.7

31γ Ὑπερασπιστής ἐστι πάντων τῶν ἐλπιζόντων ἐπ᾽ αὐτόν.

Ἐπαγγελλόμενος γὰρ βοηθεῖν, οὐ ψεύδεται.

32α Ὅτι τίς Θεὸς πάρεξ τοῦ Κυρίου;

Τὸ, ὅτι, παρέλκον ἐνταῦθα, ἢ ἀντὶ τοῦ, ἐπειδή. Τίς ἄλλος φύσει Θεὸς χωρὶς τοῦ Κυρίου; τουτέστιν, τοῦ Πατρός.

32β Ἢ τίς Θεὸς πλὴν τοῦ Θεοῦ ἡμῶν.

Θεὸν ἐνταῦθα, τὸν Υἱὸν ἐκάλεσεν· ἡμῶν δὲ εἰπὼν, συνέταξε καὶ ἑαυτὸν ἡμῖν τοῖς πιστοῖς, οἷα προγνοὺς τὸ ἐντελὲς τῆς πίστεως.

33α Ὁ Θεὸς ὁ περιζωννύων με δύναμιν.

Τοῦτο, περὶ τοῦ ἁγίου Πνεύματος.

Εἰ δὲ καὶ τοὺς τρεῖς στίχους ἐκ παραλλήλου τὸ αὐτὸ φήσει τις ἑρμηνεύειν, οὐδὲν ἀπεικός· περιζωννύων δέ με δύναμιν ἐν πολέμοις.

32α[2] χωρίς MSCBF : πάρεξ PV.

30β And in my God I shall leap over a wall.

Being helped by my God, I shall leap over the sins that block my path to him, namely, those sins over which Satan has the power and through which he impedes my ascent to the heavens.

Or else 'trial' is life itself, as Job says, in which, there are baits of pleasure and snares of death, and ambushes and adversaries, sensible and intelligible. And the 'wall' is the body, set up before the soul and blocking from it the divine rays, or else 'wall' denotes the airy demons that impede souls as they pass through. Job 7.1

31α My God, his way in blameless.

This also is a figure of Ancient Scripture. Instead of saying 'the way of my God is blameless', he said, 'my God, his way is blameless'. God's way is virtue, as leading to him. The person walking along the way of virtue must therefore also be blameless.

Or else the verse is about the Saviour: having walked through life he committed no sin. 1Pt 2.22

31β The oracles of the Lord are tried in the fire.

They are true and free from all blemish like smelted gold. And indeed elsewhere he says, *The Lord's oracles are pure oracles*, and *silver tried in the fire*. Ps 11.7

31γ He is a champion of all who hope in him.

For when promising to help he does not lie.

32α For who is God besides the Lord?

The 'for' is redundant here, or else it is in the sense of 'since'. Who other is God by nature apart from the Lord, that is, the Father?

32β Or who is God except for our God.

He called the Son 'God' here. In saying 'our' he numbered himself among the faithful, as knowing in advance the perfect fulfilment of faith.

33α God who girds me with power.

This is about the Holy Spirit.

But if someone will say that the three verses articulate the same thing in parallel, there nothing unreasonable in that. 'Girding me with power' in battles.

33β Καὶ ἔθετο ἄμωμον τὴν ὁδόν μου.

Διὰ τῶν ἐντολῶν ἐρύθμισε τὴν κατὰ | τὸν βίον ἀναστροφήν μου.

Ἢ καὶ περὶ τοῦ Σωτῆρος ὁ λόγος, προσώπῳ τῆς Ἐκκλησίας τῶν πιστῶν, ὅτι ἐξωμάλισέ μοι τὴν ὁδὸν διὰ τῆς ἑαυτοῦ πορείας, καὶ ἄμωμον ἀπειργάσατο.

34α Καταρτιζόμενος τοὺς πόδας μου ὡσεὶ ἐλάφου.

Εὐτρεπίζων, τελειῶν εἰς δρόμον ἐν καιρῷ φυγῆς.

34β Καὶ ἐπὶ τὰ ὑψηλὰ ἱστῶν με.

Καὶ εἰς τὰ ὄρη σῴζων με, καὶ ἱστῶν, καὶ παύων τοῦ δρόμου, δίκην τῶν φευγουσῶν ἐλάφων, καὶ ἀναβαινουσῶν εἰς τὰ ὄρη, καὶ τῇ ἀπαλλαγῇ τοῦ δέους ἱσταμένων καὶ ἀναπνεουσῶν. Ἢ καὶ δρομικώτατόν με ποιῶν, ὥστε φυγεῖν τοὺς ἑλεῖν ζητοῦντας δαίμονας, καὶ ἐπὶ τὸ ὕψος τῶν ἀρετῶν ἀνάγων.

35α Διδάσκων χεῖράς μου εἰς πόλεμον.

Αὐτός μοι καὶ τὴν σύνεσιν τῆς πολεμικῆς ἐμπειρίας δέδωκεν, οὐ μόνον τῆς κατὰ τῶν ὁρωμένων ἐχθρῶν, ἀλλὰ καὶ τῆς κατὰ δαιμόνων· ὡς εὖ μὲν τὸν θυρεὸν τῆς πίστεως, εὖ δὲ τὴν μάχαιραν τοῦ Πνεύματος μεταχειρίζεσθαι, καὶ διὰ τῶν πρακτικῶν Eph 6.16-17
ἀρετῶν, αἳ δηλοῦνται διὰ τῶν χειρῶν, καταπολεμεῖν αὐτούς. Εἴη δ' ἂν καὶ ἡ πρὸς Θεὸν ἔκτασις τῶν χειρῶν, παράταξις κατ' ἐχθρῶν.

35β Καὶ ἔθου τόξον χαλκοῦν τοὺς βραχίονάς μου.

Λείπει τὸ, ὡς, ἵν' ᾖ, ὡς τόξον χαλκοῦν, στεῤῥοὺς καὶ μὴ κάμνοντας ἐν ταῖς ἀφέσεσι τῶν βελῶν.

36α Καὶ ἔδωκάς μοι ὑπερασπισμὸν σωτηρίας.

Ἀντίληψιν, οὐκ ἀνόνητον, ἀλλὰ σῴζουσαν.

36β Καὶ ἡ δεξιά σου ἀντελάβετό μου.

Εἰώθασι γὰρ οἱ ἀντιλαμβανόμενοι τῇ δεξιᾷ χρῆσθαι χειρί· δραστικωτέρα γὰρ αὕτη καὶ δυνατωτέρα καὶ ἐπιτηδειοτέρα τῆς λαιᾶς. Ἢ καὶ δεξιὰν οἰητέον, τὸν ἐνανθρωπήσαντα Δημιουργὸν τῆς κτίσεως, ὃς ἀντελάβετο τῆς φύσεως ἡμῶν.

36γ Καὶ ἡ παιδεία σου ἀνώρθωσέ με εἰς τέλος.

33β And he has ordained my way as blameless.

Through the commandments he has regulated my behaviour during my life.

Or else, the verse is about the Saviour, spoken in the person of the Church of the faithful, namely, that he has smoothed out the way for me through his own path and has made it blameless.

34α Fashioning my feet like a hind's.

Preparing, perfecting them to run in time of flight.

34β And standing me on the heights.

And saving me in the mountains, and stopping me and giving me rest from the chase like deer that flee up into the mountains and on being released from fear stop and breathe freely.

Or else making me swift of foot so as to escape the demons that seek to catch me, and leading me up to the heights of virtue.

35α Instructing my hands for war.

It is he who gave me the wisdom of military art, not only against the visible enemies, but also against the demons, to handle well the shield of faith and the sword of the Spirit, and Eph 6.16-17
to subdue the demons through the practical virtues, which are signified by the hands. The raising of hands to God may also be a marshalling against enemies.

35β And my arms you have made a bow of bronze.

The word 'like' is missing, so that it would be 'like a bow of bronze', firm and not wearying in the shooting of arrows.

36α And you have given me a shield covering of salvation.

Protection, not unavailing but saving.

36β And your right arm has come to my aid.

For those who come to offer assistance are accustomed to use their right arm, for it is more efficient and stronger and more practiced than the left. Or else the right arm is to be understood as the incarnate Creator of creation who came to the aid of our nature.

36γ And your correction has set me upright to the end.

Νοήσεις παιδείαν, τὸν παιδαγωγὸν νόμον, δι' οὗ κατηρτίσθη παντελῶς εἰς ἀρετήν. Ἢ καὶ παιδείαν Θεοῦ λέγει, τοὺς κατὰ παραχώρησιν Θεοῦ παιδείας ἕνεκεν ἐπενεχθέντας πειρασμούς. Ἀμφοτέρωθεν γάρ με, φησὶν, ὠφέλησας, τοῦτο μὲν, ἀντιλαμβανόμενος, τοῦτο δὲ, παραχωρῶν πειράζεσθαι.

36δ Καὶ ἡ παιδεία σου αὐτή με διδάξει.

Καὶ ἔτι με παιδεύσεις καὶ διδάξεις ὡς παῖδά σου· Ἐν θλίψει γὰρ, φησὶ, μικρᾷ ἡ παιδεία σου ἡμῖν. Εὐπραγοῦντες μὲν γὰρ, ἀποῤῥαθυμοῦμεν, θλίψεσι δὲ περιπίπτοντες Isa 26.16
ἐκ περιστάσεως, διεγειρόμεθα, καὶ σωφρονέστεροι γινόμεθα.

37α Ἐπλάτυνας τὰ διαβήματά μου ὑποκάτω μου.

Ἐπλάτυνας, περιελὼν τὰς παγίδας καὶ τὰ θήρατρα, ὧν ἐν μέσῳ διαβαίνων, ἐστενοχωρούμην· καὶ νῦν ἐκτὸς φόβου βαδίζω, μηδενὸς ἐνεδρεύοντος.

37β Καὶ οὐκ ἠσθένησε τὰ ἴχνη μου.

Πρότερον μὲν γὰρ φεύγων τοὺς ἐχθροὺς, ἐπιπολαίως ἐπάτουν τὴν γῆν, ἀμυδρὰ ποιούμενος ἴχνη, διὰ τὸ σπεύδειν μὴ γνωρίζεσθαι ταῦτα τοῖς καταδιώκουσι, μή ποτε τούτοις ἕψωνται· νῦν δὲ στερεῶς βαίνω, μηδένα δεδιώς.

Εἴη δ' ἂν καὶ ἀπὸ τῆς Ἐκκλησίας ὁ λόγος, εὐχαριστούσης, ὅτι πλατύνεται ἡ ὁδὸς αὐτῆς, πολλῶν καθ' ἡμέραν ὁδευόντων, καὶ οὐκ ἀμαυροῦται τὰ χαράγματα τῆς εὐαγγελικῆς πολιτείας, ἀλλ' αὔξει καὶ λάμπει διὰ τῆς συνεχείας τῶν πολιτευομένων.

38α Καταδιώξω τοὺς ἐχθρούς μου καὶ καταλήψομαι αὐτούς.

Ἀπὸ τῶν προλαβόντων θαυμασίων πληροφορηθεὶς, καὶ περὶ τῶν μελλόντων φησὶν, ὡς εἰ πάλιν ἐχθροί μοί τινες γένωνται, καὶ τούτους καταδιώξω, μὴ δυναμένους | ἀντιστῆναι, καὶ οὐ δὲ τὰς χεῖράς μου διαδράσουσι.

38β Καὶ οὐκ ἀποστραφήσομαι, ἕως ἂν ἐκλίπωσι.

Καταλαβὼν δὲ αὐτοὺς, οὐκ ἀναζεύξω, μεθεὶς ὡς ἡττηθέντας ἤδη, ἀλλ' ἄρδην πάντας διαφθερῶ.

39α Ἐκθλίψω αὐτοὺς, καὶ οὐ μὴ δύνωνται στῆναι.

Εἰπὼν ὅτι καταδιώξω τοὺς ἐχθροὺς, λέγει καὶ τὸν τρόπον· ἀναγκάσω γὰρ αὐτοὺς, στενοχωρῶν καὶ πιέζων πάντοθεν, καὶ οὐ μὴ δυνηθῶσι στῆναι κατὰ πρόσωπον εἰς παράταξιν.

You will understand 'correction' as the correcting and guiding law through which he was perfected completely in virtue. Or else he calls God's correction the trials inflicted by divine concession for the sake of correction. From both sides, he says, you have benefited me, on the one hand coming to my aid, and on the other by permitting me to be tempted.

36δ And your correction it is that will instruct me.

And again you will correct and instruct me as your servant. As Isaiah says, *In small affliction your correction comes upon us*. For when we are well off we give ourselves over to indolence, but when we fall into afflictions at critical times we rouse ourselves and become more prudent. Isa 26.16

37α You have expanded my footsteps beneath me.

You have expanded them by extricating them from the snares and traps amid which I was narrowly constrained when walking, and now I proceed without fear with no one lying in ambush.

37β And my footprints have not become faint.

Formerly when I was fleeing from my enemies I would tread lightly on the ground leaving only faint tracks on account of my concern that they would not be recognized by my pursuers, in case they would follow them, but now I walk with a firm step fearing no one.

The verse may also be as if spoken by the Church, giving thanks because its path is being broadened as many walk along it day by day and the imprints of the Gospel way of life are not being rendered faint but are becoming brighter and shining through the succession of those following this way of life.

38α I shall pursue my enemies and overtake them.

Having received full assurance from the preceding wonders, he says also of the future that if again enemies rise against me, I shall pursue them, and they, unable to resist, will not escape from my hands.

38β And I shall not turn back until they are no more.

Having overtaken them, I shall not then withdraw, leaving them as already defeated, but I shall destroy all utterly.

39α I shall force them out and they will not be able to stand.

Having said 'I shall pursue my enemies', he then says how he will do so: I shall constrain them, pressing them closely and pressurizing them on every side and they will not to stand facing in line of battle.

39β Πεσοῦνται ὑπὸ τοὺς πόδας μου.

Καταλαμβανόμενοι δὲ καὶ ἐν ἀφύκτῳ σαγηνευόμενοι, πεσοῦνται καθικετεύοντες.

40α Καὶ περιέζωσάς με δύναμιν εἰς πόλεμον.

Πάλιν τὰς προγεγενημένας εὐεργεσίας τοῦ Θεοῦ καταλέγει.

40β Συνεπόδισας πάντας τοὺς ἐπανισταμένους ἐπ᾽ ἐμὲ ὑποκάτω μου.

Ἐμποδίσας, κατέβαλες.

41α Καὶ τοὺς ἐχθρούς μου ἔδωκάς μοι νῶτον.

Δηλαδὴ νωτίζοντας, ὅ ἐστι, φεύγοντας· οἱ γὰρ φεύγοντες, τὰ νῶτα στρέφοντες, νῶτος λέγονται. Ἢ λείπει τὸ, γενομένους, ἵνα ᾖ, νῶτον γενομένους ἐν τῷ μεταστραφῆναι· ἢ λείπει τὸ, εἰς, ἵνα ᾖ, εἰς νῶτον, ὥστε βάλλειν ἀφυλάκτους αὐτούς.

41β Καὶ τοὺς μισοῦντάς με ἐξωλόθρευσας.

Ἐκ γῆς παντελῶς ἐθέρισας.

42 Ἐκέκραξαν, καὶ οὐκ ἦν ὁ σῴζων· πρὸς Κύριον, καὶ οὐκ εἰσήκουσεν αὐτῶν.

Ἐκέκραξαν εἰπὼν, ἐπήγαγε καὶ πρὸς τίνα· καὶ γὰρ διὰ τὰς ἁμαρτίας αὐτῶν οὐκ εἰσηκούσθησαν.

43α Καὶ λεπτυνῶ αὐτοὺς ὡσεὶ χνοῦν κατὰ πρόσωπον ἀνέμου.

Ἀφανίσω αὐτοὺς, ὡσεὶ χνοῦν λεπτυνόμενον ἐνώπιον ἀνέμου· καὶ γὰρ ὁ ἄνεμος ἐπ᾽ εὐθείας ἐμπίπτων, ἀποκρίνει τῆς γῆς τὸν χνοῦν, ὡς λεπτότατον καὶ κουφότατον.

43β Ὡς πηλὸν πλατειῶν λεανῶ αὐτούς.

Λεανῶ, τουτέστι, καταπατήσω· καὶ γὰρ ὁ ἐν ἀγυιαῖς πηλὸς καταπατούμενος λεαίνεται. Ἀπὸ τοῦ ἑπομένου τοίνυν ἐδήλωσε τὸ προηγούμενον.

Πλατεῖα δὲ, ἡ λεωφόρος, ἐπεὶ καὶ ἁμαξιτός· πλατεῖα δὲ, πρὸς σύγκρισιν τῆς ἀτραποῦ, στενοτάτης οὔσης.

44α Ῥύσῃ με ἐξ ἀντιλογίας λαοῦ.

39β They will fall beneath my feet.

Being overtaken and surrounded in a net from which they cannot escape, they will fall down in supplication.

40α And you have girded me about with strength in battle.

Again he lists God's previous benefactions.

40β Hand and foot you have bound beneath me all who have risen up against me.

You have thwarted them, cast them down.

41α And my enemies you have given to me [as] a back.

Namely, turning their backs, that is, fleeing, for those who are fleeing, turning their backs, are called a 'back'. Or else the words 'having become' are missing, so that it would be, 'having become a back' in turning around; or else the word 'as' is missing, so that it would be 'as a back', so as to fire at them unguarded.

41β And you have utterly destroyed those who hate me.

You have mown them away completely from the earth.

42 They cried and there was none to save; to the Lord and he not heard them not.

Having said 'they cried' he added to whom, but on account of their sins they were not heard.

43α And I shall grind them thin like dust before the face of the wind.

I shall obliterate them like dust powdered before the wind, for the wind bearing directly down on the earth separates away the dust, which is very fine and light.

43β Like mud on highways I shall polish them smooth.

'Polish smooth', that is, 'trample down', for when the mud on streets is trampled it is polished smooth. By the result therefore he signified the prior cause. A 'highway' is a wide road traversed by wagons, wide in relation to lanes, which are very narrow.

44α You will deliver me from the gainsaying of the people.

Ἀνώτερόν με ποιήσεις τῆς ἀντιλογίας τοῦ ὑποτεταγμένου μοι λαοῦ, τρέμοντος ὡς βασιλέα, καὶ μὴ τολμῶντος ἀντιλέγειν τοῖς ἐμοῖς προστάγμασι.

44β Καταστήσεις με εἰς κεφαλὴν ἐθνῶν.

Οὐ μόνον πᾶσαν ἀντιλογίαν τῶν ὑπηκόων μοι περιέλῃς Ἰουδαίων, ἀλλὰ καὶ ἔθνη ὑποτάξεις μοι.

Ἁρμοδιώτερον δὲ πρὸς Χριστὸν ἀνάγειν τὰ ἐντεῦθεν, λέγοντα πρὸς τὸν Πατέρα, κατὰ τὸ ἀνθρώπινον, ὅτι καταστήσεις με εἰς κεφαλὴν ἐθνῶν, κατὰ τὸ, *Δώσω σοι ἔθνη τὴν κληρονομίαν σου*. Τοῦ γὰρ πρὶν οἰκείου λαοῦ μὴ δεξαμένου αὐτὸν, ἀλλ' Ps 2.8
ἀπειθοῦντος καὶ ἀντιλέγοντος καὶ τέλος ἀνελόντος τὸν Δεσπότην, ἐῤῥύσθη μὲν αὐτῶν, περιτρέψας αὐτοῖς τὸν θάνατον, καὶ ἀναστὰς, καὶ οὕτω διαδρὰς αὐτοὺς κατασφαλισαμένους τὸν τάφον, εἰς τὰ ἔθνη δὲ ἐβασίλευσε, τὴν ἑκούσιον ὑποταγὴν τούτων δεξάμενος.

44γ Λαὸς, ὃν οὐκ ἔγνων, ἐδούλευσέ μοι.

Λαὸς ὁ ἐξ ἐθνῶν, ἀγνοούμενός μοι πρὶν, ὡς ἀγνοῶν με· γινώσκει γὰρ Κύριος τοὺς αὐτὸν γινώσκοντας. 1Cor 8.3

45α Εἰς ἀκοὴν ὠτίου ὑπήκουσέ μου.

Ἐν ἀκοῇ ὠτίου παρεδέξατό μου τὸ Εὐαγγέλιον.

45β Υἱοὶ ἀλλότριοι ἐψεύσαντό μοι. |

Τουτὶ τὸ ῥητὸν, ἀπὸ τοῦ προφήτου νοήσομεν, καθαπτομένου τῶν Ἰουδαίων ὡς ψευδομένων τὸ γένος. Ἐπιγράφοντες γὰρ ἑαυτοῖς πατέρα τὸν Ἀβραὰμ καὶ τὸν Δαυὶδ, ἐναντία τούτοις ἐπετήδευον. Καὶ υἱοὺς μὲν αὐτοὺς λέγει, διὰ τὸ ἐξ αὐτοῦ Mt 3.9
κατάγεσθαι, ἀλλοτρίους δὲ, διὰ τὴν τῶν τρόπων ἀνομοιότητα.

46 Υἱοὶ ἀλλότριοι ἐπαλαιώθησαν καὶ ἐχώλαναν ἀπὸ τῶν τρίβων αὐτῶν.

Ἠτιμώθησαν, ἄχρηστοι γεγόνασι, δίκην σκευῶν πεπαλαιωμένων, διὰ τὰς πονηρίας αὐτῶν.

Ἐχώλαναν δὲ, τουτέστι, παρετράπησαν ἀπὸ τῆς διὰ τῶν ἐντολῶν ὁρισθείσης αὐτοῖς ὁδοῦ. Τοῦ χωλοῦ γὰρ ἡ πορεία, παρατετραμμένη, διὰ τὴν παρατροπὴν τῶν ἁρμονιῶν.

47α Ζῇ Κύριος.

45β[2] *νοήσομεν* MPABV : *νοήσωμεν* SCH.

You will keep me above the gainsaying of the people subject to me, trembling before me as their king and not daring to dispute my decrees.

44β You will establish me as head of nations.

Not only will you remove all gainsaying from the Jews subject to me, but you will also subject nations to me.

From this point it is more appropriate to apply the words to Christ, saying to the Father in his humanity that you will establish me as a head of nations, in accordance with, *I shall give you nations as your inheritance*. His own people having not accepted him, but being disobedient and contradicting him and finally having killed the Master, he has, on the one hand, been delivered from them, having turned death against them, and having risen, and thus having escaped those who had thoroughly secured the tomb, and, on the other hand, he has come to rule over the nations, having accepted their voluntary subjugation. Ps 2.8

44γ A people that I knew not has come to serve me.

The people from among the nations, previously unknown to me, as ignorant of me, for the Lord knows those who know him. 1Cor 8.3

45α At the hearing of ear, it has obeyed me.

With the hearing of ear, it has received my Gospel.

45β Alien sons have denied me.

We shall understand this verse as spoken by the prophet, upbraiding the Jews as denying their descent, for by laying claim for themselves to Abraham and David as progenitors, they acted contrary to them. He calls them 'sons' as being descended from him, but 'alien' on account of their lack of similarity in their ways. Mt 3.9

46 Alien sons have become old and limped from their paths.

They have been dishonoured, they have become useless, like worn-out vessels, on account of their wicked deeds.

The have limped, that is, they have been turned aside from the way determined for them by the commandments. The path of the lame person is deviant on account of the dislocation of the joints.

47α The Lord lives.

Τοῦτο περὶ τῆς ἀναστάσεως ὁ Δαυὶδ προαναφωνεῖ τοῖς ὑπολαμβάνουσι τεθνάναι τὸν Χριστὸν Ἰουδαίοις, βοῶν, ὅτι ζῇ· ἀνέστη γάρ.

47β Καὶ εὐλογητὸς ὁ Θεός.

Καὶ ἄξιός ἐστιν εὐλογεῖσθαι καὶ εὐφημεῖσθαι.

47γ Καὶ ὑψωθήτω ὁ Θεὸς τῆς σωτηρίας μου.

Ἐπισπεύδει αὐτὸν εἰς τὴν ἀνάληψιν, ὅπως ἀπελθὼν, πέμψῃ τὸν Παράκλητον τοῖς ἀποστόλοις, μέλλουσιν ὁδεύειν ἐπὶ τὸ κήρυγμα.

Ἀλλὰ πάλαι μὲν ἦν ὁ Υἱὸς, Θεὸς πλάσεως· νῦν δὲ, Θεὸς ἀναπλάσεως, ἤτοι σωτηρίας.

Τὴν δὲ ἀντωνυμίαν προσέθηκε, κοινούμενος ἑαυτῷ τὰ ἡμέτερα.

Ἔστι δὲ καὶ ἄλλως κατὰ τὴν τοῦ Δαυὶδ ὑπόθεσιν εἰπεῖν, ὅτι Ζῇ Κύριος, τουτέστιν, ἀΐδιός ἐστι, μήτε ἀρχὴν, μήτε πέρας ἔχων, ἀλλ᾽ ὢν ἀεί· παραμείγνυσι γὰρ ἔστιν οὗ καὶ δόγματα τοῖς λόγοις ὁ προφήτης, διὰ τὴν τῶν ἐντυγχανόντων ὠφέλειαν.

Εὐλογητὸς δὲ, δι᾽ ἃ ἐποίησε θαυμάσια· ὑψωθήτω δὲ, ἀντὶ τοῦ, μέγας λογισθήτω ἡμῖν.

48 Ὁ Θεὸς ὁ διδοὺς ἐκδικήσεις ἐμοὶ καὶ ὑποτάξας λαοὺς ὑπ᾽ ἐμέ.

Ἐκδικήσεις, κατὰ τῶν ἐχθρῶν· ὑποτάξας δὲ, τοὺς διὰ τὸν Σαοὺλ πολεμοῦντάς μοι Ἰουδαίους, οἳ καὶ ἄκοντες νῦν ὡς βασιλεῖ μοι ὑπέκυψαν.

Ἐπὶ δὲ τοῦ Χριστοῦ νοήσεις, ἐκδικήσεις μὲν κατὰ τῶν Ἑβραίων, ἐξολοθρευθέντων ὑπὸ Ῥωμαίων, ὑποταγὴν δὲ λαῶν, τὴν τῶν ἐξ ἐθνῶν.

49α Ὁ ῥύστης μου ἐξ ἐχθρῶν μου ὀργίλων.

Εὐχαριστία ταῦτα πάντα πρὸς Θεὸν, εἰς εὐθεῖαν μὲν μετασχηματισθέντα, κλητικὴν δὲ δύναμιν ἔχοντα.

Ἐχθροὺς δὲ ὀργίλους λέγει, τοὺς ἀμφὶ τὸν Σαοὺλ, μηδέποτε τὴν ὀργὴν ἀπολελοιπότας, ἕως περιῆσαν, ἢ τοὺς δαίμονας.

49β Ἀπὸ τῶν ἐπανισταμένων ἐπ᾽ ἐμὲ ὑψώσεις με.

Ἃ προλαβὼν εἶπε, ταῦτα πάλιν φησὶ, χαίρων ἐπανακυκλεῖν αὐτὰ, χαρᾶς ὄντα πρόξενα.

49γ Ἀπὸ ἀνδρὸς ἀδίκου ῥύσῃ με.

49β[2] ἐπανακυκλεῖν MSACFB : ἐπανακυκλοῦν PV .

David foretells this about the resurrection to the Jews who presume Christ to have died, crying out that he lives, for he has risen.

47β And God is to be blessed.

And he is worthy to be blessed and praised.

47γ And let the God of my salvation be raised on high.

He hastens him on to the ascension, so that, having departed, he may send the Paraclete to the Apostles who would then go forth preaching.

But formerly the Son was the God of creation, whereas now he is the God of re-creation, or in other words, of salvation.

He added the possessive pronoun making himself a communicant in what is ours.

This can be interpreted in a different way in accordance with the situation of David, namely, *The Lord lives*, that is, he is eternal, having neither beginning nor end, but is forever, for the prophet at times mixes doctrines with his words for the benefit of the readers.

And he is to be blessed on account of the wonders he has worked, and 'let him be raised on high' in the sense of 'let him be deemed great by us'.

48 The God who gives retributions to me and has subjugated peoples under me.

Retributions against my enemies; and who has subjugated the Jews who fight against me on account of Saul and who now, against their will, have bowed to me as king.

In relation to Christ you will understand retributions as against the Hebrews, who were destroyed by the Romans, and the subjection of peoples, namely that of the people from the nations.

49α My deliverer from my enemies who are inured to anger.

All these words are a thanksgiving to God, cast in the nominative case but having a vocative force.

His 'enemies who are inured anger' is what he calls those around Saul, who never ceased from their anger as long as they survived, or else the demons.

49β You will raise me over those who rebel against me.

What he said before, he now repeats again, taking delight in reiterating these things, which are an occasion of such joy.

49γ From an unjust man you will deliver me.

Εἴτινες ἐπαναστήσονταί μοι, κατὰ τοὺς θεραπεύοντας τὸν Σαοὺλ, ἀνώτερόν με θήσεις αὐτῶν· καὶ εἴ τις ἔσται μοι κατὰ τὸν Σαοὺλ ἄδικος, ἐπιβουλεύων τῷ σῴζοντι, ῥύσῃ με καὶ τούτου.

50α Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, Κύριε.

Διότι τοιοῦτος εἶ, οἷον ὁ ἐμὸς ἐξύμνησε λόγος, εὐχαριστήσω σοι ἐν πᾶσι τοῖς ἔθνεσι· καὶ μέντοι τοῦτο πεποίηκε διὰ τῆς βίβλου τῶν οἰκείων ψαλμῶν, ἐν πᾶσιν ἔθνεσιν ἀναπτυσσομένης.

50β Καὶ τῷ ὀνόματί σου ψαλῶ.

Δηλαδὴ σοὶ, κατὰ τὸ, *Ψαλῶ σοι ἐν κιθάρᾳ.* Ps 70.22

51α Μεγαλύνων τὰς σωτηρίας τοῦ βασιλέως.

Τὸ, *Κύριε*, προσυπακουστέον ἐνταῦθα, ἵν' ᾖ, Κύριε, ὁ μεγάλας ποιῶν τὰς σωτηρίας ἐμοῦ τοῦ βασιλέως.

51β Καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ. |

Τῷ χρισθέντι ὑπὸ σοῦ, δηλαδὴ τῇ προστάξει σου.

51γ Τῷ Δαυὶδ, καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.

Εἰπὼν βασιλέα, εἶτα χριστὸν, αὖθις ἐπήγαγε καὶ τὸ ὄνομα.

Τὸ μὲν οὖν θεόθεν ἐλεεῖσθαι, προσαρμόσει τοῖς ἐκ γένους τοῦ Δαυὶδ βασιλεύσασιν Ἰουδαίων· τὸ δὲ, *ἕως αἰῶνος*, ἀνοίκειόν ἐστι· μετὰ γὰρ τὴν ἐξ αἰχμαλωσίας ἐπάνοδον, μόνος Ζοροβάβελ ἡγεμονεύσας, οὐ καταλέλοιπε κληρονόμους τῆς ἡγεμονίας.

Λείπεται τοίνυν τὸν Ἰησοῦν Χριστὸν, σπέρμα τοῦ Δαυὶδ ἐνταῦθα λέγεσθαι, διὰ τὸ ἐκ Δαυὶδ κατάγεσθαι τὴν αὐτοῦ μητέρα, *οὗ τῆς βασιλείας οὐκ ἔσται τέλος.* Διὸ Lk 1.33
καὶ ὁ εὐαγγελιστὴς εἴρηκε, *Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυίδ·* ποιῶν δὲ Mt 1.1
αὐτῷ ἔλεος, ὁ Λόγος καὶ Θεὸς, ὡς ἡνωμένος αὐτῷ καὶ τεθεωκώς.

18 ιη´

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος καὶ οὗτος ὁ ψαλμὸς, ὅτι γηραιὸς γενόμενος, τοῦτον συνέταξεν, εἰς τέλος ζωῆς ἤδη βλέπων· ἢ ὅτι προαναφωνεῖ πρᾶγμα εἰς τέλος ἀποβησόμενον. Ἐπιστομίζει γὰρ τὴν μέλλουσαν ἀθεΐαν τῶν ληρούντων αὐτόματα γενέσθαι τὰ πάντα.

If any will rise up against me after the manner of Saul's followers you will place me above them, and if any is unjust towards me after the manner of Saul, forming designs against the one who is keeping him safe, you will deliver me also from him.

50α For this I shall confess you among the nations, O Lord.

Because you are such as my speech has extolled, I shall give thanks to you among all the nations. And indeed this he did through the book of his own psalms, opened for reading among all nations.

50β And with psaltery I shall sing to your name.

That is, to you, in accordance with the words, *I shall sing to you with the lyre*. Ps 70.22

51α Magnifying the deliverances of the king.

The words 'O Lord' must be supplied here, so that it would read, O Lord, who are making of great renown the deliverances of me the king.

51β And showing mercy to his anointed one.

The one who has been anointed by you, that is, at your decree.

51γ To David and his seed forever.

Having said 'king', then 'anointed one', he adds in turn the name.

Being shown mercy by God is something that can apply to those of David's line who ruled from among the Jews, but the 'forever' is out of place, for after the return from captivity, with Zorobabel alone having exercised sovereignty, he did not leave heirs to the dynasty.

There remains accordingly Jesus Christ, *whose kingdom will have no end*, as the one to be Lk 1.33
called the seed of David here, on account of his mother being descended from David. Hence
the evangelist said, *The book of the generation of Jesus Christ, son of David*, with God the Word Mt 1.1
showing mercy on him as having united with him and deified him.

18 Psalm 18

1 Towards fulfilment; a psalm belonging to David

This psalm is also 'towards fulfilment' because he composed it in old age looking already to the end of his life, or else because it proclaims beforehand something that will be fulfilled, for he silences the future godlessness of those who foolishly rave that all things have come about of themselves automatically.

2α Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

Αὐτοὶ, φησὶν, οἱ οὐρανοὶ πάντοτε κηρύττουσι τὸ μεγαλεῖον τοῦ Θεοῦ, φωνῇ χρώμενοι τῇ ὄψει. Ἐκ γὰρ μεγέθους καὶ καλλονῆς, φησὶ, κτισμάτων, ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται. Καὶ πᾶς ὁρῶν οὐρανοῦ μέγεθος καὶ κάλλος καὶ σχῆμα καὶ θέσιν, καὶ τὰ τοιαῦτα, μονονουχὶ διδάσκαλον ἔχων τὴν θέαν, πιστεύει περὶ τῆς δυνάμεως τοῦ Θεοῦ.

Οὐρανοὺς δὲ λέγει, τὸν ὑπὲρ τὸ στερέωμα, πληθυντικῷ χαρακτῆρι χρησάμενος ἀντὶ ἑνικοῦ, κατὰ τὴν Ἑβραΐδα διάλεκτον, ποτὲ μὲν πληθυντικῶς, ποτὲ δὲ ἑνικῶς ὀνομάζουσαν τὸν οὐρανόν. Εἰ γὰρ καὶ ἀφανής ἐστιν, ἀλλ᾽ ἐκ τοῦ στερεώματος κἀκεῖνον συλλογιζόμεθα. Ἢ καὶ μόνον τὸ στερέωμά φησιν, ὡς μόνον ὁρώμενον, ὡς εἶναι τὸν δεύτερον στίχον τοῦ πρώτου σαφηνιστικόν.

2β Ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα.

Εἰ τοῦ πρώτου στίχου τὸν δεύτερον λάβοις ἑφερμηνευτικὸν, ὃ ἐν ἐκείνῳ κέκληκεν οὐρανοὺς, τοῦτο εἶπεν ἐν τούτῳ, στερέωμα· καὶ ὃ διηγοῦνται, τοῦτο ἀναγγέλλει· καὶ ὃ δόξαν, τοῦτο ποίησιν χειρῶν, ἤτοι ἐργασίαν.

Συντόμως δὲ εἰπεῖν, τοῦτό φησιν, ὅτι ὁ οὐρανὸς μόνον φαινόμενος, αὐτάρκης ἐστὶ διδάσκαλος τῆς τοῦ πεποιηκότος αὐτὸν Θεοῦ μεγαλουργίας· ταύτην γὰρ ὠνόμασε καὶ δόξαν καὶ ποίησιν χειρῶν.

3α Ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα.

Εἰ αὐτόματος ὁ κόσμος ἐφέρετο, οὐκ ἂν ἐτήρουν τοὺς οἰκείους ὅρους αἱ ἡμέραι καὶ αἱ νύκτες. Νῦν δὲ τοσοῦτον προνοητής ἐστι τοῦ παντὸς, ὡς ὑπὸ τῆς ἄγαν εὐταξίας δοκεῖν τὴν πρώτην ἡμέραν ἀεὶ τὴν ἑξῆς διδάσκειν περὶ τοῦ ὅρου τῆς ἀποκληρωθείσης αὐταῖς τάξεως. Τρόπον γάρ τινα ἐρεύγεται αὐτῇ, τουτέστι, μηνύει ῥῆμα, ἤτοι τὸ περὶ τούτου πρόσταγμα τοῦ Θεοῦ.

3β Καὶ νὺξ νυκτὶ ἀναγγέλλει γνῶσιν.

Τοῦτο δὲ καὶ ἐπὶ τῶν νυκτῶν ἐστιν ἰδεῖν· γνῶσιν δὲ, ἤτοι διδασκαλίαν περὶ τοῦ ὅρου τῆς τάξεως, ὡς μὴ ἀλλήλαις λυμαίνεσθαι, ἀλλὰ καὶ τάξει τινὶ, τοῦτο μὲν, τὰς ἡμέρας πλεονεκτεῖν, τοῦτο δὲ τὰς νύκτας, τοῦτο δ᾽ ἰσομοιρεῖν, | καὶ διὰ πάντων εὐαρμοστεῖν.

Ἢ ἐρεύγεται ῥῆμα, καὶ ἀναγγέλλει γνῶσιν, ὅτι ἔστι πρόνοια Θεοῦ· τάξις γὰρ, προνοίας διδάσκαλος.

Ἄλλως· ἡμέρα μὲν, ὁ Πατὴρ, ἡμέρα δὲ, καὶ ὁ Υἱὸς, διὰ τὴν αἴγλην τῆς θεότητος· λέγει δὲ ὁ Πατὴρ τῷ Υἱῷ. Καὶ γάρ φησιν, *Ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ᾽ ὁ πέμψας με Πατὴρ, αὐτός μοι ἐντολὴν δέδωκε, τί εἴπω, καὶ τί λαλήσω.* Νὺξ δὲ πάλιν, Jn 12.49

2α The heavens are telling the glory of God.

The heavens themselves, he says, are ever proclaiming the magnificence of God, using their appearance as a voice. For from the greatness and beauty of the creations, their originator, he says, is seen by analogy. And everyone on seeing the magnitude and splendour and form and setting and other such attributes of the sky, having as it were this view as their instructor, believes about the power of God.

He calls 'heavens' the one above the vaulted firmament, using the plural in place of the singular according to the habit of the Hebrew dialect, which names the sky at times in the plural and at times in the singular. For even though it is invisible, nevertheless from the firmament we infer it also. Or else he is speaking only of the firmament, as the only one seen, so that the second verse is a clarification of the first.

2β The firmament is proclaiming the work of his hands.

If you take the second verse as a clarification of the first, what he there called 'heavens' he here called 'firmament' and what they 'are telling', this 'is proclaiming', and what there is 'glory', here is the work or 'doing' of his hands.

In short, he is saying this, namely, that the heaven by its appearance alone is a sufficient teacher of the magnificence of the work of God its maker, for this is what he called both 'glory' and 'work of his hands'.

3α Day is roaring out utterance to day.

If the world were moved of itself, the days and nights would not keep to their own bounds. But now he has such providential care for everything that from the extreme good order it seems that the one day is ever instructing the next about the boundary of the order that has been allotted to them. For in a way the one day is roaring forth to the next, that is, it communicates to it an utterance, namely, God's decree about this.

3β And night is proclaiming knowledge to night.

This is also to be seen in respect of the nights. And it is proclaiming 'knowledge', namely, instruction about the boundary of its order, so that night and day do not infringe on one another, but according to a certain order at times the days are longer, at times the nights, and at times they are equal and in everything they are well tempered.

Or else it roars out utterance and proclaims knowledge that there is divine providence, for order is a teacher of the existence of providence.

In a different way: the Father is day and the Son is day, on account of the radiance of divinity, and the Father speaks to the Son. And indeed it is written, *I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what*

ὁ Χριστὸς, κατὰ τὴν ἀνθρωπότητα, πρὸς σύγκρισιν τῆς θεότητος· καὶ ἀναγγέλλει τῇ νυκτὶ, τουτέστι, τοῖς ἀνθρώποις, θεογνωσίαν.

4 Οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν;

Ἐρωτηματικῶς ἀναγνωστέον, ὡσανεὶ λέγοντος τοῦ Δαυὶδ, Ἆρα οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι τῶν ἀψύχων τούτων κτισμάτων, ὧν αὐτῶν οὐδ' αἱ φωναὶ ἀκούονται; Μὴ ἀκουομένης γὰρ τῆς αὐτῶν φωνῆς, παρὰ τὸ μὴ εἶναι, δῆλον, ὡς οὐδὲ λαλιὰ, οὐδὲ λόγος ἔσται, μέρη γὰρ ταῦτα τῆς φωνῆς. Οὕτως ἀπορήσας, ἐπάγει τὴν λύσιν.

5α Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Ναὶ, φησὶ, τοσοῦτόν εἰσιν, ὅτι καὶ πᾶσα ἡ γῆ πεπλήρωται τοῦ φθόγγου αὐτῶν, καθ' ὃν εἰρήκαμεν τρόπον. Ταὐτὸ δὲ δύναται καὶ τὸ, *εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν*· ἐπαλιλλόγησε γὰρ, ἐμφάσεως ἕνεκεν. Ἐμφαντικὰ γὰρ μήκους καὶ πλάτους, τὰ πέρατα, ὥσπερ αὖ καὶ λαλιὰ καὶ λόγος, ταὐτόν. Ἔθος τοῖς προφήταις, καὶ μάλιστα τῷ Δαυὶδ, τὸ αὐτὸ νόημα δι' ἄλλων καὶ ἄλλων ἐκφέρειν ὀνομάτων.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι διδάξας ὁ προφήτης, ὡς τὰ δηλωθέντα κτίσματα μονονουχὶ φωνὴν ἀφιᾶσιν, ὅτι ἔστι πρόνοια Θεοῦ, διατάττουσα τὸ πᾶν καὶ συνέχουσα, βούλεται προαγορεῦσαι, ὡς ἄρα ἐν παντὶ ἔθνει ἔσονταί τινες συνιέντες τῆς τοιαύτης τῶν ἀψύχων φωνῆς, καὶ ἀπαγγελοῦσι ταύτην διὰ τῆς ἑαυτῶν φωνῆς. Διό φησιν, οὐκ εἰσὶ λαλιαὶ οὐδὲ λόγοι διαλέκτου τινὸς ἐθνικῆς, δι' ὧν οὐχὶ ἀκούονται, τουτέστιν, ἀπαγγέλλονται, αἱ δηλωθεῖσαι τῶν κτισμάτων ἀλάλητοι φωναί. Τοῦτο δὲ τετέλεσται πανταχοῦ γὰρ τῆς γῆς· ἐν παντὶ ἔθνει οἱ συνιέντες ἀπαγγέλλουσιν, ὅτι ἔστι πρόνοια Θεοῦ. Ἐπὶ μέντοι τοῦ παρόντος νοήματος τὸ, *ἀκούονται*, ἀντὶ τοῦ, *ἀκουσθήσονται* νοήσομεν, κατ' ἀντιχρονίαν· ἢ καὶ τῷ ἐνεστῶτι ἐχρήσατο, διὰ τὴν προφητείαν, ὡς ἤδη γινόμενα τὰ μέλλοντα βλέπουσαν.

5β Ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ.

Ὁ μὲν νοῦς τοῦ ῥητοῦ, τοιοῦτός ἐστιν· ὅτι τῷ ἡλίῳ ἔταξεν ὁ Θεὸς κατοικίαν ἐν τῷ οὐρανῷ· φησὶ γὰρ Μωυσῆς περὶ τῶν δύο φωστήρων τῶν μεγάλων, ὅτι καὶ *Ἔθετο αὐτοὺς ὁ Θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς.* Gen 1.17

Ἔδοξε δὲ τοῖς πολλοῖς ἀσύντακτον· ἡμεῖς δὲ μετὰ τὸ, *σκήνωμα*, ὑποστίζοντες, καὶ τὸ, *αὐτοῦ*, νοοῦντες, μὴ ἀντωνυμικῶς, ἀλλ' ἐπιῤῥηματικῶς, εὐχερῶς τὸ ῥητὸν συντάττομεν, οἷον, ἔθετο καὶ ὥρισε τῷ ἡλίῳ τὸ σκήνωμα καὶ τὴν κατοικίαν αὐτοῦ, ὅ ἐστιν, ἐκεῖ, δηλονότι ἐν τῷ στερεώματι τοῦ οὐρανοῦ, περιττῆς κειμένης τῆς ἐν προθέσεως, ὡς καὶ ἄλλα πολλὰ ἐν ἄλλοις ῥητοῖς παρατετηρήκαμεν. Καὶ ὁ ἥλιος τοίνυν, μὴ ἀπολιμπάνων ποτὲ τὸ ἀφωρισμένον αὐτῷ σκήνωμα, | τὸν οὐρανὸν, κῆρυξ γίνεται τῆς τοῦ Θεοῦ δόξης καὶ προνοίας.

5α[6] αὖ H : οὖν MPSCV. 5α[6] Ἔθος M : Ἔθος δὲ PASHV : Ἔθος γὰρ CFB.

to speak. And again Christ, according to his humanity and in comparison with his divinity, is night and he proclaims to night, that is, to humankind, knowledge of God. Jn 12.49

4 Neither speakings, nor words are there, the voices of which are not being heard.

This is to be read as a question, as if David were saying, 'Are there then neither speakings nor words of these inanimate creations of which not even their voices are being heard?' If their voice is not being heard, on account of there being none, it is clear that there will be neither speaking nor words, for these are parts of the voice. Having thus posed the question, he goes on to provide the answer.

5α Their sound has gone out into all the earth, and their words to the ends of the inhabited world.

Yes, he says, these are so great that the whole world has been filled with their sound, in the manner we have said. The second part of the verse, 'and their words to the end of the inhabited world' has the same meaning. He made the repetition for the sake of emphasis, for 'the ends' are indicative of length and breadth, just as again 'speaking' and 'words' are the same. It is customary among the prophets, and especially with David, to express the same meaning with various differing words.

This can also be interpreted in a different way, namely, that the prophet (having taught that the created things mentioned emit as it were a voice that divine providence exists, ordering and holding everything together), wishes to foretell that accordingly in every nation there will be some people who recognize this voice of inanimate things, and who will proclaim it with their own voice. Hence he says that there are neither speakings nor words of any gentile dialect through which there will not be heard (i.e. proclaimed) those speechless voices of created things. And this has come to pass throughout the whole earth. In every nation those with understanding proclaim that there is divine providence. On this interpretation, we shall understand 'being heard' in the sense of 'will be heard', by the use of one tense for another, or else he used the present tense on account of the prophetic character, seeing future things as having already happened.

5β In the sun he has set his shrine.

The meaning of this verse is that God ordained for the sun a dwelling place in the sky. Moses indeed says about the two great luminaries, *And God set them in the firmament of the sky so as to give light upon the earth*. Gen 1.17

To most people this verse has seemed ungrammatical, but we, by placing a comma after 'shrine', and understanding the following word αὐτοῦ not as a pronoun [his] but as an adverb [there], restore a tolerable syntax to the verse, namely, he has set and ordained for the sun an enshrinement and dwelling there, that is, in the firmament of the sky, with the preposition 'in' being redundant, as we have noted with many other things in many other verses. And the sun, accordingly, never leaving its ordained place of enshrinement, the sky, becomes a herald of God's glory and providence.

6α Καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ.

Λείπει τὸ, ἔστιν. Ὡραῖός ἐστι, φησὶ, τῷ κάλλει τῶν ἀστραπτουσῶν ἀκτίνων, δίκην νυμφίου προβαίνοντος ἀπὸ τοῦ θαλάμου.

6β Ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδόν.

Κἀνταῦθα νενοήκαμεν ἀντιχρονίαν· χαίρει γὰρ δραμεῖν τὴν ἀποκεκληρωμένην αὐτῷ πορείαν, ὡς γίγας τῇ δυνάμει τεθαῤῥηκὼς, τουτέστιν, ἀκάμας ἐστὶν ἀεὶ, τοσούτους ἐνιαυτοὺς δουλεύων τῷ Θεοῦ προστάγματι.

7α Ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ, καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ.

Ἔξοδος μὲν, ἡ ἀνατολὴ, καθ' ἣν ὑπερβαίνει τὸν ἑῷον ὁρίζοντα, κατάντημα δὲ, ἡ δύσις, καθ' ἣν εἰς τὸν ἑσπέριον ὁρίζοντα καταδύεται, καὶ διὰ μιᾶς ἡμέρας τὸ ἡμισφαίριον ὅλον διατρέχει· εἰ βούλῃ δὲ, δι' ἑνὸς ἡμερονυκτίου, τὸν σύμπαντα κόσμον.

7β Καὶ οὐκ ἔστιν ὃς ἀποκρυβήσεται τῆς θέρμης αὐτοῦ.

Ὃς τόπος, ἢ ὃς ἄνθρωπος· καὶ διὰ τοῦ τόπου μὲν, τὰ ὄντα, διὰ τοῦ ἀνθρώπου δὲ, τὰ ζῶντα συμπεριέλαβε.

Τοῦτο γὰρ τὸ θαυμασιώτατον, ὅτι τῷ αὐτῷ ἀποστήματι, καὶ φωτίζει καὶ θερμαίνει· τὸ δὲ παρ' ἡμῖν πῦρ φωτίζει μὲν πόῤῥωθεν, οὐ θερμαίνει δὲ, εἰ μὴ πλησιάσεις.

Οὕτως ἐπαινέσας καὶ τὸ κάλλος αὐτοῦ καὶ τὴν ῥώμην καὶ τὸν δρόμον καὶ τὴν χρείαν, δείκνυσι κἀντεῦθεν τοῦ πεποιηκότος αὐτὸν τὴν φιλότιμον ἰσχύν.

Ἀλλ' ἡ μὲν εὐθὴς ἐξήγησις τῶν ῥητῶν, αὕτη.

Τινὲς δὲ εἰς ἀλληγορίαν ἀνάγοντες αὐτὰ, φασὶν, οὐρανοὺς μὲν εἶναι τὰ οὐράνια τῶν ἀσωμάτων τάγματα, διὰ παντὸς τὸν Θεὸν δοξάζοντα, ὡς Ἰεζεκιὴλ καὶ Ἡσαΐας Ez 1.4-28
ἤκουσαν· ἢ τοὺς ὑπερκειμένους τῶν γηΐνων ἀνθρώπους, καὶ διὰ τῆς θεωρητικῆς Isa 6.1-4
φιλοσοφίας εἰς οὐρανὸν ἀνατεταμένους.

Στερέωμα δὲ, τοὺς στερεουμένους διὰ τῆς πρακτικῆς ἄνδρας, καὶ ἀῤῥήκτους ταῖς τῶν πειρασμῶν προσβολαῖς.

Ἡμέραν δὲ πάλιν, τὰς φωτεινὰς δυνάμεις τῶν ἀσωμάτων, φῶτα γὰρ οὗτοι δεύτερα λέγονται, διαπορθμευούσας ἀλλήλαις τὰ θεῖα προστάγματα· νύκτα δὲ, τοὺς ἀνθρώπους, διὰ τὸν ἐπιπροσθοῦντα τῇ ψυχῇ ζόφον τῆς σαρκικῆς παχύτητος· καὶ τὰ ἑξῆς ἀκολούθως.

Τὸ δὲ, *Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν*, ὁ μέγας Παῦλος ἐν τῇ πρὸς Ἑβραίους ἐπιστολῇ εὐκαίρως ἐπὶ τοὺς εὐαγγελιστὰς καὶ ἀποστόλους τοῦ Χριστοῦ Ro 10.18
μετήγαγε καὶ προσήρμοσε.

6α And he [is] like a bridegroom coming forth from his bridal chamber.

The verb 'is' is missing. He (the sun) is comely, he says, in the beauty of its brightly shining rays, like a bridegroom emerging from the inner chamber.

6β He will rejoice like a giant to run his course.

Here, too, we have understood one tense as being used for another, for the sun rejoices to run the course ordained for it, trusting in its strength like a giant, that is, it is ever untiring, serving God's decree for so many years.

7α From heaven's extremity his outgoing and to heaven's extremity his goal.

Its outgoing is its rising as it comes above the eastern horizon and its goal is its setting, as it sinks down into the western horizon, and in one day runs across the entire hemisphere, or, if you like, in one day and night, the entire world.

7β And there is none that will hide from his heat.

No place or no human being; and understood as 'place' he included all material things and understood as 'human being' all living things.

For this is what is most marvellous, that from the same distance it gives both light and warmth. The fire that we know gives light from afar but does not give warmth unless you approach.

Having thus praised its beauty and its strength and its course and its usefulness, he shows thereby the munificent power of the one who made it.

Such then is the literal exposition of these verses.

Some, however, applying an allegorical interpretation, say the 'heavens' are the heavenly orders of the bodiless powers, which constantly glorify God, as Ezekiel and Isaiah heard, or Ez 1.4-28
else they are the people who are above earthly things and through theoretical philosophy are Isa 6.1-4
reaching upwards to heaven.

The 'firmament' represents men who are firmly rooted through practical philosophy and are invulnerable to the attacks of temptations.

The 'day' again denotes the luminous powers of the bodiless ones, for they are called second lights, transmitting the divine commands to one another, while 'night' denotes people on account of the occulting darkness of fleshly materiality before the soul, and so on and so forth.

In the epistle to the Hebrews the great Apostle Paul opportunely assigned and adapted the words, *Their sound has gone out into all the world*, to the evangelists and Apostles of Christ. Ro 10.18

Τὸ δὲ, *Ἐν τῷ ἡλίῳ ἔθετο τὸ σκήνωμα αὐτοῦ*, τοιουτοτρόπως ἀλληγοροῦσιν, ὡς ὁ Χριστὸς ἐν τῷ ἀνθρώπῳ οἰκεῖ, τῷ λάμποντι ταῖς τῶν ἀρετῶν ἀκτῖσιν. *Ἐγὼ γὰρ*, φησὶ, *καὶ ὁ Πατὴρ ἐλευσόμεθα, καὶ μονὴν παρ᾽ αὐτῷ ποιήσομεν.* Jn 14.23

Ἢ καὶ σκήνωμα τοῦ Χριστοῦ, ἡ προσληφθεῖσα ἀνθρωπότης, ἣν οἰκήσας, ἔθετο ἐν τῷ φωτὶ, πολιτευόμενος ὑπὸ τὸν ἥλιον, καὶ φανερῶς βιῶν καὶ αὐτὸς ὡς νυμφίος. Mt 9.15
Ὡραῖος γὰρ, φησὶ, *κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων*, οἷα περιλελαμπρυσμένος Ps 44.3
ταῖς τῶν ἀρετῶν χάρισιν. Ὃς καὶ ἠγαλλιάσατο δραμεῖν ὑπὲρ ἡμῶν τὴν ἐπὶ θανάτῳ. Ἀπ᾽ ἄκρου δὲ τοῦ οὐρανοῦ κατιὼν, εἰς αὐτὸ πάλιν ἐπανῆλθεν. Οὐδεὶς δὲ ἀποκρυβήσεται τῆς θέρμης τῶν λόγων αὐτοῦ· καὶ οἱ μὲν θαλφθήσονται, οἱ δὲ καυθήσονται, ὅτι αὐτῷ *Πᾶν γόνυ κάμψει*, κατὰ τὸν Ἀπόστολον. Php 2.10

8α *Ὁ νόμος Κυρίου ἄμωμος, ἐπιστρέφων ψυχάς.*

Ἤρκει, φησὶν, εἰς διδασκαλίαν θεογνωσίας καὶ ὁ ἄγραφος νόμος, διὰ μεγέθους καὶ κάλλους καὶ εὐταξίας | τῶν κτισμάτων λαλῶν· νῦν δὲ καὶ γραπτὸν δέδωκε, δι᾽ οὗ καταμάθοι τις τὴν αὐτοῦ καὶ πρόνοιαν καὶ σοφίαν.

Διαφόροις δὲ ὀνόμασι τὸν νόμον καλεῖ· νόμος μὲν γὰρ, ὡς ῥυθμίζων τὴν πολιτείαν· μαρτυρία δὲ, ὡς τοὺς ἁμαρτάνοντας διαμαρτυρόμενος· δικαιώματα δὲ, ὡς διδάσκων τὸ δίκαιον· ἐντολὴ δὲ, ὡς τὸ πρακτέον ἐντελλόμενος· φόβος δὲ, ὡς ἀδυσώπητος· κρίματα δὲ, ὡς ψήφους ἐκφέρων, ὡς προλαβόντες πλατύτερον ἐν τῷ ιζ′ ψαλμῷ εἰρήκαμεν. Ps 17.23

Ὁ νόμος Κυρίου ἄμωμος, ἐπιστρέφων ψυχάς. Τί γὰρ ἂν ἔχοι τις αὐτοῦ μέμψασθαι; ὅς γε καὶ εἰς ἐπιστροφὴν ψυχῶν ἐτέθη, διὰ τῶν μικρῶν, τὰ μείζω διδάσκων.

8β *Ἡ μαρτυρία Κυρίου πιστὴ, σοφίζουσα νήπια.*

Ἀξιόπιστος, ἐπεὶ καὶ παρὰ Θεοῦ· νήπια δὲ, ἢ καθ᾽ ἡλικίαν, ὥσπερ τὸν Δανιὴλ καὶ Da 1.19
τοὺς κατ᾽ αὐτὸν, ἢ κατὰ ἀμαθίαν ἀνθρωπίνης σοφίας, ἢ κατὰ ἀκακίαν.

9α *Τὰ δικαιώματα Κυρίου εὐθέα, εὐφραίνοντα καρδίαν.*

Μηδὲν σκολιὸν ἔχοντα, μᾶλλον μὲν οὖν καὶ διὰ τοῦ διδάσκειν τὰς αἰτίας εὐφραίνοντα· ἢ εὐθέα, ὡς εὐθύτητος δημιουργά.

9β *Ἡ ἐντολὴ Κυρίου τηλαυγὴς, φωτίζουσα ὀφθαλμούς.*

Τοὺς τῆς ψυχῆς· δι᾽ αὐτῶν δὲ, καὶ τοὺς τοῦ σώματος, ὥστε μὴ βαίνειν εἰς ὁδὸν πονηράν.

10α *Ὁ φόβος Κυρίου ἁγνὸς, διαμένων εἰς αἰῶνα αἰῶνος.*

10α Add. [MPAS in marg.]HBV: Ἁγνὸς μὲν, ὅτι μετὰ κάθαρσιν ἐπιγίνεται, διαμένων δὲ, ὅτι ἐκεῖνος μὲν ἄχρι καθάρσεως φθάνων, ἐκβάλλεται διὰ τῆς ἀγάπης, οὗτος δὲ ἀντεισαχθεὶς, συνδιαιωνίζει. : om. CF.

The verse 'In the sun he has set his shrine' they interpret allegorically in the sense that Christ dwells in the person who shines with the rays of the virtues, as is written, *I and the Father will come and we shall make a dwelling with him*. Jn 14.23

Or else the enshrinement of Christ is the assumed humanity, having dwelt in which he then set in the light, living under the sun, and himself living openly as a bridegroom, *Comely* Mt 9.15
in beauty among the sons of men, as is written, made to shine brilliantly on every side with the Ps 44.3
graces of the virtues, and who rejoiced to run for us the course towards death. Descending from heavens' extremity, he returned to it again. No one will hide from the warmth of his words: some will be warmed, others burned by them, for to him *Every knee will bow*, as the Php 2.10
Apostle says.

8α The Lord's law is blameless, turning back souls.

The unwritten law, he says, would have been sufficient to teach knowledge of God, speaking through the magnificence and beauty and order of created things, but now he has given also a written law through which one may learn his providence and wisdom.

He calls the law by different names: 'law' as regulating the way of life, 'testimony' as conjuring sinners through witnesses, 'statutes' as teaching what is just, 'commandment' as commanding what is to be done, 'fear' as inexorable, 'judgements' as delivering verdicts, as we have said previously at greater length in seventeenth psalm. Ps 17.23

The Lord's law is blameless, turning back souls. For what could one find to reproach in it? and, moreover, it was ordained for the return of souls, through little things teaching the greater.

8β The Lord's testimony is sure, bestowing wisdom on infants.

It is trustworthy because it is of God. 'Infants' are to be understood either in relation to their age, as with Daniel and his companions, or in relation to their ignorance of human Da 1.19
wisdom or in relation to their innocence.

9α The Lord's statutes are unswerving, gladdening the heart.

Having nothing crooked, but rather gladdening through teaching the reasons, or else they are unswerving as creating unswerving directness.

9β The Lord's commandment is far-shining, giving light to the eyes.

To those of the soul and through those, also to the eyes of the body, so as not to walk on a path of wickedness.

10α The Lord's fear is pure, enduring to age of age.

10α: It is pure because it comes after purification and endures because the first fear reaching as far as purification is cast out by love, while the second fear introduced in its place endures along with love forever.

Ἁγνὸς, ὡς καθαρὸς διαβολῆς· ὁ γὰρ ἀνθρώπινος φόβος διαβέβληται, δειλία καλούμενος.

Ἢ φόβον ἐνταῦθα, τὸν τελειωτικὸν λέγει, ὃς μόνος ἐστὶ καθαρὸς, διὰ μόνον τὸ μὴ ἐκπεσεῖν τῆς τοῦ Θεοῦ οἰκειώσεως συνιστάμενος. Ὁ γὰρ στοιχειωτικὸς, οὐκ ἔστιν ἁγνός· συνίσταται γὰρ διὰ τὰ οἰκεῖα πλημμελήματα, καὶ τούτων ἤρτηται.

Ἢ ἁγνὸς, ὡς ἁγνείας ποιητικός. Οὗτος δὲ, οὐκ ἔστιν πρόσκαιρος, ὡς ὁ ἀνθρώπινος, ἢ ὡς ὁ στοιχειωτικὸς, ἀλλ᾽ ὅλῃ τῇ ζωῇ παρατεινόμενος· τὸ γὰρ διαρκὲς αὐτοῦ νῦν, οἶμαι, δηλοῖ τὸ, εἰς αἰῶνα αἰῶνος.

10β Τὰ κρίματα Κυρίου, ἀληθινά.

Ἀληθινὰ, ὡς μόνα κυρίως ἀπλανῆ, πρὸς ἀντιδιαστολὴν τῶν ἀνθρωπίνων κριμάτων, ἃ πεπλάνηνται ὅσον πρὸς τὴν ἄγαν ἀκρίβειαν, διὰ τὴν τοῦ νοῦ ἀσθένειαν.

10γ Δεδικαιωμένα ἐπὶ τὸ αὐτό.

Ἐν ταὐτῷ δὲ καὶ δίκαια· τὸ γὰρ κυρίως ἀληθὲς, ἅμα καὶ δίκαιόν ἐστιν.

11α Ἐπιθυμητὰ ὑπὲρ χρυσίον καὶ λίθον τίμιον πολύν.

Ὑπὲρ τὰ παρ᾽ ἀνθρώποις δοκοῦντα τίμια τῶν ὑλῶν· ὁ γὰρ τῆς ὀρέξεως τούτων ἀποστὰς, τῶν τοῦ Θεοῦ κριμάτων ἀκορέστως ἐπιθυμήσει, τουτέστι, τοῦ θείου νόμου.

11β Καὶ γλυκύτερα ὑπὲρ μέλι καὶ κηρίον.

Ὑπὲρ τὸ τοῦ σίμβλου, ὅπερ ἡδύτατόν ἐστιν εἰς ὄψιν καὶ γεῦσιν.

Διὰ δὲ τῶν τιμιωτέρων ὑλῶν καὶ τοῦ ἡδυτέρου βρώματος, ἐνέφηνε τὴν ἐπιθυμίαν καὶ γλυκύτητα τῶν θείων κριμάτων.

12α Καὶ γὰρ ὁ δοῦλός σου φυλάσσει αὐτά.

Ἢ περὶ ἑαυτοῦ τοῦτο εἶπεν, ἢ ὅτι πᾶς ὅς ἐστι δοῦλός σου, κατὰ τὴν ἀπὸ τῆς ἀρετῆς διάθεσιν, ἐξ ἀνάγκης φυλάσσει αὐτὰ, δηλαδὴ, τὰ προῤῥηθέντα πάντα. Φυλάσσει δὲ, ἀντὶ τοῦ, φιλεῖ καὶ ἐνεργεῖ.

12β Ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή.

Οὐκ ἐν τῇ μελλούσῃ ζωῇ μόνον, ἀλλὰ καὶ ἐν τῇ παρούσῃ.

13α Παραπτώματα τίς συνήσει;

$11\beta^2$ τὸ τοῦ σίμβλου MASB : τὸ σίμβλον PCFHV.

It is pure in being free of reproach; for human fear is open to reproach, being called cowardice.

Or else he calls 'fear' here the fear that leads to perfection. This alone is pure in that it consists only in fear of falling from affinity with God. Fear that instructs at an elemental level is not pure, for it consists in one's own failings and depends on these.

Or else it is pure as productive of purity. This fear is not a passing fear like human fear or elemental fear, but extends through the whole of life. The lasting nature of this fear is indicated, I believe, by the 'age of age'.

10β The Lord's judgements are true.

True as alone truly inerrant, in contradistinction to human judgements, which are errant relative to great precision on account of the weakness of the mind.

10γ And proven just altogether.

And just at the same time, for what is true in an eminent sense is also just.

11α To be desired above gold and much precious stone.

Above materials deemed precious by people; for the person who has distanced himself from yearning for these things will have an insatiable desire for God's judgements, that is, for the divine law.

11β And sweeter than honey and the honeycomb.

Above the sweetness of the hive, which is most pleasant to sight and taste.

By mentioning the most valuable materials and the most pleasant food, he indicated the desirability and sweetness of the divine judgements.

12α And so your servant keeps them.

He speaks either about himself or because everyone who is his servant in respect of their disposition towards virtue of necessity keeps them, that is, all the things previously mentioned. He 'keeps' in the sense of he loves and puts into practice.

12β In keeping them there is much reward.

Not only in the life to come, but also in the present life.

13α Who will have understanding of transgressions?

Ἐπεὶ ἡ τούτων φυλακὴ δι᾽ ἀποχῆς γίνεται πλημμελημάτων, τοῦτο δὲ δυσκατόρθωτον, εἰκότως διαπορεῖ, Τίς οὕτως ἔσται συνετὸς, λέγων, εἰς διάκρισιν τῶν πλημμελημάτων, | ὥστε μὴ περιπίπτειν αὐτοῖς; Τινὰ γὰρ αὐτῶν, λεπτὰ καὶ λανθάνοντα, καὶ μᾶλλον τὰ κατὰ ψυχὴν συνιστάμενα.

13β Ἐκ τῶν κρυφίων μου καθάρισόν με.

Κρύφια λέγει, ἢ τὰ ἐν κρυφῇ πραττόμενα πλημμελήματα, ἢ τοὺς κατὰ διάνοιαν συνισταμένους αἰσχροὺς λογισμοὺς, περὶ ὧν ἱκετεύει θερμῶς· οὗτοι γὰρ, ὅσον εἰσὶν ἀφανεῖς, τοσοῦτον καὶ δυσκαταγώνιστοι, κατὰ πᾶσαν ἄδειαν μολύνοντες. Τῶν γὰρ φανερῶν ἁμαρτημάτων, περιγενήσεταί τις, εἰ μὴ πάντη ἐκδεδιήτηται.

14α Καὶ ἀπὸ ἀλλοτρίων φεῖσαι τοῦ δούλου σου.

Καὶ ἐν τοῖς ἀλλοτρίοις ἁμαρτήμασι, φεῖσαί μου. Ἐνέχεται γὰρ καὶ βασιλεὺς ἁμαρτίαις ὑπηκόων, καὶ ἀρχιερεὺς, ταῖς τοῦ λαοῦ, καὶ πατὴρ, ταῖς τῶν παίδων, καὶ δεσπότης, ταῖς τῶν δούλων, ὅταν ἐξ ἀμελείας αὐτῶν ἁμάρτωσιν οὗτοι.

Ἢ καὶ ἀλλοτρίων λέγει, τῶν τυχηρῶν παραπτωμάτων, ἃ μὴ κατὰ προαίρεσιν, ἀλλὰ κατὰ περίστασιν γίνονται.

Ἢ ἀλλοτρίων νοήσεις, τῶν ἐχθρῶν, εἴτε ὁρατῶν, εἴτε ἀοράτων.

14β Ἐὰν μή μου κατακυριεύσωσι, τότε ἄμωμος ἔσομαι.

Ἐὰν μὴ ταῦτα με νικήσωσι, τότε τὸ τέλειον ἕξω. Νῦν γὰρ, εἰ καὶ φύλαξ εἰμὶ τοῦ νόμου, ἀλλά γε ταῦτα πεφόβημαι.

14γ Καὶ καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης.

Μεγάλην ἁμαρτίαν, τὰ εἰρημένα καλεῖ, εἰ καί τισι δοκοῦσιν εὐκαταφρόνητα· καὶ ὁ κατὰ διάνοιαν γὰρ μολυσμὸς διώκει τὴν χάριν τοῦ Πνεύματος, καὶ τὸ παρορᾶν τοὺς ὑπὸ χεῖρα πλημμελεῖν, ἴσης αὐτοῖς ἐστι καταδίκης, ἢ καὶ μείζονος ἄξιον.

15α Καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου.

Τότε, φησὶν, ἔσονταί σοι καὶ οἱ λόγοι τῆς προσευχῆς μου εἰς εὐαρέστησιν καὶ προσδέξῃ τούτους, ὅτε καὶ ἀπὸ τῶν εἰρημένων καθαρισθῶ.

15β Καὶ ἡ μελέτη τῆς καρδίας μου ἐνώπιόν σου διὰ παντός.

Ἔσται δηλονότι· εἰ γὰρ μὴ ἀπομάθῃ μελετᾶν αὕτη τὰ αἰσχρὰ, οὐκ ἂν τὰ σὰ μελετήσῃ, καὶ οἷς χαίρεις αὐτός.

13β[5] Add. [MPS in marg.]HV: Ἢ κρυφίων νοήσεις, τῶν ἐν ἀγνοίᾳ ἡμαρτημένων. 14γ[4] ἴσης MSCBF : τῆς ἴσης PV. 14γ[4] μείζονος MSCBFV : χείρονος P. 15a[2] σοι MSCBFV : om. P.

Since the keeping of these things involves the avoidance of trespasses, and this is difficult to achieve, he very naturally asks, Who will be sufficiently perceptive in discriminating trespasses so as to avoid falling into them? For some of them are delicate and easily escape notice, and consist rather in things of the soul.

13β Cleanse me from my hidden faults.

His hidden faults are either the wrongs committed in secret or the shameful thoughts brought into the mind, about which he implores fervently. For these thoughts just as they are invisible so they are difficult to combat, and defile at every opportunity. One can overcome very obvious sins unless one is completely undisciplined.

14α And from what is of others spare your servant.

And in the sins of others, spare me. For a king is also caught up in the sins of his subjects, and a bishop in those of the people, and a father in those of his children, and a master in those of his slaves, whenever they sin as a result of negligence on the part of their superiors.

Or else by 'what is of others' he means chance transgressions that occur not by design but circumstantially.

Or else by the 'others' you will understand his enemies, whether visible or invisible.

14β If they do not take mastery over me, then I shall be blameless.

If these do not defeat me, then I shall have a perfect state, for now, even though I am a keeper of the law, yet I still fear these.

14γ And I shall be cleansed of great sin.

Great sin is what he calls those previously mentioned, even if to some they appear negligible, for even defilement in the mind expels the grace of the Spirit, and overlooking the faults of those under one's authority is worthy of equal if not greater condemnation.

15α And the words of my mouth will be well pleasing.

Then, he says, the words of my prayer will be well pleasing to you and you will accept them when I am cleansed from these things.

15β And the meditation of my heart before you continually.

Will be, that is; if my heart does not unlearn meditating on shameful things, it will not meditate on what is yours and on the things in which you delight.

13β: Or else you will understand 'hidden things' as the sins committed in ignorance.

15γ Κύριε, βοηθέ μου καὶ λυτρωτά μου.

Σὺ γάρ μοι καὶ βοηθήσεις λυτρωθῆναι, καὶ λυτρώσῃ τῶν εἰρημένων. Ἢ, Κύριε, ὁ βοηθῶν μοι ἐν οἷς κατορθῶ, καὶ λυτρούμενος ἐν οἷς περιπίπτω.

Τὸ μέντοι, Ἐκ τῶν κρυφίων μου καθάρισόν με, καὶ τὰ ἑξῆς ἅπαντα, πᾶσι πιστοῖς ἁρμόζουσι λέγεσθαι.

19 ιθʹ

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος καὶ οὗτος, ὡς προαγορεύων τὰ μέλλοντα τέλος λαβεῖν ἐπὶ Ἐζεκίου βασιλέως.

Τοῦ γὰρ Ἀσσυρίου Σεναχηρεὶμ διὰ Ῥαψάκου τὰ βλάσφημα ἐκεῖνα μηνύσαντος,
περιαλγήσας Ἐζεκίας, ἔδραμεν εἰς τὸν θεῖον ναὸν, ὡς ἡ τῶν Βασιλειῶν βίβλος
ἱστορεῖ, καὶ ἀνήγγειλε πάντα τῷ Θεῷ, πρὸς ἄμυναν ἐκκαλούμενος. Οἱ δὲ περὶ αὐτὸν 4Rg 18-19
πάντες, ἐν οἷς ἦν καὶ Ἡσαΐας ὁ προφήτης, ἰδόντες τὴν συντριβὴν τῆς ψυχῆς αὐτοῦ, Isa 36-37
ἐπεφώνησαν αὐτῷ μονονουχὶ τῶν παρόντων ῥητῶν τὴν δύναμιν, εὐχόμενοι δεχθῆναι
τὴν ἱκετηρίαν τοῦ βασιλέως.

Ὅρα δὲ πῶς ἡ θεία χάρις ὑπέδειξε τῷ Δαυὶδ, οὐ τὰ πράγματα μόνον, τὰ πολλοῖς ἔτεσιν ὕστερον, ἀλλὰ καὶ ἃ ἦν εἰκὸς εἰπεῖν τότε τοὺς περὶ τὸν βασιλέα.

2α Ἐπακούσαι σου Κύριος ἐν ἡμέρᾳ θλίψεως.

Καὶ γὰρ ὅτε ἀπέστειλεν Ἐζεκίας καὶ οἱ μετ᾽ αὐτοῦ πρὸς Ἡσαΐαν, οὕτως εἰρήκασιν,
Ἡμέρα θλίψεως καὶ ὀνειδισμοῦ. | Isa 37.3

2β Ὑπερασπίσαι σου τὸ ὄνομα τοῦ Θεοῦ Ἰακώβ.

Τὸ ἐξουδενωθὲν καὶ ὑβρισθὲν ὑπὸ τῶν Ἀσσυρίων· τοῦ Ἰακὼβ δὲ ἐμνημόνευσεν, ὡς κἀκείνου πειρασμοῖς ὁμιλήσαντος μεγάλοις καὶ φόβοις, καὶ ῥυσθέντος πάντων διὰ Θεοῦ.

3α Ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου.

Ἅγιον, ὁ ναὸς ὠνομάζετο, ἐν ᾧ φοιτᾶν ἐπίστευον τὸν Θεόν.

3β Καὶ ἐκ Σιὼν ἀντιλάβοιτό σου.

Ἡ Σιὼν γὰρ τῷ Θεῷ ἀνέκειτο· ὁ Θεὸς, ὁ ἐν τῇ Σιὼν ὢν, ἐξ αὐτῆς κινούμενος, βοηθήσαι σοι.

15γ O Lord, my helper and my redeemer.

For you will help me to be redeemed and will redeem me from those things.

Or else, O Lord, who helps me in what I achieve and redeems from the things into which I fall.

All the words from 'Cleanse me from my hidden faults' onwards are appropriate to be said by all believers.

19 Psalm 19

1 Towards fulfilment; a psalm belonging to David

This psalm is also 'towards fulfilment' as foretelling the things that would be fulfilled under king Hezekiah.

When the Assyrian Sennacherib had made those blasphemous declarations through Rabsaces, Hezekiah deeply distraught, ran to the divine temple, as the book of Kingdoms relates, and reported everything to God, summoning him to take vengeance. All those around 4Rg 18-19
him, among whom was Isaiah the prophet, when they saw the contrition of his soul, acclaimed him with something approaching the import of the present words, praying that the Isa 36-37
supplication of the king might be accepted.

Observe how divine grace showed to David, not only the events that were to take place many years later, but also what it was likely that those around the king would say at that time.

2α May the Lord hear you in a day of affliction.

And indeed when Hezekiah and his followers sent messengers to Isaiah they spoke in this way: *A day of affliction and reproach*. Isa 37.3

2β May the name of the God of Jacob shield you.

The name disparaged and insulted by the Assyrians. He called Jacob to mind, since he, too, had known great trials and alarms and had been delivered by God from them all.

3α May he send help to you from his holy place.

The temple in which they believed God was regularly present was called the 'holy place'.

3β And may he come to your aid from Zion.

For Zion was dedicated to God. May God who is in Zion, coming from there, help you.

4α *Μνησθείη πάσης θυσίας σου.*

Ἣν ἐν τῷ καιρῷ τῆς εἰρήνης προσῆγες, θεοσεβέστατος ὤν.

4β *Καὶ τὸ ὁλοκαύτωμά σου πιανάτω.*

Καὶ ὃ μέλλεις προσενεγκεῖν εἰς ὁλοκαύτωσιν θῦμα, πιανθείη. Πιανθήσεται δὲ, νομῆς ἐλευθερίου ἀπολαῦον· ἔσται δὲ τοῦτο, λυθείσης ποτὲ τῆς πολιορκίας, ὥστε διὰ τῆς πιότητος τοῦ θύματος, τὴν λύσιν τῆς πολιορκίας ἡ εὐχὴ βούλεται.

Ἢ πιανάτω, ἀντὶ τοῦ, πῖον ἡγησάσθω, καὶ εὐαπόδεκτον.

Ὁλοκαύτωμα δὲ ἐκαλεῖτο, διότι ὅλον ἐκαίετο· καὶ γὰρ τῶν θυμάτων, τὰ μὲν
ὡλοκαυτοῦτο, τῶν δὲ, μόριά τινα κατεκαίετο, ἐπίπλους, καὶ νεφροὶ, καὶ στέαρ, καὶ Lev 1.3-9
ἄλλα τοιαῦτα, καθὼς τὸ Λευιτικὸν ἐδίδαξε. Lev 3. 9-11

5α *Δῴη σοι Κύριος κατὰ τὴν καρδίαν σου.*

Ὡς ἡ καρδία σου βούλεται. Καρδίαν δὲ, τὴν ψυχὴν πολλάκις ὁ προφήτης λέγει, διὰ τὸ ἐξῆφθαι ταύτην τῆς ψυχῆς μάλιστα τῶν ἄλλων μελῶν, ὡς τὸ, *Ἡ καρδία μου
καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ Θεὸν ζῶντα.* Ps 83.3

5β *Καὶ πᾶσαν τὴν βουλήν σου πληρώσαι.*

Ἀγαθὴν καὶ δικαίαν οὖσαν.

6α *Ἀγαλλιασόμεθα ἐπὶ τῷ σωτηρίῳ σου.*

Πεποίθαμεν ὅτι διὰ τὴν αὐτοῦ χρηστότητα, καὶ τὴν σὴν καλοκἀγαθίαν, ὁ Θεὸς σωτηρίαν σοι ποιήσει, καὶ ἀκαταγώνιστον θήσει σε, ἧς καὶ ἡμεῖς ἀπολαύσομεν.

6β *Καὶ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν μεγαλυνθησόμεθα.*

Εἰ γὰρ συντρίψει τοὺς ἐχθροὺς, φοβερὸς ἔσται τοῖς ἔθνεσι καὶ μόνον ὀνομαζόμενος ὁ Θεὸς τοῦ Ἰσραήλ· διὰ δὲ τοῦ τοιούτου ὀνόματος καὶ ἡμεῖς μεγαλυνθησόμεθα συνεξακουόμενοι.

6γ *Πληρώσαι Κύριος πάντα τὰ αἰτήματά σου.*

Ἐπιμένουσι τῇ εὐχῇ, διὰ τὴν ἐπίμονον τοῦ βασιλέως συντριβὴν καὶ ταπείνωσιν.

7α *Νῦν ἔγνων ὅτι ἔσωσε Κύριος τὸν χριστὸν αὐτοῦ.*

4β[2] ὁλοκαύτωσιν MASCFB : ὁλοκάρπωσιν PHV.

4α May he remember your every sacrifice.

Which you, who are most pious, offered in time of peace.

4β And let your burnt offering be fat.

And may the victim that you will offer as a holocaust be fat. It will become fat through enjoying free grazing. And this will happen once the siege has been lifted, so that through the fatness of the victim, the prayer seeks for the lifting of the siege.

Or 'let it be fat' in the sense of let it be considered fat and acceptable.

It was called a burnt offering or holocaust because it was burned entirely. And indeed in some cases the victims were burned completely, in other cases certain parts of the victim were burned – the omentum, the kidneys, the hard fat, and other such sections – as the book of Lev 1.3-9
Leviticus taught. Lev 3. 9-11

5α May the Lord give to you according to your heart.

As your heart wishes. The prophet often calls the soul the heart on account of the soul being attached to the heart more than to the other members of the body, as in, *My heart and my flesh have rejoiced in the living God.* Ps 83.3

5β And may he fulfil your every purpose.

The purpose being good and just.

6α We shall rejoice in your salvation.

We trust that on account his goodness and your noble virtue God will work salvation for you and will make you unassailable and we too will delight in this salvation.

6β And in the name of our Lord God we shall be magnified.

For if he crushes our enemies, the very mention of the name of the God of Israel will instilfear among the nations and through this name we, too, will be magnified being implicated in this name.

6γ May the Lord fulfil all your requests.

They insist on the prayer on account of the persistent contrition and abasement of the king.

7α Now I have come to know that the Lord has saved his anointed one.

Τοῦτο, ὡς ἀφ᾽ ἑκάστου τῶν εὐχομένων τηνικαῦτα, πληροφορίαν τινὰ δεξαμένων παρὰ τοῦ ἁγίου Πνεύματος. Χριστὸς γὰρ, ὁ βασιλεὺς, ὡς χριόμενος.

7β *Ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ.*

Καὶ ἐν οὐρανοῖς γὰρ κατῴκει, καὶ ἐν τῷ ναῷ ἐπεσκίαζε, διὸ ποτὲ μὲν, ἐκ τοῦ ναοῦ, ποτὲ δὲ, ἐξ οὐρανοῦ τοῦτον παρεκάλουν· ἁγίου δὲ, τοῦ ἀφωρισμένου αὐτῷ.

7γ *Ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ.*

Ἐν ὑπερβολῇ δυνάμεως ἡ παρὰ τῆς θείας δεξιᾶς γινομένη τινὶ σωτηρία· διὸ χρὴ θαῤῥεῖν, καὶ μὴ δεδιέναι τὴν δοκοῦσαν ἀνυπόστατον τῶν πολεμίων παρασκευήν.

8α *Οὗτοι ἐν ἅρμασι καὶ οὗτοι ἐν ἵπποις.*

Οἱ κυκλώσαντες ἡμᾶς ἐν ἅρμασι καὶ ἵπποις εἰσὶ καὶ πεποίθασιν. Οὗτοι δὲ καὶ οὗτοι, οἱ αὐτοί· καὶ τοῦτο γὰρ, ἰδίωμα τῆς Ἑβραΐδος διαλέκτου.

8β *Ἡμεῖς δὲ ἐν ὀνόματι Κυρίου Θεοῦ ἡμῶν ἐπικαλεσόμεθα.*

Ἡμεῖς δὲ τὸ ὄνομα Κυρίου, τὸ ἐξονειδισθὲν παρὰ τῶν ἐχθρῶν, εἰς βο | ήθειαν ἐπικαλεσόμεθα· ἢ διὰ τὸ ὄνομα Κυρίου τὸ ὑβρισθὲν, ἐπικαλεσόμεθα τὸν Κύριον βοηθόν.

9 *Αὐτοὶ συνεποδίσθησαν καὶ ἔπεσον, ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν.*

Τὰ μὲν προλαβόντα ῥητὰ, κατὰ τὸν καιρὸν ἦσαν τοῦ θρήνου καὶ κοπετοῦ, τὰ δ᾽ ἐντεῦθεν, μετὰ τὴν ἀόρατον ἀναίρεσιν τῶν Ἀσσυρίων ἐγίνετο, λυθείσης τῆς πολιορκίας, καὶ χαιρόντων πάντων, καὶ τὸν Θεὸν δοξαζόντων, καὶ λεγόντων τοιαῦτα· Συνεποδίσθησαν γὰρ τῇ θείᾳ δυνάμει, καὶ κατηνέχθησαν πτῶμα θανάσιμον· ἡμεῖς δὲ πεπτωκότες τῷ δέει, ἀνέστημεν τῷ φρονήματι.

10 *Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.*

Ὥσπερ νῦν ἔσωσας αὐτὸν ἐκ χειρὸς ἐχθρῶν, οὕτω καὶ εἰς τὸ ἑξῆς, ἄξιον ὄντα σῴζεσθαι διὰ τὴν ἀρετὴν αὐτοῦ· καὶ ἐπάκουσον αὖθις ἡμῶν, ὡς καὶ νῦν, ὁσάκις ἂν ἐπικαλεσώμεθά σε.

Ὁ μὲν οὖν ψαλμὸς κατὰ τὸν Ἐζεκίαν ἡρμηνεύθη καὶ ἥρμοσε.

Τινὲς δὲ, τῷ Δαυὶδ αὐτὸν ἁρμόζειν βιάζονται, παρατατομένῳ πρὸς ἐπιόντας ἐχθροὺς, καί φασιν, ὡς αὐτὸς ὁ Δαυὶδ ἐσχημάτισε τὸν ψαλμὸν εἰς τὰ πρόσωπα τῶν περὶ αὐτὸν ἑταίρων.

9[3] ἐγίνετο MABF : ἐγίνοντο PSV : ἐγένετο C : ἐγένοντο H.

This is as if spoken by each of those praying at that time, having received an assurance from the Holy Spirit. The 'anointed one' is the king, as being anointed.

7β He will hear him from his holy heaven.

He both dwelt in heaven and overshadowed in the temple, and so at time they invoked him from the temple and at times from heaven. It is 'holy' as dedicated to him.

7γ In mighty acts is the salvation of his right hand.

The salvation of someone by the divine right hand comes in preeminence of power. And so we need to take courage and not fear the apparent invincible force of the adversaries.

8α They in chariots and they in horses.

Those who have encircled us trust in chariots and horses. 'They and they' are the same people; this is an idiom of the Hebrew dialect.

8β But we shall call upon the name of our Lord God.

But we shall call on the name of the Lord, disparaged by our enemies, for help. Or else, on account of the outraged name of the Lord, we shall call on the Lord as helper.

9 They have been fettered and have fallen, but we have arisen and been set upright.

The previous words were from the time of lamentation and wailing, the words from here onwards are after the invisible destruction of the Assyrians once the siege had been lifted, and when all were rejoicing and glorifying God and saying such things. For they were bound fast by divine power and struck down in a mortal fall, while we who had fallen down in fear have risen up in morale.

10 O Lord, save the king, and hear us on whatever day we call upon you.

Just as you have saved him now from the hand of his enemies, do so also in the future, since he is worthy to be saved on account of his virtue; and hear us also again, just as now, as often as we call upon you.

The psalm has thus been interpreted and applied to Hezekiah.

Some, however, attempt to apply it to David, drawn up in battle order against his advancing enemies, and they say that David himself cast the psalm in the person of the companions with him.

Ἁρμόσειε δ᾿ ἂν καὶ παντὶ πιστῷ, παρατaττομένῳ κατὰ τῶν δαιμόνων, οἷα τοῦ σώματος ὑπερευχομένου τῆς ψυχῆς. Καὶ οἱ δαίμονες γὰρ ἐξουδένωσαν τὸ ὄνομα τοῦ Θεοῦ. Ἅγιον δὲ νοήσει καὶ Σιὼν, τὸν οὐρανὸν, ὡς πολλάκις εἴρηται. Χριστὸς δὲ Ps 17. 7γ
αὐτοῦ καὶ βασιλεὺς, ὁ Χριστιανὸς, ὡς προέφημεν. Ἐν ἅρμασι δὲ καὶ ἐν ἵπποις, οἱ § 114
δαίμονες, διὰ τὸ τάχος καὶ τὴν ἐν πολέμοις παρασκευήν.

Λέγοιτο δ᾿ ἂν ὁ ψαλμὸς οὗτος καὶ κατὰ τῶν αἰσθητῶν ἐχθρῶν ἡμῶν, τῶν βαρβάρων, καὶ ὑπὲρ τοῦ βασιλέως ἡμῶν.

20 κʹ

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Καὶ οὗτος εἰς τὸ τέλος, ὡς προφητείαν ἐμπεριέχων, ἣ καὶ αὐτὴ τέλος ἔλαβεν ἐπὶ Ἐζεκίου· φασὶ γὰρ ὅτι μετὰ τὴν ἀβοήθητον νόσον ἐκείνην, προστεθείσης αὐτῷ ζωῆς ἐτῶν πέντε καὶ δέκα, ὡς ἡ τῶν Βασιλειῶν ὑφηγεῖται βίβλος, οἱ περὶ αὐτὸν ἰδόντες 4Rg 20.1-6
τὸ παράδοξον, ηὐχαρίστησαν τῷ Θεῷ. Τούτων οὖν τὰς φωνὰς ὁ παρὼν ψαλμὸς ὑποκρίνεται· *Ζωὴν γὰρ*, φησὶν, *ᾐτήσατό σε, καὶ ἔδωκας αὐτῷ*· ἢ καὶ ὁ Δαυὶδ τοῦτο προϊδὼν, ὑπὲρ Ἐζεκίου τοῦτον ἐξεφώνησε.

2α Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεύς.

Τῇ βοηθούσῃ αὐτῷ, καὶ εἰς τὸ ἑξῆς εὐφρανθήσεται· καὶ τοῦτο πιστεύομεν ἀπὸ τῶν προλαβόντων εὐεργετημάτων.

2β Καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα.

Ἐπὶ τῇ παρὰ σοῦ σωτηρίᾳ.

3α Τὴν ἐπιθυμίαν τῆς καρδίας αὐτοῦ ἔδωκας αὐτῷ.

Ἢ τὴν κατὰ τῶν ἐχθρῶν νίκην, ἢ τὴν προσθήκην τῆς ζωῆς, ἢ ἁπλῶς πᾶσαν ἀξίωσιν.

3β Καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν.

Τὸ αὐτὸ πάλιν δεδήλωκεν, οἷον ἐνηδυνόμενος τῇ εὐχαριστίᾳ· οὗ γάρ τις ἐπιθυμεῖ, τοῦτο καὶ διὰ τῶν χειλέων αἰτεῖ. Θέλησιν γὰρ νῦν, τὴν αἴτησιν νοήσομεν.

4α Ὅτι προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος.

Ἐπειδὴ καὶ προέλαβες αὐτὸν, πρὸ τῆς αἰτήσεως εὐεργετῶν πολλάκις. Εὐλογίαν γὰρ νῦν, τὴν χάριν ὑποληψόμεθα· εὐλογίαις δὲ, ταῖς τῆς σῆς χρηστότητος.

3β[2] ἐνηδυνόμενος MACFB : ἐνηδόμενος PSHV. 4α[3] χάριν MASCBF : εὐεργεσίαν PV.

It would also adapt to every believer, standing against the demons, as if with the body praying for the soul. For the demons also disparaged the name of God. The holy place and Zion he will understand as heaven, as has often been said. His anointed one and king, is the Christian, as we have said before, 'in chariots and in horses', are the demons, on account of their swiftness and mobilization in battles. Ps 17. 7γ § 114

This psalm may also be sung against our sensible enemies, the barbarians, and for our king.

20 ## Psalm 20

1 ### Towards fulfilment; a psalm belonging to David

This psalm is also 'towards fulfilment', as containing a prophecy, which also found fulfilment at the time of Hezekiah, for they say that after that incurable disease, when fifteen years had been added to his life as the book of Kingdom relates, those around him, seeing the wonder, gave thanks to God. This psalm accordingly gives dramatic presentation to their voices, as is written, *He asked life from you and you gave it to him*, or else, David, foreseeing this, pronounced it as a prayer for Hezekiah. 4Rg 20.1-6

2α O Lord, in your power the king will be glad.

In the power helping him, and thereafter he will be glad, and this we believe from the previous benefactions.

2β And in your salvation he will rejoice greatly.

In the salvation that comes from you.

3α You have given him his heart's desire.

Either the victory over his enemies, or the addition of life, or simply his every request.

3β And what his lips have willed you have not denied him.

He signified the same again, as it were delighting in the thanksgiving, for what one desires, that he requests by his lips, for here we shall understand the 'willing' as his request.

4α For you have surprised him with blessings of goodness.

Because you anticipated him, often bestowing blessings before his request. We shall take 'blessing' here as joy; by the blessings of your goodness.

4β Ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ | λίθου τιμίου.

Καταλέγει τὰς εὐεργεσίας, ὅτι πρὸ πάντων ἐχαρίσω τὸ διάδημα τῆς βασιλείας.

5α Ζωὴν ᾐτήσατό σε, καὶ ἔδωκας αὐτῷ.

Ὥστε μήτε ὑπ᾽ ἐχθρῶν, μήτε ὑπὸ νόσων ἀποθανεῖν. Ἀμφότερα γὰρ ἐνταῦθα νοήσομεν.

5β Μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος.

Καὶ οὐ μόνον ἁπλῶς ζωὴν, ἀλλὰ καὶ μακράν.

Τὸ δὲ, *εἰς αἰῶνα αἰῶνος*, ὁ προφήτης κυρίως μὲν ἐπὶ τοῦ μέλλοντος καὶ ἀκαταλύτου αἰῶνος τίθησιν· ἔστι δ᾽ ὅτε καὶ ἐπὶ τῆς μακρᾶς χρονικῆς παρατάσεως, ποτὲ δὲ, καὶ ἐπὶ τοῦ βεβαίου καὶ ἀμεταπτώτου, ὡς ἐπὶ τοῦ προκειμένου, οἷον, ἔδωκας αὐτῷ ζωὴν, καὶ ζωὴν μακρὰν, καὶ μακρότητα ἡμερῶν βεβαίαν.

Εἰ δὲ καὶ διὰ τὴν αἰώνιον λέγει ζωὴν, οὐδὲ τοῦτο πόῤῥω σκοποῦ.

6α Μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου.

Μετὰ γὰρ τὴν θείαν συμμαχίαν καὶ εὐεργεσίαν, μέγας παρὰ πᾶσι γέγονε καὶ περίβλεπτος, ὡς καὶ βασιλεῖς διαπρεσβεύεσθαι πρὸς αὐτὸν, καὶ χρήματα πέμπειν· τοῦτο δὲ γέγονε, διὰ τὴν γεγενημένην αὐτῷ θεόθεν ἐπισκοπήν. Isa 39.1

6β Δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ᾽ αὐτόν.

Καὶ ἔτι τοῦτον δοξάσεις, καὶ μείζονα ποιήσεις, διὰ τὴν εὐαρέστησιν αὐτοῦ.

7α Ὅτι δῴης αὐτῷ εὐλογίαν, εἰς αἰῶνα αἰῶνος.

Ἡ εὐλογία, ποτὲ μὲν σημαίνει τὴν εὐφημίαν, ὡς τὸ, *Εὐλόγει, ἡ ψυχή μου, τὸν* Ps 102.2
Κύριον, ποτὲ δὲ τὴν χάριν, ὡς τὸ, *Προέφθασας αὐτὸν ἐν εὐλογίαις χρηστότητος*, ἔτι Ps 20.4
δὲ καὶ τὴν μετάδοσιν τοῦ ἁγιασμοῦ, ὡς ἐπὶ τοῦ παρόντος.

Ἔστι δ᾽ ὅτε καὶ τὴν βλασφημίαν, ὡς τὸ, *Ἦ μὴν εἰς πρόσωπόν σε εὐλογήσει*· Job 1.11
ναὶ μὴν καὶ τὴν προσαγόρευσιν, ὡς ἐν τῇ τετάρτῃ τῶν Βασιλειῶν φησιν Ἐλισσαῖος πρὸς Γιεζῆ, *Ἐὰν εὕρῃς ἄνδρα, οὐκ εὐλογήσεις αὐτὸν, καὶ ἐὰν εὐλογήσῃ σε ἀνὴρ, οὐκ ἀποκριθήσῃ αὐτῷ*. 4Rg 4.29

Δῴης δὲ, ἀντὶ τοῦ, δώσεις, εὐκτικὸν ἀντὶ μέλλοντος.

7β Εὐφρανεῖς αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου.

7α[6-8] [M in marg.]CS²BFV : om. P.

4β You have set on his head a crown of precious stone.

He lists the deeds of goodness, that above all you bestowed on him the diadem of kingship.

5α He asked life from you, and you gave it to him.

So as to die neither from enemies nor from diseases, for we shall understand both here.

5β Length of days to age of age.

And not only life, but also long life.

The prophet uses 'age of age' primarily of the future and perpetual age, but there are times when he uses it for a long temporal extension, and times when he uses it for what is certain and unchangeable, as in the present case, namely, you gave him life, and long life, and certain length of days.

If he is speaking also about the eternal life, then this also is not out of place.

6α Great is his glory in your salvation.

For after enjoying divine support and intervention, he became great among all and universally admired, so that kings would send embassies and money to him. This occurred on account of the oversight he enjoyed from God. Isa 39.1

6β Glory and majesty you will place upon him.

And you will glorify him even further and make him great on account of your being well pleased with him.

7α For blessing may you give him to age of age.

Blessing at times means praise, as in *Bless the Lord, O my soul*, at times grace, as in *You have* Ps 102.2
surprised him with blessings of goodness, and furthermore the transmission of sanctification, Ps 20.4
as in the present case.

It can also on occasion signify blasphemy, as in *Surely he will bless you to your face*, and even Job 1.11
a greeting, as Elishah says to Giezi in the fourth book of Kingdoms, *If you meet a man, you shall not bless him, and if a man blesses you, you shall not answer*. 4Rg 4.29

'May you give' instead of 'you will give', the optative in place of the future.

7β You will gladden him in joy with your face.

Ὁ Σύμμαχος ἡρμήνευσεν, ἀπὸ τοῦ προσώπου σου, τουτέστι, διὰ τῆς σῆς ἐπισκοπῆς· ἐπιβλέψεις γὰρ ἐπ' αὐτὸν, καὶ χαρᾶς πλησθήσεται.

8 *Ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ Κύριον, καὶ ἐν τῷ ἐλέει τοῦ Ὑψίστου οὐ μὴ σαλευθῇ.*

Οὐκ ἐπὶ στρατεύμασιν, οὐδ' ἐπὶ πλούτῳ πέποιθεν, ἤ τισι τοιούτοις, ἀλλ' ἐπὶ μόνῳ τῷ βοηθοῦντι Θεῷ, διὸ οὐ περιτραπήσεται.

9α *Εὑρεθείη ἡ χείρ σου πᾶσι τοῖς ἐχθροῖς σου.*

Θεοῦ χεὶρ, ἡ θεία δύναμις, ᾗ περιπεσεῖν εὔχεται πάντας τοὺς τὸν Θεὸν βλασφημοῦντας· εὑρεθείη αὐτοῖς, φησὶν, εἰς τιμωρίαν. Heb 10.31

9β *Ἡ δεξιά σου εὕροι πάντας τοὺς μισοῦντάς σε.*

Καταλήψαιτο.

10α *Ὅτι θήσεις αὐτοὺς ὡς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου.*

Ἐμπρήσεις αὐτοὺς τῷ πυρὶ τῆς ὀργῆς σου. Κλίβανος δὲ πυρὸς, τὸ ὀπτανεῖον τῶν ἄρτων.

Εἰς καιρὸν δὲ τοῦ προσώπου σου, ἀντὶ τοῦ, ἐν τῷ καιρῷ τῆς ἐπισκοπῆς σου, ὅταν ἐπίδῃς αὐτοὺς δυσμενές· *Πρόσωπον γὰρ*, φησὶ, *Κυρίου ἐπὶ ποιοῦντας κακὰ, τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.* Ps 33.17

10β-11 *Κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτοὺς, καὶ καταφάγεται αὐτοὺς πῦρ· τὸν καρπὸν αὐτῶν ἀπὸ τῆς γῆς ἀπολεῖς, καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων.*

Προαναφωνεῖ τὴν τῶν ἐχθρῶν ἀπώλειαν, καὶ ἀπαριθμεῖται τὰ εἴδη τῶν τιμωριῶν αὐτῶν, ὅτι πειραθέντες τῆς θείας ὀργῆς, συνταραχθήσονται πάντοθεν ἐξαπορούμενοι, καὶ πυρποληθήσονται, καὶ ὁ καρπὸς τῶν γεωργιῶν αὐτῶν διαφθαρήσεται, καὶ ἁπλῶς εἰπεῖν, ἀπο | λοῦνται παγγενῆ. Τοῦτο γὰρ νοεῖται τὸ σπέρμα νῦν· υἱοὺς δὲ ἀνθρώπων, τὸ γένος τῶν ἀνθρώπων ἐκάλεσεν.

12α *Ὅτι ἔκλιναν εἰς σὲ κακά.*

Ταῦτα πείσονται, διότι κεκινήκασιν εἰς σὲ κακὰ, βλασφημοῦντες τὸ σὸν ὄνομα, καὶ τοῖς σοῖς δούλοις ἐπιβουλεύοντες καὶ κακοποιοῦντες.

12β *Διελογίσαντο βουλὰς, αἷς οὐ μὴ δύνωνται στῆναι.*

10β[5] γεωργιῶν PCHFV : γεωργίων MAB.

Symmachus wrote 'from your face' here, that is through your oversight, for you will look upon him and he will be filled with joy.

8 For the king hopes in the Lord, and in the mercy of the Most High he will not be shaken.

He trusts not in armies, nor in wealth, nor in any such things, but only in God who helps him, and therefore he will not be overturned.

9α May your hand be found on all your enemies.

God's hand is his divine power, into which he prays all those that blaspheme God may fall; may it be found on them, he says, for punishment. Heb 10.31

9β May your right hand find all who hate you.

May it lay hold of them.

10α For you will make them like an oven of fire at the time of your face.

You will burn them in the fire of your anger. An oven of fire is the bread oven.

'At the time of your face' in the sense of at the time of your visitation, when you will look upon them with animosity, as is written, *The face of the Lord is upon evil-doers to expunge their remembrance from the earth*. Ps 33.17

10β-11 The Lord in his anger will throw them into confusion and fire will devour them; you will destroy their fruit from the earth and their seed from among the sons of men.

He foretells the destruction of the enemies and enumerates the kinds of their punishments, for having experienced divine anger, they will be thrown into confusion, being made destitute on every side, and they will be burned with fire and the fruit of their fields will be destroyed, and quite simply they will perish with their whole race, for this is how the seed is to be understood now; 'sons of men' is what he called the race of men.

12α For they inclined evils against you.

They will suffer these things because they moved evils against you, blaspheming your name and plotting against and ill-treating your servants.

12β They moved their thoughts to purposes in which they will not be able to stand.

Εἰ γὰρ καὶ πολλὰ κατὰ σοῦ καὶ τῶν σῶν ἐμελέτησαν, ἀλλ᾽ οὖν οὐκ ἰσχύσουσιν ἐμμεῖναι τοῖς δεδογμένοις· περιτραπήσονται γὰρ αἱ τούτων βουλαί.

13α *Ὅτι θήσεις αὐτοὺς νῶτον.*

Νῶτος γίνεται ὁ φεύγων· οὐδὲν γὰρ ἕτερον αὐτοῦ φαίνεται ἢ μόνον ὁ νῶτος. Ps 17.41α

13β *Ἐν τοῖς περιλοίποις σου ἑτοιμάσεις τὸ πρόσωπον αὐτῶν.*

Τοῦτο καθ᾽ ὑπερβατὸν συντάξομεν, εἰ μέλλοιμεν συντηρῆσαι τὴν ἀκολουθίαν τῆς διανοίας· οἷον, ἐν τοῖς περιλοίποις αὐτῶν, ἑτοιμάσεις τὸ πρόσωπόν σου, τουτέστιν, οὐδ᾽ οἱ περιλειφθέντες ἀπὸ τῆς ἐν τῷ πολέμῳ σφαγῆς καὶ εἰς φυγὴν τραπέντες σωθήσονται, ἀλλὰ καὶ κατ᾽ αὐτῶν εὐτρεπίσεις τὴν σὴν ἐπισκοπὴν, ὥστε μὴ διαφυγεῖν αὐτούς.

14α *Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου.*

Ἐν τῷ ἑβδόμῳ ψαλμῷ σεσαφήνισται τί σημαίνει τὸ, *Ὑψώθητι*· τὸ παρὸν γὰρ ῥητὸν, ταὐτὸν δύναται τῷ, *Ὑψώθητι ἐν τοῖς πέρασι τῶν ἐχθρῶν σου.* Ps 7.7

14β *Ἄισομεν καὶ ψαλοῦμεν τὰς δυναστείας σου.*

Ἐν τῷ τέλει τοῦ δωδεκάτου ψαλμοῦ προδιελάβομεν τί βούλονται τὸ, *ᾄσω*, καὶ τὸ, *ψαλῶ*. Ps 12.6

Τινὲς δὲ καὶ τὸν παρόντα ψαλμὸν τῷ Δαυὶδ ἁρμόζουσι, λέγοντες, ὑπὲρ ἑαυτοῦ τοῦτον ᾆσαι. Εἰ δὲ τοῦτο δεξόμεθα — κωλύει γὰρ οὐδὲν — μεθερμηνεύσομεν τὰ ῥητά.

[2] Καὶ γὰρ αὐτίκα τὸ, *ἐν τῇ δυνάμει σου εὐφρανθήσεται, καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται*, διὰ τὸν Χριστὸν εἰρῆσθαι νοήσομεν. Ἐπεὶ γὰρ ὁ Χριστὸς καὶ Θεοῦ ἐστι δύναμις, φησὶ γὰρ ὁ μέγας Παῦλος, *Χριστὸς Θεοῦ δύναμις*. Καὶ πάλιν ὁ αὐτὸς 1Cor 1.24
καὶ Σωτήρ ἐστι· φησὶ γὰρ ὁ εὐαγγελιστὴς, *Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ.* Mt 1.21
Πρὸς μὲν τὸν Πατέρα εἶπε, *Κύριε, ἐν τῇ δυνάμει σου*, πρὸς δὲ τὸν Υἱὸν, *καὶ ἐπὶ τῷ σωτηρίῳ σου*, τουτέστι, τῇ παρὰ σοῦ γινομένῃ σωτηρίᾳ τῶν ἀνθρώπων. Οὕτω δὲ καὶ εἰς τὰ ἑξῆς, τὰ μὲν πρὸς τὸν Πατέρα, τὰ δὲ πρὸς τὸν Υἱὸν λέγοιτ᾽ ἄν.

Καὶ ὄντως ηὐφράνθη, καὶ ἠγαλλιάσατο Δαυὶδ, θεασάμενος καὶ μετὰ θάνατον τὸ τῆς θείας ἐνανθρωπήσεως μυστήριον. Εἰ γὰρ τὴν ἀχλὺν τῆς σαρκὸς περικείμενος ἔτι, τοῖς τῆς ψυχῆς ὀφθαλμοῖς εἶδε τὰ μέλλοντα, πολλῷ μᾶλλον ταύτην ἀποθέμενος καθαρώτερον ἑώρα καὶ τηλαυγέστερον.

[3] Ἀκολούθως δὲ καὶ ἐπιθυμίαν καρδίας ὑποληψόμεθα, τὸν πόθον τοῦ ἰδεῖν τὴν τοῦ Σωτῆρος ἐνανθρώπησιν, ἧς προεῖδε τὸν τύπον.

For even though they have meditated much against you and yours, but they will not be able to abide in their resolves, for their purposes will be overturned.

13α For you will make them a back.

The one who is fleeing becomes 'a back', for nothing else of him appears except his back. Ps 17.41α

13β Among your remnants you will prepare their face.

This we shall construe according to the figure of *hyperbaton* if we wish to maintain the sequence of thought, namely, among *their* remnants you will prepare *your* face, that is, not even those who have survived the slaughter in battle and have turned to flight will be saved, but you will make ready your visitation against them so that they do not escape.

14α Be exalted, O Lord, in your power.

It was clarified in the seventh psalm what 'be exalted' means, for the present verse has the same import as *Be exalted in the furthest bounds of your enemies*. Ps 7.7

14β We shall sing and with psaltery we shall praise your mighty acts.

At the end of the twelfth psalm we discussed the meaning of 'sing' and 'praise with psaltery'. Ps 12.6

Some apply the present psalm to David saying that he wrote it on behalf of himself. If we shall accept this – and there is nothing to prevent this – we shall reinterpret the words.

And so for example we shall understand *He will be glad in your power*, and, *He will rejoice*
[2] *in your salvation*, as being said about Christ, because Christ is God's power as the great Paul
says, *Christ the power of God*. And again he is also Saviour, as the evangelist says, *For he will* 1Cor 1.24
save his people. Mt 1.21

To the Father he said, *O Lord in your power*, and to the Son, And in your salvation', that is, in the salvation of mankind brought about by you. Thus also in what follows, part would be addressed to the Father and part to the Son.

And truly David was gladdened and rejoiced having seen also after death the mystery of the divine incarnation. For if while still enveiled in the mist of the flesh he saw future things with the eyes of his soul, how much more clearly and perspicuously would he see when he had set it aside.

Accordingly, we shall understand his heart's desire as his yearning to the see the incarna-
[3] tion of the Saviour, of which he foresaw the type.

What his lips have willed is to sing praise to God at all times, and indeed he sings continually using the lips of the faithful.

Θέλησιν δὲ τῶν χειλέων, τὸ θέλειν διὰ παντὸς ᾄδειν Θεῷ· καὶ μέντοι καὶ ᾄδει πάντοτε, τοῖς τῶν πιστῶν χείλεσι χρώμενος.

[5] Ζωὴν δὲ ᾐτήσατο, καὶ ἔλαβε, πολλάκις κινδυνεύσας ἀποθανεῖν ὑπ᾽ ἐχθρῶν, καὶ δι᾽ εὐχῆς περισωθείς.

[6] Μεγάλη δὲ ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου, τουτέστι, διὰ τὴν παρὰ σοῦ σωτηρίαν· ἐδοξάσθη γὰρ ἀληθῶς, ὅτι ἐκ τῆς ῥίζης αὐτοῦ ἡ σωτηρία ἡμῶν ἐβλάστησε, Isa 11.1
καὶ μέγας γέγονε, καὶ περιβόητος.

[7] Εὐφρανεῖς δὲ αὐτὸν ἐν χαρᾷ μετὰ τοῦ προσώπου σου, ἀντὶ τοῦ, τέρψεις αὐτὸν διὰ τοῦ Υἱοῦ σου. Πρόσωπον γὰρ τοῦ Πατρὸς, ὁ Υἱός· φησὶ γὰρ, *Ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα.* Jn 14.9

[9] Ἐχθροὺς δὲ | τοῦ Θεοῦ νοήσεις, τοὺς μισοχρίστους Ἰουδαίους, οἷς καὶ τὰ δεινότατα ἐπαρᾶται, καὶ προφητεύει ὅσα καὶ πεπόνθασιν, ὧν τὸ σπέρμα πανωλεθρίᾳ διεφθάρη, δηλαδὴ τῶν σταυρωσάντων τὸν Κύριον. Οἱ γὰρ ἐν ταῖς διασποραῖς διαπεφεύγασιν ἐκεῖνον τὸν ὄλεθρον.

[10] Θήσεις δὲ αὐτοὺς ὡς κλίβανον πυρὸς ἐν τῷ καιρῷ τοῦ προσώπου σου, δηλαδὴ τοῦ Υἱοῦ σου, καθὼς εἰρήκαμεν. Μετὰ γὰρ τὴν ἐπιδημίαν αὐτοῦ τοῦτο πεπόνθασι, καὶ ἤρξαντο κατ᾽ αὐτῶν φύεσθαι τὰ δεινὰ, ἀφ᾽ οὗ Χριστὸς εἶπεν αὐτοῖς, *Ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία.* Mt 21.43

[13] Ἐν δὲ τοῖς περιλοίποις σου, τουτέστι, τοῖς ἐξ αὐτῶν πεπιστευκόσιν εἰς σὲ τὸν Υἱὸν, καὶ ὑπολειφθεῖσί σοι. Ἑτοιμάσεις, ἤγουν κοσμήσεις, καὶ δοξάσεις τὸ γένος αὐτῶν· δόξα γὰρ τοῖς Ἑβραίοις τέως, ὅτι πατέρες τῶν ἀποστόλων γεγόνασιν, εἰ καὶ καθ᾽ ἑαυτοὺς ἄδοξοί εἰσι καὶ φευκτοί.

Ἁρμόζομεν δὲ τὸν ψαλμὸν τοῦτον καὶ τῷ βασιλεῖ ἡμῶν κατὰ τῶν βαρβάρων, ὡς καὶ τὸν πρὸ τούτου.

21 κα´

1 Εἰς τὸ τέλος· ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς· ψαλμὸς τῷ Δαυίδ.

Ὁ ψαλμὸς οὗτος φανερῶς εἰς Χριστὸν ἀνάγεται· προαγορεύει γὰρ τὰ τοῦ προσλήμματος, καὶ τὰ τοῦ σωτηρίου πάθους αὐτοῦ, ἃ τέλος εἰλήφασιν.

Ὑπὲρ τῆς ἀντιλήψεως δὲ ἐπιγέγραπται, διὰ τὸ περιέχειν ἱκεσίαν, ὑπὲρ τοῦ ἐλθεῖν αὐτῷ παρὰ τοῦ Πατρὸς ἐν τῷ καιρῷ τοῦ πάθους ἀντίληψιν ἐνισχύουσαν. Lk 22.43

Τῆς ἑωθινῆς δὲ πρόσκειται, ἀντὶ τοῦ, τῆς τοῦ Χριστοῦ· ὄρθρος γὰρ οὗτος ὀνο- Hos 6.3
μάζεται, ὅ ἐστιν ἡμέρας ἀρχή. Ὄντως γὰρ ἀνέτειλεν ἡμῖν τοῖς ἐν σκότει τῆς πλάνης Mt 4.16
καθημένοις, ἥλιος δικαιοσύνης, καὶ φῶς γνώσεως. Ἱκέτευε δὲ ὡς ἄνθρωπος, διδάσκων Mal 3.20
εὔχεσθαι κατὰ τὸν τοῦ θανάτου καιρόν. Φύσει γὰρ τότε καὶ ὁ πάνυ δίκαιος δειλιᾷ Hos 10.12
τὸ καινὸν τῆς διαζεύξεως.

Τινὲς δὲ νοοῦντες πρόθεσιν ἀντὶ προθέσεως, ἔθος γὰρ καὶ τοῦτο τοῖς παλαιοῖς, φασὶ τὸν ψαλμὸν εἶναι τοῦτον, περὶ τῶν παθῶν τοῦ Χριστοῦ. Ταῦτα γάρ εἰσιν ἑωθινὴ ἀντίληψις, ὅτι τότε μᾶλλον ἀντελάβετο ἡμῶν ὁ δηλωθεὶς ὄρθρος, ὅ ἐστι Χριστὸς, θανάτῳ νικήσας τὸν τὸ κράτος ἔχοντα τοῦ θανάτου. Heb 2.14

1[6] πρόσκειται PVN : πρόκειται MACFHB.

He asked for life and received it, having been frequently in danger of dying at the hands of his enemies and having been saved alive through prayer.

[5] *Great is his glory in your salvation*, that is, on account of the salvation from you. He has been truly glorified, because from his root our salvation blossomed forth and he became great Isa 11.1
and renowned.

[6] *You will gladden him in joy with your face*, in the sense of you will delight him through your Son, for the face of the Father is the Son, as is written, *He who has seen me has seen the Father*. Jn 14.9

[7] You will understand God's enemies as the Christ-hating Jews, on whom he imprecates the most dread curses and he prophesies what they then indeed suffered, and the seed of whom was utterly destroyed, that is, of those who crucified the Lord. Those who were scattered abroad escaped that destruction.

[9] *You will make them like an oven of fire at the time of your face*, that is, of your Son, as we have said. For after his advent they suffered this, and fearful things began to overtake them from the time Christ said to them, *The Kingdom will be taken from you*. Mt 21.43

[10] *Among your remnants*, that is, in those among them who believed in you the Son, and were left over to you. *You will prepare*, namely, you will adorn and glorify their race, for the glory for the Hebrews now is that they became the fathers of the Apostles, even if in themselves they are inglorious and to be avoided.

[13] We shall adapt this psalm also to our own king against the barbarians, as in the case of the previous psalm.

21
Psalm 21

1
Towards fulfilment; for the coming to aid of the early morning; a psalm belonging to David.

This psalm is clearly to be interpreted in relation to Christ, for it foretells the things about the assumed humanity and the things about his saving passion which came to fulfilment.

It is inscribed 'for the coming to aid' on account of its containing an entreaty for strengthening assistance to come to him from the Father in the hour of his passion. Lk 22.43

'Of the early morning' is added, in the sense of, 'of Christ', because he is called the 'Dawn', Hos 6.3
which is the beginning of the day, for truly the Sun of Justice and light of knowledge dawned Mt 4.16
on us who were sitting in the darkness of error. He entreated as a man, teaching us to pray at Mal 3.20
the time of death, for by nature even the most just man is afraid at that time of the unknown Hos 10.12
event of the disjunction of body and soul.

Some by construing one preposition for another ['about' in place of 'for'] (for this is customary among the ancients), say that the psalm is this, *about* the sufferings of Christ, for these sufferings are 'early morning aid', when this 'Dawn', which is Christ, came to our aid in the most eminent sense, by death having conquered the one who has the power of death. Heb 2.14

2α Ὁ Θεὸς, ὁ Θεός μου, πρόσχες μοι· ἱνατί ἐγκατέλιπές με;

Δειλίας μὲν ἀνθρωπίνης ὁ λόγος· πιστοῦται δὲ τοῦτο τὴν ἐνανθρώπησιν, ὅτι τέλειος ὢν ἄνθρωπος, καὶ τῷ φυσικῷ ὑπέκειτο φόβῳ.

Πρόσχες μοι· εἰώθασι γὰρ οἱ παραχωροῦντές τινα δημίοις ἀποστρέφειν τὰς ὄψεις ἑαυτῶν.

Ἱνατί ἐγκατέλιπές με; καὶ μὴν οὐδέποτε διέστη αὐτοῦ, ἅπαξ ἑνωθέντος τῷ Υἱῷ, καὶ Θεῷ· ἀλλ' ἐγκαταλελεῖφθαι λέγει, διὰ τὴν δειλίαν. Εἰ γὰρ μὴ σὺ, φησὶ, τὴν παρὰ σοῦ βοήθειαν ἐπέσχες, οὐκ ἂν ἐγὼ τὸν θάνατον ἐδειλίασα. Περὶ ταύτης δὲ τῆς δειλίας καὶ οἱ εὐαγγελισταὶ διεξίασιν, ὅτι προσηύξατο παρελθεῖν τὸ τοῦ θανάτου
ποτήριον. Mt 26.39

Καὶ αὐτὸ δὲ εἶπε τὸ τοῦ ψαλμοῦ ῥητὸν ἐπὶ τοῦ σταυροῦ, *Θεέ μου, Θεέ μου, ἱνατί*
με ἐγκατέλιπες; ἤγουν ἱνατί με ἐγκατέλιπες εἰς δειλίαν, εἰδὼς ὅτι *τὸ μὲν πνεῦμα* Mt 27.46
πρόθυμον, ἡ δὲ σὰρξ ἀσθενής; ἢ διατί με παρεχώρησας τῷ θανάτῳ, γινώσκων, ὅτι Mt 26.41
οὐδὲν ἥμαρτον ἄξιον θανάτου;

2β Μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου.

Αἱ εὐθῦναι τῶν ἁμαρτιῶν μου, πόῤῥω εἰσὶ τῆς σωτηρίας μου, τουτέστιν, οὐκ ἐμ-
ποδίζουσιν αὐτῇ, | διὰ τὸ μηδ' ὅλως εἶναι αὐτάς. Ἀ*νομίαν* γὰρ, φησὶν, *οὐκ ἐποίησε*. Isa 53.9
Τῶν ἁμαρτανόντων δὲ, ὁ θάνατος ἐπιτίμιον. Ro 6.23

Ἢ καὶ ἄλλως, τὸ πρόσωπον τῆς ὅλης τῶν ἀνθρώπων φύσεως, ὡς συγγενὴς ἡμῶν, ὑποδύεται, καὶ, διατί με, φησὶ, τὸν καθόλου ἄνθρωπον ἐγκατέλιπες ἀποθνήσκειν; Εἶτα ἐπιφέρει καὶ τὴν αἰτίαν· ὅτι μεμάκρυνται σωτηρίας αἱ καταδίκαι μου, αἷς ἄρα κἀγὼ συναπομεμάκρυσμαι. Εἰ γὰρ ἤγγιζον, ἐσῳζόμην ἂν ἀπὸ τοῦ θανάτου.

3 Ὁ Θεός μου, κεκράξομαι ἡμέρας καὶ οὐκ εἰσακούσῃ· καὶ νυκτὸς καὶ οὐκ εἰς ἄνοιαν ἐμοί.

Τοῦτο γέγονε, καθ' ἣν ἡμέραν ἔφαγε τὸ Πάσχα μετὰ τῶν μαθητῶν· ὅτι γὰρ ἐν
τῇ νυκτὶ τότε προσηύχετο, δεδηλώκασιν οἱ εὐαγγελισταί· δῆλον δὲ ἐντεῦθεν, ὅτι καὶ Mt 26.36
πρὸ τῆς ἑσπέρας ηὔξατο.

Μὴ ξενίζου δὲ πῶς τὸ πρῶτον τέθεικεν ὕστερον· τοιαῦτα γὰρ ἐν πολλοῖς τὰ προφητικά. Ἡ δ' αἰτία, ἵνα μὴ δοκοῖεν οἴκοθεν λαλεῖν, ἀλλ' ἃ ἂν, καὶ ὡς ἂν ἀκούσειεν ὑπὸ τοῦ ἐνηχοῦντος Πνεύματος.

Καὶ ἐν τῇ ἡμέρᾳ, φησὶ, παρακαλέσω παρελθεῖν τὸν τοῦ θανάτου καιρὸν, καὶ οὐκ εἰσακούσῃ μου. Καὶ ἐν τῇ νυκτὶ πάλιν ὁμοίως, πλὴν οὐκ εἰς ἄνοιαν ἐμοὶ τὸ πῶς οὐκ εἰσακούσῃ· νενόηκα γὰρ ὅτι διὰ τὴν σωτηρίαν τῶν ἀνθρώπων, ἧς ἕνεκα καὶ σεσάρκωμαι.

Τινὲς δὲ ἡμέραν καὶ νύκτα, τὸν καιρὸν τῆς σταυρώσεώς φασιν· ἀπὸ γὰρ ὥρας
ἕκτης ἕως ἐνάτης, σκότος ἐγένετο, ὡς λέγεσθαι τὴν ἡμέραν ταύτην, ἡμερονύκτιον, ὅτε Mt 27.45

2β[6] ἐγκατέλιπες ΜΡΗ : κατέλιπες CVN.

2α O God, my God, turn to me. Why have you forsaken me?

The words are expressive of human trepidation. And this is confirmation of the incarnation, for being a perfect man, he was subject to natural fear.

Turn to me. It is customary for those handing someone over to executioners to turn away their faces.

Why have you forsaken me? In truth he never parted from him, once having been united to the Son and God, but he says he has been forsaken on account of his trepidation. For if you, he says, had not withheld your help I would not have feared death. The evangelists also spoke of this fear when he prayed for the cup of death to pass. Mt 26.39

And these words of the psalm he spoke on the Cross, *O God, my God, why have you forsaken me?* Namely, why have you abandoned me to cowardice, knowing that *the spirit is willing,* Mt 27.46
but the flesh is weak? Or why have you handed me over to death, knowing that I have com- Mt 26.41
mitted no sin deserving of death?

2β Far from my salvation are the reckonings of my transgressions.

The accounts rendered of my sins are far from my salvation, that is, they do not impede it,
by reason of the sins being non existent, for it is written, *He committed no lawlessness*. It is for Isa 53.9
sinners that death is the penalty. Ro 6.23

Or else in a different way, as our kin he assumes the person of the whole of mankind's nature and says, Why have you abandoned me, mankind, to die? Then he adduces the reason, for the judgements against me are far from salvation, from which therefore I too am far distanced. For if they were near, I would be saved from death.

3 O my God, I shall cry by day and you will not hear, and by night and it is not folly for me.

This took place on the day he ate the Passover with his disciples. For the evangelists declared that on that night he prayed, and it is manifest from this verse that he also prayed before the evening. Mt 26.36

Do not be surprised that what came first he placed later, for prophetic utterances are such in many places. The reason is so that it might not appear that he is speaking as of himself, but rather he is saying whatsoever and howsoever he might hear from the Spirit that is imparting the words to him.

And during the day, he says, I shall entreat for the time of death to pass, and you will not hear me, and in the night again similarly, but it is not folly to me why you will not hear, for I understood that it is for the salvation of mankind for whose sake I became incarnate.

Some say that the day and night are the time of the crucifixion, for from the sixth to the
ninth hour darkness descended, so that that day could be called a day and night, at which Mt 27.45
time also he prayed for those who were crucifying him to be forgiven, but he was not heard, Lk 23.34
as they were given over to destruction, and the reason for this, he knew well, was that they

καὶ ἀφεθῆναι τοῖς ἐσταυρωκόσι τὴν ἁμαρτίαν παρακαλέσαι μὲν, οὐκ εἰσακουσθῆναι δὲ, πανωλεθρίᾳ παραδοθέντων, τούτου δὲ τὸ αἴτιον, εἰδέναι σαφῶς, ὅτι ἔμελλον συκοφαντῆσαι τὴν ἀνάστασιν αὐτοῦ καὶ αὐξῆσαι τὴν ἁμαρτίαν. Lk 23.34 Mt 28.13

4 Σὺ δὲ ἐν ἁγίῳ κατοικεῖς, ὁ ἔπαινος τοῦ Ἰσραήλ.

Ἅγιον καλεῖ, τὸν ἡνωμένον ἑαυτῷ Υἱὸν καὶ Θεόν. Καὶ ἐν τῷ Εὐαγγελίῳ δέ φησιν, *Ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί.* Ἔπαινος δὲ τοῦ Ἰσραὴλ, ὁ Πατὴρ, ὅτι Ἰουδαῖοι τῇ θεογνωσίᾳ μόνον ἐνεκαυχῶντο, μὴ ποιοῦντες κρίμα καὶ δικαιοσύνην, μηδ᾽ ἔχοντες ἀρετήν. Διὰ δὲ τοῦ εἰπεῖν, ὅτι κατοικεῖς ἐν τῷ Υἱῷ, ἔδειξεν ὅτι θέλει καὶ ὁ Υἱὸς τὴν σωτηρίαν τῶν ἀνθρώπων, καὶ οὐκ ἀποσείεται τὸν θάνατον τοῦ προσλήμματος· ἓν γὰρ καὶ τῷ Πατρὶ καὶ τῷ Υἱῷ θέλημα. Jn 10.38 1Rg 2.10

5-6 Ἐπὶ σοὶ ἤλπισαν οἱ πατέρες ἡμῶν· ἤλπισαν καὶ ἐῤῥύσω αὐτούς· πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν· ἐπὶ σοὶ ἤλπισαν καὶ οὐ κατησχύνθησαν.

Συζεύγνυσιν ἑαυτὸν τοῖς ἐπηρεαζομένοις, καί φησιν, ὡς οἱ κατὰ σάρκα πατέρες ἡμῶν, οἱ πρὸ τῆς ἐμῆς ἐπιδημίας ἐν τῷ βίῳ λάμψαντες, ἐπὶ σοὶ ἤλπισαν, καὶ βοήσαντες, ἐῤῥύσθησαν τῶν κινδύνων. Ἐκείνους οὖν κἀγὼ μιμούμενος, ὡς ὅμοιος αὐτοῖς, ὁμοίως καὶ αὐτὸς ποιοῦμαι τὴν δέησιν.

Σύνηθες δὲ τῷ προφήτῃ τὰς λέξεις πολλάκις ἀναδιπλοῦν, καὶ τριπλοῦν, εἰς ἔμφασιν τοῦ τόνου τῆς καρδίας.

Λύτρωσιν δὲ κινδύνου λέγουσιν οἱ σοφοὶ τὰ θεῖα, οὐ μόνον ἐπὶ σώματος, ἀλλὰ πολλῷ μᾶλλον ἐπὶ ψυχῆς, ὅταν γενναίως ἐνεγκοῦσα τὰς ὀδύνας, μηδὲν ἐντεῦθεν πάθῃ περὶ τὴν πρόθεσιν. Οὕτω γὰρ οἱ μάρτυρες ἀναιρεθέντες, νενικηκέναι λέγονται διὰ τὸ ἀήττητον τῆς ψυχῆς.

7α Ἐγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος.

Τοῦτο εἶπε τα | πεινῶν ἑαυτόν. Καὶ Δαυὶδ γὰρ, ὁ προφήτης καὶ βασιλεὺς, *κύνα τεθνηκότα* καλεῖ ἑαυτὸν ἐν τῇ βίβλῳ τῶν Βασιλειῶν. Εἰ δ᾽ ὁ ἀναμάρτητος Ἰησοῦς οὕτως ἑαυτὸν φαυλίζει, τί ἂν ἡμεῖς οἱ ἁμαρτωλοὶ καὶ φαῦλοι ποιήσωμεν; 1Rg 24.9

Φασὶ δέ τινες, διὰ τὴν ἀσυνδύαστον τοῦτο ῥηθῆναι γέννησιν· ὡς γὰρ ὁ σκώληξ, ἄνωθεν ἐπελθόντος ὑετοῦ τῇ γῇ, κυΐσκεται, οὕτω καὶ ὁ Χριστὸς, ἄνωθεν ἐπελθόντος τοῦ ἁγίου Πνεύματος τῇ Παρθένῳ, γεγέννηται· καὶ σκώληξ μὲν ἂν λέγοιτο διὰ τοῦτο· οὐκ ἄνθρωπος δὲ πάλιν, διὰ τὴν ὑπερφυῆ σύλληψιν καὶ γέννησιν. [cf. Arist. GA 762a 10]

Ἢ καὶ ἄλλως, ὅτι δέλεαρ τοῖς δαίμοσιν ἐφόρει τὴν σάρκα, ὑφ᾽ ἣν τὸ τῆς θεότητος ἐκέκρυπτο ἄγκιστρον· δέλεαρ γὰρ ἰχθύων, ὁ σκώληξ. Καὶ οὐκ ἄνθρωπος ἦν ψιλός.

Ἢ καὶ ὅτι ὁ σκώληξ, εὐτελὴς μὲν τὸ εἶδος, ἀφανιστικὸς δὲ τῆς ὕλης· καὶ ὁ Χριστὸς γὰρ, εὐτελὴς μὲν ἦν τὸ φαινόμενον, ἀφανιστικὸς δὲ τῆς ἀντικειμένης δυνάμεως.

[3][1] παρακαλέσαι μὲν, οὐκ εἰσακουσθῆναι δὲ MA : παρεκάλεσε μὲν, οὐκ εἰσηκούσθη δὲ PSHV. [3][1-3] παρακαλέσαι... ἁμαρτίαν om. CF. [3][1] τὸ αἴτιον MB: αἴτιον PV. 4[4] Ἰουδαῖοι PCBFV : οἱ Ἰουδαῖοι M. 7α[10] ἐκέκρυπτο MSC : ἐκρύπτετο PHV.

7α Add. [P in marg.]H: Ἐγένετο γὰρ δέλεαρ εἰς ἅλωσιν τοῦ νοητοῦ κήτους, τοῦ τῇ θαλάσσῃ τοῦ παρόντος βίου ἐννηχομένου· τῷ τῆς θεότητος ἀγκίστρῳ περιτεθεῖσα ἡ ἀνθρωπότης, ὃ κῆτος τὸ δέλεαρ περιχανὸν τῷ ἀγκίστρῳ περιεπάρη. [Job 40.25].

would slander his resurrection and increase their sin. Mt 28.13

4 But you, O praise of Israel, dwell in the holy one.

The 'holy one' is what he calls the Son and God united to himself. And in the Gospel he says, *I am in the Father and the Father is in me*. The 'praise of Israel' is the Father, for the Jews Jn 10.38
boasted in knowledge of God alone, not executing judgement and justice and not possessing 1Rg 2.10
virtue. By saying that you dwell in the Son, he showed that the Son also desires the salvation of mankind and does not shrink from the death of the assumed nature, for the will of both Father and Son is one.

5-6 In you our fathers hoped; they hoped and you delivered them; to you they cried and were saved; in you they hoped and were not put to shame.

He unites himself with those who are ill-treated, and says that our fathers in the flesh who shone brilliantly in life before my coming hoped in you, and having cried, they were delivered from dangers. And now I, emulating them as being similar to them, similarly myself make entreaty.

It is customary for the prophet often to repeat the words twice or three times over to emphasize the emotion of his heart.

Those with wisdom about things divine say that deliverance from danger is not only about the body, but much more about the soul, when, bravely enduring pains, it suffers nothing in relation to its resolve. For thus the martyrs who were put to death are said to have triumphed on account of the invincible resolve of the soul.

7α But I am a worm and not a man.

This he said abasing himself. And David, the prophet and king, calls himself a 'dead dog' in the book of Kingdoms. And if the sinless Jesus denigrates himself in this way, what should 1Rg 24.9
we who are sinners and good-for-nothing do?

Some say that this was said about his birth without copulation, for just as the worm is [cf. Arist. GA
conceived when dew has descended from above onto the earth, so Christ was begotten, when 762a 10]
the Holy Spirit had descended from above on the Virgin. And for this reason he may be called a worm, and 'not a man' again on account of his supernatural conception and birth.

Or else in a different way, namely, that as bait for the demons he wore the flesh beneath which had been hidden the hook of divinity, for a worm is bait for fish. And he was not a simple man.

Or else that the worm is mean in appearance but destructive of matter, and Christ was mean in appearance, but destructive of the power of the adversary.

7α: For he became a bait to catch the intelligible sea-monster swimming in the sea of the present life; his humanity having been placed around the hook of his divinity, when the sea-monster opened its mouth to the bait it was pierced through by the hook. [Job 40.25]

7β Ὄνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ.

Τοῦτο προαγορεύει σαφῶς, ἃ εἰς αὐτὸν πεπαρῳνήκασι κατὰ τὸν καιρὸν τοῦ πάθους, ἐμπαίζοντες καὶ χλευάζοντες.

Καὶ ταὐτὸν μὲν ἂν εἴη τῷ, ὄνειδος ἀνθρώπων, τὸ, ἐξουθένημα λαοῦ· ἢ ὄνειδος μὲν ἀνθρώπων, τῶν ἐκ Ῥώμης στρατιωτῶν, ἐξουθένημα δὲ λαοῦ, τῶν Ἰουδαίων.

8-9 Πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν· ἤλπισεν ἐπὶ Κύριον, ῥυσάσθω αὐτὸν, σωσάτω αὐτὸν ὅτι θέλει αὐτόν.

Ταῦτα σαφῶς εὑρήσεις παρὰ τῷ Ματθαίῳ κείμενα. Φησὶ γὰρ, *Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες*, καὶ τὰ ἑξῆς. Mt 27.39

10α Ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρός.

Ἀνδρὸς μὲν ὁμιλία διανοίγει τὰ παρθενικὰ κλεῖθρα τῆς γαστρός· ἀκοντιζόμενον δὲ τὸ σπέρμα, φυσικῶς ἀνοίγει τὴν μήτραν· αὕτη δὲ λοιπὸν μύσασα, συνέχει τοῦτο, μέχρις ἂν εἰς βρέφος τελεσιουργηθῇ· καὶ οὕτω στενοχωρηθεῖσα τῷ ὄγκῳ, πάλιν ἀνοίγεται καὶ παραχωρεῖ τούτῳ διολισθαίνειν.

Ἐπὶ δὲ τοῦ Σωτῆρος, ὥσπερ ἄνευ ὁμιλίας ἀνδρὸς ἡ σύλληψις, οὕτω καὶ ἡ πρόοδος τοῦ βρέφους ὑπερφυὴς, τῆς τοῦ Θεοῦ δυνάμεως ἐξελκυσάσης αὐτὸ, τῶν κλείθρων μηδ᾽ ὅλως ἀνοιγέντων.

10β Ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου.

Ὢ ἡ ἐλπίς μου, ἐξ αὐτῆς θηλῆς· ἀπὸ τότε γάρ σε ἐγνώριζον ἐλπίδα μου, συνετισθεὶς ὑπὸ τῆς ἑνωθείσης μοι θεότητος. Φησὶ δὲ περὶ τούτου Λουκᾶς, *Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας, καὶ χάρις Θεοῦ ἦν ἐπ᾽ αὐτῷ*. Lk 2.40

11α Ἐπὶ σὲ ἐπεῤῥίφθην ἐκ μήτρας.

Τῇ σῇ σκέπῃ ἐπεῤῥίφθην, οἷα μὴ ἔχων ἐπὶ γῆς πατέρα.

11β Ἀπὸ γαστρὸς μητρός μου Θεός μου εἶ σύ.

Εὐθύς σε Θεὸν ἐπέγνων, συνετισθεὶς, ὡς προείρηται. Τὸ δὲ, *ἀπὸ γαστρὸς*, ἢ ὅτι ἐν τῇ γαστρὶ ὢν, ἢ ὅτι τῆς γαστρὸς ἐξελθών.

12 Μὴ ἀποστῇς ἀπ᾽ ἐμοῦ, ὅτι θλίψεις ἐγγὺς, ὅτι οὐκ ἔστιν ὁ βοηθῶν μοι.

10β[4] αὐτῷ MPSCH : αὐτό V. 12[1] θλίψεις MPCBF : θλῖψις HV[TRa].

7β An object of reproach to men and a butt of contempt to the people.

This clearly foretells the drunken insults they hurled at him at the time of his passion, mocking and jeering.

The 'butt of contempt' may be the same as the 'object of reproach', or else an object of reproach to men, that is, to the Roman soldiers and a butt of contempt to the people of the Jews.

8-9 All who gaze on me have sneered at me, they have spoken with their lips, they have wagged their head; he hoped in the Lord, let him deliver him, let him save him because he delights in him.

These things you will find clearly in Matthew, for he says, *And those who passed by blasphemed Him, wagging their heads and saying*, and so on. Mt 27.39

10α For you are the one who has drawn me from the womb.

Intercourse with a man opens up the virgin door-bars of the belly and the sperm as it is javelined forth naturally opens the womb, and then the womb, having closed, holds it until it is brought to perfection as a baby, and so the womb being constrained by the size, opens again and allows the baby to slip through.

In the case of the Saviour, just as the conception was without intercourse with a man, so the emergence of the baby was supernatural, the power of God having drawn it out, without the door-bars having been opened at all.

10β My hope from my mother's breasts.

O my hope from the very nipple! From that time I knew you as my hope, having been given understanding by the divinity united to me. And Luke speaks of this, *And the child grew and became strong, filled with wisdom, and the grace of God was upon him.* Lk 2.40

11α On you I have been cast from the womb.

I have been cast on your protection, as not having a father upon earth.

11β From my mother's womb you are my God.

I recognized you at once as God, having been given understanding, as said before. The phrase 'from the womb' either means while still in the womb or on emerging from the womb.

12 Do not depart from me, for afflictions are near, for there is none helping me.

Καὶ περὶ τούτου φασὶν οἱ εὐαγγελισταὶ, ὅτι Ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν· Mt 26.37
καὶ πάλιν, Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον. Mt 26.56

13 Περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι | πίονες περιέσχον με.

Μόσχους καλεῖ, τὸ δημῶδες πλῆθος τῶν Ἰουδαίων, διὰ τὸ νεώτερον καὶ ἄτακτον· ταύρους δὲ, τοὺς ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβυτέρους τοῦ λαοῦ, διὰ τὸ προβεβηκὸς καὶ ἔξαρχον, οὓς καὶ πίονας λέγει, διότι πολλῶν ἀπήλαυσαν δωρεῶν αὐτοῦ. Προείρηκε γὰρ καὶ Μωυσῆς, ὅτι καὶ *Ἔφαγεν Ἰακὼβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος, ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἐγκατέλιπε Θεὸν τὸν ποιήσαντα αὐτόν.* Dt 32.15

14 Ἤνοιξαν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ἁρπάζων καὶ ὠρυόμενος.

Ὅτε συλλεγέντες ἐβόων, *Ἆρον, ἆρον, σταύρωσον αὐτόν.* Jn 19.15

15α Ὡσεὶ ὕδωρ ἐξεχύθη, καὶ διεσκορπίσθη πάντα τὰ ὀστᾶ μου.

Ὀστᾶ αὐτοῦ, τοὺς ἀποστόλους νοήσομεν, ὡς συνέχοντας καὶ στερεοῦντας τὸ λοιπὸν
σῶμα τῆς Ἐκκλησίας Χριστοῦ· *πάντες γὰρ ἀφέντες αὐτὸν, ἔφυγον* τηνικαῦτα. Φησὶ
γὰρ Ζαχαρίας, *Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα.* Χύσιν δὲ Zach 13.7
λέγει, τὴν ἀπ᾽ αὐτοῦ κίνησιν αὐτῶν. Mk 14.27

15β Ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου.

Ἐτάκη δίκην κηροῦ, τῷ πυρὶ τῶν θλίψεων ἐκλυθεῖσα, καὶ τέλεον ἀσθενήσασα. Κοιλίαν δὲ λέγει νῦν, τὸ κοῖλον ὅλον τοῦ σώματος.

16α Ἐξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου.

Τῷ δηλωθέντι πυρὶ παγεῖσα, ἐξικμασθείσης τῆς ἐνεργείας αὐτῆς.

16β Καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου.

Ὅτε κατηγορούντων αὐτοῦ τῶν ψευδομαρτύρων, οὐδὲν ἀπεκρίνετο, ἀλλ᾽ ἵστατο Mt 26.63
σιωπῶν· ἢ ὅτε ἐδίψησεν ἐπὶ τοῦ σταυροῦ. Jn 19.28

16γ Καὶ εἰς χοῦν θανάτου κατήγαγές με.

Χοῦς θανάτου ἐστὶν ὁ τάφος, οἷα δὴ χωννυμένων τῶν θαπτομένων, εἰς ὃν ἑκών με, φησὶ, κατήγαγες ὑπὲρ τῶν ἀνθρώπων.

13[4] ἔξαρχον VN : ἐξάρχον MPSCH. 15α[3] τὸ λοιπὸν σῶμα τῆς Ἐκκλησίας Χριστοῦ MCB: τὸ λοιπὸν τῆς Ἐκκλησίας σῶμα P. 15β[2] ἐτάκη MPV: ἐτάκην SH. 16β[2] ἀπεκρίνετο MSCB : ἀπεκρίνατο PV : ἀπεκρίνα[ε]το F. 16β[3] τοῦ σταυροῦ MSCBF : τῷ σταυρῷ PV. 16γ[2] ἑκών με MPASCV : ἑκόντα με FH.

The Gospel writers also speak about this, namely, *He began to be sorrowful and sorely troubled*, and again, *Then all the disciples deserted him and fled*. Mt 26.37 Mt 26.56

13 Many bullocks have encircled me, fatted bulls have pressed in on me.

'Bullocks' is the name he gives to the populous mass of the Jews, on account of their more youthful and undisciplined nature, while 'bulls' are the chief priests and scribes and elders of the people, on account of their superior and leading position, whom he also calls 'fatted' because they had enjoyed many gifts from him. For Moses, too, had previously said, *And Jacob ate and was filled, and the beloved kicked away, he was oiled, he grew fat, he became bloated, and abandoned God who made him*. Dt 32.15

14 They have opened their mouth against me like a lion ravening and roaring.

When having gathered together they would cry out, *'Away with him! Away with him! Crucify him!'* Jn 19.15

15α All my bones have been poured out like water and scattered abroad.

We shall understand his bones as the Apostles, as holding together and supporting the remaining body of the Church of Christ, for all, deserting him, fled at that time. For Zachariah says, *I shall smite the shepherd and the sheep will be scattered*. 'Pouring' is how he describes their movement away from him. Zach 13.7 Mk 14.27

15β My heart has become like wax melting in the midst of my belly.

My heart melted like wax dissolved by the fire of afflictions and weakened entirely. He uses 'belly' here for the cavity of the whole body.

16α My strength has been dried up like an earthen vessel.

Fired hard by the fire of those afflictions and its energy drained of every drop of moisture.

16β And my tongue has stuck fast to my throat.

When the false witnesses were accusing him and he made no reply, but stood in silence, or else when he thirsted on the Cross. Mt 26.63 Jn 19.28

16γ And you have brought me down to the dust of death.

The 'dust of death' is the grave, as those who are being buried have dust heaped over them, to which death you of your own will brought me down for the sake of mankind.

17α Ὅτι ἐκύκλωσάν με κύνες πολλοί.

Ταύρους μὲν, εἰκότως ἐκάλεσε τοὺς Ἰουδαίους, ὡς ὑπὸ τὸν ζυγὸν τοῦ νόμου ὄντας, εἰ καὶ τὸν νόμον παρέβαινον· κύνας δὲ λέγει, τοὺς ἐκ Ῥώμης στρατιώτας, ὡς κατὰ νόμον ἀκαθάρτους καὶ ἀναιδεῖς. Οὕτω καὶ ὁ Χριστὸς τὴν Χαναναίαν ὠνόμασεν, Lev 11.27
εἰπὼν, *Οὐκ ἔστι καλὸν τὸν ἄρτον τῶν τέκνων δοῦναι τοῖς κυναρίοις.* Mt 15.26

17β Συναγωγὴ πονηρευομένων περιέσχον με.

Τῶν φθονερῶν Ἰουδαίων.

17γ Ὤρυξαν χεῖράς μου καὶ πόδας μου.

Τῇ διατρήσει τῶν ἥλων.

18α Ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου.

Γυμνὸν κρεμάσαντες, καὶ σφόδρα διατείναντες, ὡς φαίνεσθαι καὶ τὰς ἁρμονίας τῶν ὀστέων, καὶ ἀριθμεῖσθαι ταῦτα τοῖς βουλομένοις.

18β Αὐτοὶ δὲ κατενόησαν.

Ἐπολυπραγμόνησάν με κρεμάμενον εἰ υἱός εἰμι Θεοῦ· ἔλεγον γὰρ, *Εἰ Υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.* Mt 27.40

18γ Καὶ ἐπεῖδόν με.

Καὶ ἐπέγνωσαν, ὅτι εἰμὶ, βλέποντες τὴν κτίσιν συμπάσχουσαν, εἰ καὶ σκληροὶ ἔτι διέμειναν. Φησὶ γὰρ ὁ Ματθαῖος, ὅτι *Ὁ ἑκατόνταρχος, καὶ οἱ μετ᾽ αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.* Mt 27.54

Ἢ καὶ ἄλλως· Ἐπολυπραγμόνησαν, μήποτε κατενεχθῶ ἀπὸ τοῦ σταυροῦ διὰ τῶν μαθητῶν μου, καὶ διὰ τοῦτο ἐπεῖδόν με, | τουτέστιν, ἐτήρησάν με φυλακῇ στρατιωτῶν.

19 Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Ταῦτα σαφῶς ἡρμήνευσεν ὁ εὐαγγελιστὴς Ἰωάννης· φησὶ γὰρ οὕτως, *Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι᾽ ὅλου. Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτὸν, ἀλλὰ*

18α[2] φαίνεσθαι MSCBF : καὶ φαίνεσθαι PV. 18γ[3] ὁ Ματθαῖος PBFV : Ματθαῖος MSC. 19[2] οὕτως MPSCF : οὗτος BV.

17α For many dogs have encircled me.

Appropriately he called the Jews 'bulls', as being under the yoke of the law, even though they transgressed the law; he now calls 'dogs' the soldiers from Rome, as being unclean according to the law and shameless. Christ also named the Canaanite woman in this way, saying, *It is not good to throw the children's bread to the dogs*. Lev 11.27 Mt 15.26

17β An assembly of evildoers has pressed hard on me.

Of the envious Jews.

17γ They have gouged my hands and my feet.

By the perforation of the nails.

18α They have counted all my bones.

Having hung me naked and stretched me out to the uttermost so that the joints of the bones appeared and could be counted by those who wished.

18β But they have apprehended well.

They were curious about me as I was hanging, wondering if I am the Son of God, for they said, *If you are the Son of God, come down from the Cross*. Mt 27.40

18γ And they have looked upon me.

And they recognized that I am on seeing creation joining in my suffering, even though they still remained obdurate. For Matthew says, *When the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'* Mt 27.54

Or else in a different way: They were curious about whether I would be taken down from the Cross by my disciples and for that reason the looked on me, that is, they watched over me with a guard of soldiers.

19 They have divided my garments among themselves, and on my clothing they have cast a lot.

John the evangelist interpreted this clearly, for he says thus:

When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.'

λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα, φησὶν, ἡ Γραφὴ πληρωθῇ, δηλαδὴ τὰ παρόντα ῥητὰ, ἃ καὶ παρέθηκεν ἐκεῖ. Jn 19.23-24

Ὥστε ἱμάτια μὲν λέγει, τὰ ἐῤῥαμμένα, ἃ καὶ διείλοντο ἑαυτοῖς· ἱματισμὸν δὲ, τὸν ἄῤῥαφον χιτῶνα, τὸν ἐκ τῶν ἄνωθεν ὑφαντὸν, ὑπὲρ οὗ καὶ ἔβαλον κλῆρον.

20 *Σὺ δὲ, Κύριε, μὴ μακρύνῃς τὴν βοήθειάν σου ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου πρόσχες.*

Τούτων δηλαδὴ γινομένων.

21-22 *Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου.*

Ῥομφαίαν καλεῖ, τοὺς ἐκ Ῥώμης στρατιώτας, ὡς ξιφηφόρους· τοὺς αὐτοὺς δὲ καὶ κύνας, καθὼς ἀνωτέρω δεδηλώκαμεν. Λέοντα δὲ, τοὺς Ἰουδαίους, διὰ τὴν ἀπήνειαν, Ps 21.17α
καὶ τὸ διψᾶν τὸν αὐτοῦ θάνατον, καὶ τὴν ἐνέδραν· οὕτω γὰρ καὶ πρὸ μικροῦ τούτους ὠνόμασε. Τοὺς αὐτοὺς δὲ λέγει καὶ μονοκέρωτας, ὡς εἰς μίαν ὑπόστασιν Θεοῦ Ps 21.14
πιστεύοντας. Ζῷον δὲ ἄγριον ὁ μονόκερως, φερωνύμως ἓν φέρων ἐπὶ τοῦ μετώπου κέρας. Ἑνικῶς δὲ εἶπε κύνα καὶ λέοντα, διὰ τὸ γένος, δι' οὗ τὸν καθ' ἕκαστον γινώσκομεν.

Μονογενῆ δὲ λέγει, τὴν ἰδίαν ψυχὴν, ὡς μεμονωμένην, διὰ τὸ μόνην τῶν ἄλλων ψυχῶν ἄγευστον ἁμαρτίας εἶναι, καὶ διὰ τὸ μόνην τὸν Υἱὸν ἔχειν ἡνωμένον καθ' ὑπόστασιν. Περὶ δὲ τῆς ἑαυτοῦ ταπεινώσεως, καὶ αὐτὸς ἐν τοῖς ἱεροῖς Εὐαγγελίοις ἐδίδαξεν, εἰπὼν, *Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.* Mt 11.29

Τίνος δὲ ἕνεκεν οὕτως ηὔχετο, προειρήκαμεν· ἔτι δὲ καὶ ὁποίαν ἐζήτει λύτρωσιν. Ps 21.5

23α *Διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.*

Σημείωσαι πῶς τὰ μὲν, ὡς ἤδη γεγενημένα λέγει τὸ θεῖον Πνεῦμα, προθεωροῦν αὐτὰ, τὰ δὲ, ὡς μέλλοντα, νόμῳ προφητείας.

Ὄνομα δέ φησι, τὸ τῆς πατρότητος· Θεὸν μὲν γὰρ ὡμολόγουν Ἑβραῖοι, Πατέρα δὲ Υἱοῦ οὐκ ἐγίνωσκον, ὡς καὶ ἐν τῷ κατὰ Ἰωάννην Εὐαγγελίῳ εἴρηκεν· *Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις.* Jn 17.6

Ἀδελφοὺς δὲ καλεῖ, τοὺς ἀποστόλους, ὡς καὶ πρὸς τὰς γυναῖκας μετὰ τὴν ἀνάστασιν εἴρηκε, *Πορευθεῖσαι, εἴπατε τοῖς ἀδελφοῖς μου.* Mt 28.10 [7]

23β *Ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.*

Οὐ μόνον γὰρ ἰδίᾳ τοὺς ἀποστόλους ἐδίδασκεν, ἀλλὰ καὶ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων ἐπαῤῥησιάζετο, διηγούμενος τὰ μεγαλεῖα τοῦ Θεοῦ καὶ Πατρός. Περὶ τούτων οὖν ἡ παροῦσα προφητεία.

[19][4] *καὶ ἔβαλον* MSCBF : *ἔβαλον* PV. 21[5] *ἐνέδραν* MPH : *ἔνεδραν* SCA.

In order, he says, *to fulfil what the scripture says*, namely, the present words which he quoted there. Jn 19.23-24

Accordingly, he calls 'garments' the sewn clothes, which they divided among themselves, and 'clothing' the seamless tunic woven from the top, for which they cast lots.

20 But you, O Lord, do not distance your help from me; turn to my aid.

That is, as these things are happening.

21-22 Deliver my soul from the sword and from the hand of the dog my uniquely begotten; save me from the lion's maw and my lowliness from the horns of unicorns.

The sword-bearing soldiers from Rome he calls the 'sword' just as he also calls them 'dogs', as we stated above. 'Lion' is what he calls the Jews on account of their cruelty and their thirst for his death and their lying in ambush, and he also named them in this way a little earlier. He also calls them 'unicorns' as believing in one hypostasis of God. The unicorn is a wild animal taking its name from the one horn on its forehead. He spoke of the dog and the lion in the singular on account of the race, through which we recognize each individual. Ps 21.17α Ps 21.14

He calls his own soul 'uniquely begotten' as single and solitary, on account of it alone among other souls not having tasted sin, and alone having the Son united to it in hypostasis. About his lowliness, he himself taught in the sacred Gospels, saying, *Learn from me; for I am gentle and lowly in heart*. Mt 11.29

For whose sake he was praying in this way we have already said, and also what sort of deliverance he was seeking. Ps 21.5

23α I shall tell of your name to my brethren.

Note that the Holy Spirit says some things as having already happened, seeing them in advance, and others as in the future, according to the custom of prophecy.

He says 'your name', meaning the name of paternity; for the Hebrews confessed God, but they did not know the Father of a Son, just as in John's Gospel he said, *I have manifested your name to men*. Jn 17.6

'Brethren' is what he calls the Apostles, just as after the resurrection he said to the women, *Go, tell my brethren*. Mt 28.10 [7]

23β In the midst of the assembly I shall hymn you.

For he did not only teach the Apostles in private, but in the synagogues of the Jews he spoke openly, telling of the magnificence of God the Father. The present prophecy is therefore about these things.

Τοῦτο δὲ καὶ εἰσέτι ποιεῖ διὰ τοῦ Εὐαγγελίου αὐτοῦ, καὶ ἰδίᾳ καὶ δημοσίᾳ ἀναγινωσκομένου.

24α Οἱ φοβούμενοι τὸν Κύριον, αἰνέσατε αὐτόν.

Ὡς ἤδη εἰσακουσθεὶς, προτρέπεται τοὺς πιστοὺς | εἰς εὐχαριστίαν· καὶ πρῶτον,
τοὺς ἐξ ἐθνῶν, ὅτι καὶ πρῶτον εἰς τὰ ἔθνη τοὺς ἀποστόλους μετὰ τὴν ἐκ νεκρῶν
ἀνάστασιν ἐξαπέστειλε, *Πορευθέντες γάρ φησι, μαθητεύσατε πάντα τὰ ἔθνη*, οὓς Mt 28.19
καὶ φοβουμένους τὸν Κύριον καλεῖ, προσαγορεύων αὐτοὺς ἀπὸ τῆς ἀρετῆς. Καὶ Ps 113.17-19
Πέτρος γὰρ οὕτως ἐν ταῖς Πράξεσιν ὠνόμασεν αὐτούς· *Ἄνδρες Ἰσραηλῖται, καὶ οἱ*
ἐν ὑμῖν φοβούμενοι τὸν Θεόν. Ac 13.16 [26]

Ἐπεὶ δὲ ἡ Ἐκκλησία τῶν πιστῶν, οὐκ ἐξ ἐθνῶν μόνον, ἀλλὰ καὶ ἐξ Ἰουδαίων συνίστατο, καὶ τούτους εἰς δοξολογίαν κινεῖ· φησὶ γάρ·

24β Ἅπαν τὸ σπέρμα Ἰακὼβ, δοξάσατε αὐτόν.

Πάντες οἱ ἐξ Ἰουδαίων πεπιστευκότες· προπάτωρ γὰρ τῶν φυλῶν, ὁ Ἰακώβ.

24γ Φοβηθήτω δὴ ἀπ᾽ αὐτοῦ ἅπαν τὸ σπέρμα Ἰσραήλ.

Ἐνταῦθα καὶ ἄμφω τὰ μέρη λέγει, διότι πᾶς ἐπιγνοὺς Χριστὸν, Ἰσραήλ ἐστιν· Ἰσραὴλ γὰρ μεθερμηνεύεται, νοῦς ὁρῶν Θεόν. Κελεύει τοίνυν καὶ ὑμνεῖν τὸν Θεὸν καὶ ἀεὶ φοβεῖσθαι αὐτὸν, ὡς παντοδύναμον.

Ἢ καὶ τοῖς ἄλλοις Ἰουδαίοις παραγγέλλει φοβεῖσθαι αὐτὸν, ὡς ἐπάξοντα τούτοις πανωλεθρίαν, διὰ τὴν λύσσαν τὴν κατὰ τοῦ Υἱοῦ αὐτοῦ.

25α Ὅτι οὐκ ἐξουδένωσεν, οὐδὲ προσώχθισε τῇ δεήσει τοῦ πτωχοῦ.

Οὐ παρεῖδεν, οὐδὲ φορτικὴν ἡγήσατο τὴν ἐμὴν, φησὶ, δέησιν, τὴν περὶ τοῦ τὸν διάβολον νικῆσαι, καὶ ὑμῖν τὴν νίκην δωρήσασθαι.

Πτωχὸν δὲ ὠνόμασεν ἑαυτὸν, διά τε τὴν εὐτέλειαν τῆς σαρκὸς, καὶ ὅτι καὶ ἄλλως, πένης ἦν, ὅσον εἰς χρήματα καὶ περιουσίαν.

25β Οὐδὲ ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἀπ᾽ ἐμοῦ.

Περὶ τοῦ ἰδιώματος τούτου προειρήκαμεν ἐν τῇ ἐξηγήσει τοῦ δωδεκάτου
ψαλμοῦ. Ps 12.2β

25γ Καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν, εἰσήκουσέ μου.

Εὐθὺς ἐν τῷ βοᾶν με πρὸς αὐτὸν, ἐπήκουσε.

24α[5] προσαγορεύων PVN : προαγορεύων MSCBFH.

And this he continues to do through his Gospel, which is read out both privately and publicly.

24α O you that fear the Lord, praise him.

As already having been heard, he exhorts the believers to thanksgiving, and first those from the nations, because after his resurrection from the dead he first sent the Apostles out into the nations, saying, *Go therefore and make disciples of all nations*, whom he also calls 'those who fear the Lord', addressing them by their virtue. And Peter named them in this way in the *Acts of the Apostles*, saying, *Men of Israel, and you that fear God*. Mt 28.19 Ps 113.17-19 Ac 13.16 [26]

But since the Church of believers was built up not only from the nations, but also from the Jews, he urges them also to doxology, for he says:

24β O all you seed of Jacob, glorify him.

All who have believed from among the Jews, for Jacob was the progenitor of the tribes.

24γ Let all the seed of Israel be seized with fear before him.

Here he is speaking of both parts, for everyone who has recognized Christ is Israel, since 'Israel' translates as 'mind beholding God'. Accordingly, he is commanding both to hymn God and to fear him always as almighty.

Or else he is enjoining the other Jews to fear him, as about to bring destruction upon them on account of their fury against his Son.

25α For he has not spurned nor wearied of the pauper's entreaty.

He has not overlooked nor regarded as burdensome my entreaty to defeat the devil and to bestow on you the victory.

He called himself a 'pauper', both on account of the meanness of the flesh and because he was poor besides in respect of money and property.

25β Nor has he turned away his face from me.

We have spoken about this idiom in the exposition of the twelfth psalm. Ps 12.2β

25γ And even as I was crying out to him, he heard me.

Immediately when I called out to him, he heard.

26α Παρὰ σοῦ ὁ ἔπαινός μου.

Ὅτε φωνὴ κατηνέχθη ἐκ τοῦ οὐρανοῦ, λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ ηὐδόκησα. Καὶ αὖθις, Ἐδόξασα, καὶ πάλιν δοξάσω. Mt 17.5 Jn 12.28

26β Ἐν ἐκκλησίᾳ μεγάλῃ ἐξομολογήσομαί σοι.

Ἐξομολόγησιν ἐνταῦθα λέγει, τὴν αἴνεσιν. Μεγάλη δὲ, ἡ τῶν πιστῶν Ἐκκλησία, ὡς μέχρι περάτων γῆς φθάνουσα, ἢ καὶ ὡς ἀπὸ μεγάλων ἀνδρῶν συνισταμένη. Ἀεὶ δὲ διὰ τοῦ Εὐαγγελίου μέσον αὐτῆς ὑμνεῖ τὸν Πατέρα.

Ἄνω μὲν οὖν ἁπλῶς ἐκκλησίαν εἶπε, τὴν τῶν Ἰουδαίων συναγωγὴν, ἢ καὶ τὴν ἐν ἑκάστῃ παροικίᾳ μερικὴν τῶν εὐσεβῶν· νῦν δὲ μεγάλην λέγει, τὴν καθολικὴν τῶν πιστῶν. Ps 21.23β

26γ Τὰς εὐχάς μου ἀποδώσω ἐνώπιον τῶν φοβουμένων αὐτόν.

Εὐχὰς νῦν, τὰς ὑποσχέσεις καλεῖ, δηλονότι τὸ διηγήσασθαι τὸ ὄνομα τοῦ Πατρὸς, καὶ τὸ ὑμνῆσαι αὐτόν.

27α Φάγονται πένητες καὶ ἐμπλησθήσονται.

Οἱ μέχρι τότε πένητες, ὅσον εἰς εὐσέβειαν, ἢ καὶ ὅσον εἰς ἀνθρώπινον πλοῦτον· ἀκτήμονες γὰρ οἱ κατ᾽ ἀλήθειαν Χριστιανοί. Φάγονται δὲ τὴν πνευματικὴν τροφὴν τῆς εὐαγγελικῆς διδασκαλίας, τὴν αὔξουσαν τὴν ψυχήν.

27β Καὶ αἰνέσουσι Κύριον οἱ ἐκζητοῦντες αὐτόν.

Ὅτι οὐκ ἐφείσατο τοῦ Μονογενοῦς αὐτοῦ διὰ τὴν σωτηρίαν τῶν ἀνθρώπων.

Ἐκζητεῖ δέ τις τὸν Θεὸν, ὁδεύων τὴν τρίβον τῶν ἐντολῶν αὐτοῦ, φερουσῶν ἄντικρυς εἰς αὐτόν.

Ἢ καὶ ἄλλως, φάγονται τὸ σῶμα | τοῦ Σωτῆρος, ᾧ καὶ τὸ αἷμα συμπεριλαμβάνεται, καὶ ἐμπλησθήσονται Πνεύματος ἁγίου, καὶ ὕμνοις περὶ τὴν μυστικὴν χρήσονται τράπεζαν, ὡς εἶναι τοῦτο προφητείαν, οὐ μόνον περὶ τοῦ Εὐαγγελίου, ἀλλὰ καὶ περὶ τῆς μυστικῆς τραπέζης.

27γ Ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰῶνα αἰῶνος.

Φησὶν ἐν τοῖς Εὐαγγελίοις ὁ Κύριος, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς, καὶ πάλιν, Ἐάν Jn 6.35, 48
τις φάγῃ ἐκ τοῦ ἐμοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα, φυλάττων δηλαδὴ τὰς ἐντολάς. Jn 6.51
Διὰ δὲ τῆς καρδίας, ὅλον τὸ ζῷον ἐδήλωσεν, ἀπὸ τοῦ καιριωτέρου μέρους· εἰ γὰρ καὶ τεθνήξεται κατὰ φύσιν, ἀλλ᾽ αὖθις ἀναστήσεται εἰς ζωὴν αἰώνιον.

26β[3] περάτων γῆς PCV : περάτων τῆς γῆς H : τῶν περάτων γῆς M : τῶν περάτων τῆς γῆς S.

26α From you is my commendation.

When a voice came from heaven saying, *This is my beloved Son in whom I am well pleased*, and again, *I have glorified, and again I shall glorify*. Mt 17.5 Jn 12.28

26β In a great assembly I shall confess you.

'Confession' here is what he calls praise. The Church of the faithful is great as reaching to the ends of the earth or also as being composed of great men. Through the Gospel in the midst of the great Church he is ever hymning the Father.

Above he called the synagogue of the Jews, or else the partial assembly of the faithful in each parish, simply the 'assembly', but now he calls the great assembly, the universal Church of the faithful. Ps 21.23β

26γ I shall repay my vows in the presence of those that fear him.

'Vows' he now calls his promises, namely his promises to proclaim the name of the Father and to praise him.

27α The poor will eat and will be filled.

Those who until then were poor in respect of piety, or in respect of human wealth, for true Christians are without property. They will eat the spiritual food of the gospel teaching which gives growth to the soul.

27β And those that seek him out will praise the Lord.

For he did not spare his Only-Begotten for the salvation of mankind.

One seeks out God by walking the path of his commandments, which leads straight to him.

Or else in a different way, they will eat the body of the Saviour, in which his blood is also included, and they will be filled with the Holy Spirit and they will praise him with hymns around the sacramental table, so that this is a prophecy not only about the Gospel, but also about the sacramental table.

27γ Their hearts will live to age of age.

The Lord says in the Gospels, *I am the bread of life*, and again, *If any one eats of this bread, he will live for ever*, keeping, that is, the commandments. By the heart, as the most vital organ, he signified the whole living being, for even though he will die according to nature, he will nonetheless arise again to eternal life. Jn 6.35, 48 Jn 6.51

28α Μνησθήσονται καὶ ἐπιστραφήσονται πρὸς Κύριον πάντα τὰ πέρατα τῆς γῆς.

Ἡ μνήμη ἐπὶ προεγνωσμένου πράγματος λέγεται. Φαίνεται τοίνυν, ὡς ἡ θεογνωσία τοῖς ἀνθρώποις ἔμφυτός ἐστιν· ἀλλ᾽ ἐν τοῖς ἔθνεσιν ἡ τῆς πλάνης ἀχλὺς ἐκάλυψε ταύτην· τῆς ἀχλύος δὲ σκεδασθείσης τῷ ἡλίῳ τῆς δικαιοσύνης Χριστῷ, Mal 3.20
ἐμνήσθησαν τοῦ Δημιουργοῦ, καὶ πρὸς αὐτὸν ἐπεστράφησαν.

Ἢ μνησθήσονται, ἀντὶ τοῦ, μνήμης ἀξιωθήσονται παρὰ τῷ Θεῷ, μέχρι τότε παρεωραμένοι.

Ὅρα δὲ ὅπως ἐχρήσατο τάξει, μνησθήσονται, εἰπὼν, εἶτα ἐπιστραφήσονται, εἶτα προσκυνήσουσι.

28β Καὶ προσκυνήσουσιν ἐνώπιον αὐτοῦ πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν.

Καὶ μὴν οὔτε πάντα τὰ πέρατα τῆς γῆς ἐπίστευσαν, οὔτε πᾶσαι αἱ πατριαὶ τῶν ἐθνῶν, ἀλλ᾽ ἐπεὶ καὶ εἰς πάντα τὰ πέρατα τῆς γῆς, καὶ εἰς πάντα τὰ ἔθνη τὸ Εὐαγγέλιον ἔφθασεν, ἀπὸ τοῦ ὅλου τὸ μέρος δεδήλωκεν, ὡς ἐν ἄλλοις τοὐναντίον, ἀπὸ μέρους τὸ ὅλον.

Ἄλλως τε δὲ πατριὰς, τὰς συγγενείας καλεῖ· δῆλον δὲ ὅτι παντὸς ἔθνους συγγενεῖς ἐπίστευσαν εἰς Χριστὸν, καὶ δι᾽ αὐτοῦ προσεκύνησαν τὸν Πατέρα.

29 Ὅτι τοῦ Κυρίου ἡ βασιλεία, καὶ αὐτὸς δεσπόζει τῶν ἐθνῶν.

Οὗτός ἐστι καὶ βασιλεὺς αὐτῶν καὶ Δεσπότης, κατὰ τὸ, *Καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς*· καὶ διὰ τοῦτο Ps 2.8
προσκυνήσουσιν αὐτὸν, τῆς διαβολικῆς τυραννίδος ἐλευθερωθέντες.

30α Ἔφαγον καὶ προσεκύνησαν πάντες οἱ πίονες τῆς γῆς.

Πίονας, τοὺς πλουσίους λέγει, τοὺς πλουτήσαντας τὴν εὐσέβειαν, οἳ πρότερον πένητες ἦσαν, ὡς προειρήκαμεν. Ps 21.27α

30β Ἐνώπιον αὐτοῦ προπεσοῦνται πάντες οἱ καταβαίνοντες εἰς γῆν.

Προσκυνήσουσιν αὐτὸν πάντες οἱ ἀποθνήσκοντες, καὶ εἰς γῆν ἀναλυόμενοι. Μετὰ γὰρ τὴν κοινὴν ἀνάστασιν, αὐτῷ *πᾶν γόνυ κάμψει*, κατὰ τὸν Ἀπόστολον· καὶ οἱ μὲν, Php 2.10
ἑκόντες καὶ πόθῳ, οἱ δὲ, ἄκοντες καὶ φόβῳ.

30γ Καὶ ἡ ψυχή μου αὐτῷ ζῇ.

Αὐτός ἐστιν ὁ ταύτην ζωῶν, καὶ μὴ ἐῶν ἀποθνήσκειν ὑπὸ τῆς ἁμαρτίας· τοῦτο δὲ καὶ ἐπὶ τοῦ Πατρὸς νοεῖται, καὶ ἐπὶ τοῦ Υἱοῦ.

28α[4] *ταύτην* MSCBF : *αὐτὴν* PV.

28α All the ends of the earth will remember and will turn back to the Lord.

Remembrance is said of something that is already known. It appears accordingly that knowledge of God is innate in man, but among the nations the mist of error had covered it, but when the mist had been scattered by Christ the Sun of Justice, they remembered the Creator and turned back to him. Mal 3.20

Or they will be made worthy of remembrance by God, having until then been overlooked.

Observe how he has employed an order: they will remember, then they will turn back, then they will worship.

28β And all the lineages of the nations will worship before him.

And, of course, neither all the ends of the earth believed, nor did all the lineages of the nations, but because the Gospel reached all the ends of the earth and all the nations, by the whole he signified the part, just as elsewhere he signified the whole by the part.

Moreover, what he calls 'lineages' are kin groups, and it is clear that kin from all nations believed in Christ and through him worshipped the Father.

29 For kingship is the Lord's and he holds mastery over the nations.

He is both their king and Master, in accordance with *And I shall give you nations as your inheritance and the ends of the earth as your possession*, and for this reason they will worship him, having been freed from the tyranny of the devil. Ps 2.8

30α All the fatted of the earth have eaten and have worshipped.

'Fatted' is what he calls the wealthy, those who have become rich in piety and who previously were poor as we have said before. Ps 21.27α

30β All who descend into the earth will fall down before him.

All who die and are dissolved into the earth will worship him, for after the common resurrection, to him *Every knee will bow*, as the Apostle says, some willingly and with desire, others unwillingly and with fear. Php 2.10

30γ And my soul lives for him.

He is the one who gives life to it and does not permit it to die out of sin; this can be understood in relation to the Father and in relation to the Son.

Καὶ ἄλλως δὲ, ζῇ τῷ Θεῷ, φησὶν, ἡ ψυχή μου, ὡς ἐνεργὸς οὖσα πρὸς αὐτὸν, ὥσπερ ἐκ τοῦ ἐναντίου, τέθνηκε τῷ δαίμονι, ὡς ἀκινητοῦσα πρὸς τὰς ὑποθήκας αὐτοῦ.

31α *Καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ.*

Σπέρμα Χριστοῦ, ἤτοι τέκνα, πάντες οἱ διὰ τοῦ Εὐαγγελίου γεννηθέντες αὐτῷ, οὓς καὶ ὑπέταξε τῷ Πατρί.

31β *Ἀναγγελήσεται τῷ Κυρίῳ γενεὰ ἡ ἐρχομένη.*

Γνωρισθήσεται τῷ Θεῷ ἡ ἐξ ἐθνῶν γενεὰ τῶν πιστῶν, ἡ ἐλευσομένη ἐν ταῖς ἡμέραις τῆς ἐνανθρωπήσεως | τοῦ Υἱοῦ.

32α *Καὶ ἀναγγελοῦσι τὴν δικαιοσύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ.*

Οἱ διὰ πίστεως τεχθέντες, ἀναγγελοῦσι τοῖς τεχθησομένοις, καὶ τοῦτο καθεξῆς ἀεί. Δικαιοσύνην δὲ, ὅτι καθεῖλε τὸν ἀδικοῦντα τοὺς ἀνθρώπους πολέμιον.

32β *Ὃν ἐποίησεν ὁ Κύριος.*

Ὃν ἐποίησεν, ἤτοι συνεστήσατο λαὸν ἑαυτῷ, πρότερον οὐ λαὸν ὄντα, ἀλλ' ἀπωσμένον· ἢ ὃν ἐδημιούργησε.

Τὸ δὲ, ἀναγγελήσεται τῷ Κυρίῳ, τινὲς ἄλλως ἡρμήνευσαν, εἰπόντες ὅτι προφητεία τοῦτό ἐστι, περὶ τῶν ἐν Ἱεροσολύμοις ζητησάντων ἰδεῖν τὸν Ἰησοῦν Ἑλλήνων. Φησὶ γὰρ ὁ εὐαγγελιστὴς Ἰωάννης, ὅτι *Οὗτοι προσῆλθον Φιλίππῳ, ὄντι ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν ἰδεῖν τὸν Ἰησοῦν. Ἔρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσι τῷ Ἰησοῦ· ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν, Ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ* Jn 12.21-23
ἀνθρώπου. Ἰδοὺ τοίνυν ἀνηγγέλη τῷ Χριστῷ παρὰ τῶν ἀποστόλων ἡ γενεὰ ἐκείνη, τουτέστιν, οἱ Ἕλληνες, οἱ ἐρχόμενοι πρὸς αὐτὸν, προοίμιον ὄντες πάντων τῶν ἐξ ἐθνῶν ἐληλυθότων.

22
κβʹ
1α
Ψαλμὸς τῷ Δαυίδ.

Ἐκ προσώπου τῶν ἐθνῶν τὸν παρόντα ψαλμὸν τὸ θεῖον Πνεῦμα τῷ Δαυὶδ ὑπηγόρευσε.

1β *Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.*

And besides, he says, my soul lives for God as being active towards him, just as on the contrary it has died to the demon as being inactive towards his suggestions.

31α And my seed will serve him.

The seed of Christ, or in other words his children, are all who have been begotten by him through the Gospel and whom he placed under the Father.

31β The coming generation will be announced to the Lord.

The generation of faithful from the nations, which will come in the days of the incarnation of the Son, will be made known to God.

32α And they will announce his justice to a people to be born.

Those who have been born through faith will announce to those who will be born, and so on for ever. They will announce his justice, because he brought down the adversary who was wronging mankind.

32β That the Lord has made.

That he has made, or, in other words, has put together as a people for himself, formerly being not a people, but thrust aside; or else that he has created.

Some have interpreted the words 'it will be announced to the Lord' in a different way, saying that this is a prophecy about the Greeks in Jerusalem who asked to see Jesus, for John the evangelist says, *These came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; Andrew went with Philip and they told Jesus. And Jesus answered them, 'The hour has come for the Son of man to be glorified.'* See therefore Jn 12.21-23
how that generation was announced to Christ by the Apostles, namely, the generation of the Greeks, coming to him, as a precursor of all who came from among the nations.

22 Psalm 22
1α A psalm belonging to David.

The divine Spirit dictated the present psalm to David in the person of the nations.

1β [The] Lord is shepherding me and there is nothing I shall lack.

He himself says in the Gospel, *I am the good shepherd*. Accordingly, he found those from Jn 10.11
the nations like sheep straying in places of destruction, and led them to a sheepfold, and

Αὐτὸς γὰρ ἐν τῷ Εὐαγγελίῳ φησίν, *Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός*. Ὡς πρόβατα οὖν, πλανωμένους ἐπὶ τόπους ἀπωλείας τοὺς ἐξ ἐθνῶν εὗρε, καὶ εἰς μάνδραν ἤγαγε, καὶ λοιπὸν ποιμαίνει. Διὸ καὶ ἕκαστος αὐτῶν εὐχαριστῶν, ἀπαγγέλλει τὰς εὐεργεσίας αὐτοῦ, λέγων, ὁ Κύριος ποιμαίνει με, καὶ οὐδέν με λοιπὸν ἐπιλείψει τῶν ἐπιτηδείων. Jn 10.11

Ἰστέον δὲ, ὅτι τὰ πάνυ ἐγνωσμένα χωρὶς ἄρθρου πολλάκις ἐκφέρονται.

2α *Εἰς τόπον χλόης, ἐκεῖ με κατεσκήνωσεν.*

Ἐκεῖ με, φησὶ, κατεσκήνωσεν, ὅπου τόπος χλόης. Ἐπέμεινε δὲ τῇ τροπῇ τοῦ ποιμαίνειν· χλόη γὰρ καὶ ὕδωρ, εὐθηνία ποιμνίου. Τοῦτο δὲ βούλεται δηλοῦν, ὅτι ἐν ἀπολαύσει νομῆς με κατέστησε.

Καὶ ἄλλως δὲ, τόπος μὲν χλόης, ἡ Ἐκκλησία· χλόη δὲ, οἱ πιστοὶ, ἀνθοῦντες κατ' ἀρετήν. Ἢ καὶ χλόην, τὴν τῶν Χριστιανῶν πίστιν νοήσεις, νεάζουσαν ἀεί· ἡ γὰρ τῶν Ἑλλήνων, ὡς χόρτος ἐγήρασε, καὶ ἀπεξηράνθη.

2β *Ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέ με.*

Τοῦτο, διὰ τὸ λουτρὸν τοῦ βαπτίσματος· διὰ τοῦ τοιούτου γὰρ ὕδατος ῥυπτόμενοι, ῥίπτομεν τὸν πόνον καὶ τὸ βάρος τῆς ἁμαρτίας, καὶ λοιπὸν ἀναπαυόμεθα. Διὸ καὶ ὁ Κύριος ἔλεγε, *Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς*. Mt 11.28

Ἢ καὶ ἄλλως· ὕδωρ, τὸ ζωηρὸν νᾶμα τῆς τοῦ Χριστοῦ διδασκαλίας, ὡς προειρήκαμεν εἰς τὸν πρῶτον ψαλμὸν, τὸ, *παρὰ τὰς διεξόδους τῶν ὑδάτων*, ἑρμηνεύοντες. Ps 1.3

3α *Τὴν ψυχήν μου ἐπέστρεψεν.*

Ἀπὸ τῆς πλάνης τῶν εἰδώλων.

3β *Ὡδήγησέ με ἐπὶ τρίβους δικαιοσύνης.*

Δικαιοσύνην ἐνταῦθα, τὴν καθόλου λέγει, τὴν ἐμπεριέχουσαν πάσας τὰς ἀρετάς· τρίβους δὲ ταύτης, τὰς μερικὰς ἀρετὰς, διότι φέρουσιν εἰς αὐτήν. Αὐτὸς γὰρ ἐνανθρωπήσας, ἔτεμε ταύτας, καὶ βαδίσας, ὑπέδειξεν ἔργῳ καὶ λόγῳ, καθοδηγήσας ἡμᾶς.

3γ *Ἕνεκεν τοῦ ὀνόματος αὐτοῦ.*

Διὰ τὸ κληθῆναι με Χριστιανὸν, ἢ ἵνα μὴ βλασφημῆται τὸ ὄνομα αὐτοῦ δι' ἀτόπων | πράξεων παρὰ τοῖς ἀπίστοις.

[1β][1] οὖν MSB : *γάρ* PCFV. 2α Add. [MP in marg.]BV: *Τόπος μὲν χλόης, ἡ πρακτικὴ ἀρετή, ὕδωρ δὲ ἀναπαύσεως, ἡ θεωρητικὴ φιλοσοφία.* : om. CSF.

henceforth he shepherds them. Therefore each one of these in thanksgiving recounts his benefactions, saying, the Lord is shepherding me and henceforth nothing that is necessary will be wanting.

It is to be noted that things that are exceedingly well known are often expressed without the definite article.

2α In a place of verdant pasture, there he has camped me down.

He has camped me down where there is a place of fresh green shoots. He continued with the figure of shepherding, for green pasture and water are the prosperity of a flock. He wishes to indicate that he established me in enjoyment of pasturage.

And in a different way, the place of verdant pasture is the Church, the young green shoots being the faithful flourishing in virtue. Or else you can understand the young green shoots as the faith of Christians, ever new and young, for the faith of the Greeks has grown old like grass and has dried up.

2β By water of rest he has reared me.

This is about the bath of baptism, for when cleansed by such water we cast away the pain and weight of sin, and thereafter we are at rest. Hence the Lord said, *Come to me all you who labour and are heavy-laden and I shall give you rest*. Mt 11.28

Or else in a different way: water is the flowing and life-giving stream of Christ's teaching, as we said previously in the first psalm when expounding the phrase *by passagings of waters*. Ps 1.3

3α My soul he has turned back.

From the error of the idols.

3β He has guided me on paths of justice.

He speaks of justice here in the universal sense, inclusive of all of the virtues. The paths of this justice are the partial virtues, because they lead to it, for he having become incarnate, opened up these paths, and, having walked on them, he has marked them out by deed and word, thereby having guided us.

3γ For the sake of his name.

That I may be called a Christian, or so that his name might not be blasphemed through foul deeds by the unbelievers.

2α: The place of verdant pasture is practical virtue, while water of rest is contemplative philosophy.

4α Ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου, οὐ φοβηθήσομαι κακὰ, ὅτι σὺ μετ' ἐμοῦ εἶ.

Σκιά ἐστι θανάτου, πόνος κινδύνου παντὸς, οἷα ἐοικὼς θανάτῳ, διὰ τὴν πικρίαν τῆς ἀλγηδόνος· σκιὰ μέντοι, διὰ τὴν ὁμοίωσιν, κακὰ δὲ, οἱ πειρασμοί. Σύνεστι δὲ πᾶσι τοῖς ἀληθῶς Χριστιανοῖς ὁ Κύριος· αὐτοῦ γὰρ ὁ λόγος, *Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος.* Mt 28.20

4β Ἡ ῥάβδος σου καὶ ἡ βακτηρία σου, αὗταί με παρεκάλεσαν.

Ῥάβδος μὲν, ἡ παιδευτικὴ τῶν σφαλλομένων, βακτηρία δὲ, ἡ ὑπερειστικὴ τῶν ὀλιγοψυχούντων· τουτέστι, καὶ ἁμαρτόντα ἐπαίδευσας, καὶ πεπονηκότα ὑπεστήριξας, καὶ δι' ἀμφοτέρων ὠφέλησας. Ἔστι δὲ ἡ σύνταξις οὕτως· *αὗταί με παρεκάλεσαν, ἡ ῥάβδος σου καὶ ἡ βακτηρία σου.* Παρεκάλεσαν δὲ, ἀντὶ τοῦ, ἐνουθέτησαν· ὁ γὰρ νουθετῶν, παρακαλεῖ καὶ ἕλκει πρὸς τὸ συμφέρον.

Τινὲς δὲ ῥάβδον καὶ βακτηρίαν, τὸν σταυρὸν ἐκάλεσαν, ὡς ἐκ δύο τμημάτων συγκείμενον, ὧν τὸ μὲν ὀρθὸν, βακτηρίαν, δι' ἧς ὠρθώθημεν, κείμενοι ἐν πλάνῃ, τὸ δὲ πλάγιον, ῥάβδον, δι' ἧς ἔπληξε, καὶ κατήραξε τοὺς δαίμονας· πλαγίως γὰρ οἱ στεῤῥῶς πλήττοντες τὴν πληγὴν καταφέρουσι. Προταγῆναι δέ φασι τὴν ῥάβδον, διότι πρῶτον διὰ τοῦ σταυροῦ καθεῖλε τὸν τύραννον, εἶτα διὰ τοῦ αὐτοῦ καὶ ἡμᾶς ἐῤῥύσατο· ὡς εἶναι τὴν ἑρμηνείαν, ὅτι ὁ σταυρός σού με παρεκάλεσεν εἰς εὐσέβειαν.

5α Ἡτοίμασας ἐνώπιόν μου τράπεζαν, ἐξεναντίας τῶν θλιβόντων με.

Οὐ μόνον με, ὡς προεῖπον, εὐηργέτησας, ἀλλὰ καὶ τρυφὴν πνευματικὴν ἐχαρίσω· τοῦτο γὰρ νῦν ἡ τράπεζα βούλεται, καὶ ταύτην ἐνώπιον τῶν ἐχθρῶν μου, ὡς ἀνιᾶσθαι βλέποντας. Ἢ ἐξεναντίας, ἀντὶ τοῦ, τὸ ἐναντίον οὗπερ οὗτοι βούλονται· καὶ γὰρ αὐτοὶ μᾶλλον ἀεὶ ἀνιᾶν με σπεύδουσιν.

Ἢ τράπεζαν λέγει, τὴν ἀπόλαυσιν τῶν μελλόντων ἀγαθῶν, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. Ἢ καὶ τὴν τοῦ θυσιαστηρίου τράπεζαν, ἐφ' ἧς πρόκειται ὁ δεῖπνος ὁ μυστικός.

5β Ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου.

Τῷ τοῦ πνευματικοῦ χαρίσματος· κεφαλὴν δὲ, τὸν νοῦν οἰητέον, ἐκ τοῦ περιέχοντος, τὸ περιεχόμενον. Τὸ χάρισμα γὰρ τοῦ Πνεύματος ἱλαρύνει καὶ πιαίνει τὸν νοῦν.

Ἢ τὸ χρῖσμα τοῦ βαπτιστικοῦ ἐλαίου, ἢ τὸ τοῦ μύρου προαναφωνεῖ, ἐφ' ὧν ἀπὸ τῆς κεφαλῆς, ὅλον τὸν ἄνθρωπον νοήσομεν.

Add. [MP in marg]BV: [4α] Σκιὰ θανάτου, ὁ παρὼν κόσμος, ὥσπερ γὰρ ὁ θάνατος χωρίζει τὴν ψυχὴν ἀπὸ τοῦ σώματος, οὕτω καὶ ὁ παρὼν κόσμος χωρίζει τὸν φιλόκοσμον ἀπὸ τοῦ Θεοῦ· εἴ τίς δέ ἐστι μετὰ τοῦ Θεοῦ, καὶ ὁ Θεὸς μετ' αὐτοῦ ἐστιν. [4β] Ῥάβδος μὲν, ἡ κρίσις τοῦ Θεοῦ, βακτηρία δὲ, ἡ πρόνοια αὐτοῦ, αἳ παρακαλοῦσιν εἰς σωτηρίαν. 4β[3] ἁμαρτόντα MSCF : ἁμαρτάνοντα PBV.

4α For even if I should walk amid the shadow of death, I shall not fear evils, for you are with me.

The shadow of death is the pain of every danger as being like death on account of the bitterness and suffering, a shadow indeed on account of the likeness, and evils are the temptations. The Lord is with all those who are truly Christian, for these are his words: *And see, I am with you always, even to the consummation of the age.* Mt 28.20

4β Your rod and your staff, these have encouraged me.

The rod is the correcting rod for the errant, while the staff is the supporting prop for the faint hearted, that is, when I have sinned you have corrected me and when I have become weary you have upheld me and through both you have benefited me. The syntax is as follows: these have encouraged me, your rod and your staff. 'They have encouraged me' in the sense that they have admonished me, for the one who admonishes encourages and draws towards what is profitable.

Some have called the rod and staff the Cross as being composed of two parts, of which the upright is the staff, through which we were set upright when lying in error, and the horizontal is the rod, through which he struck and smote down the demons, for those who are striking strongly bring down the blow sideways. They say that the rod was placed first because first through the Cross he destroyed the tyrant and then through the same he delivered us, so that the interpretation is that your Cross has encouraged me towards piety.

5α You have prepared a table before me in the face of those who are afflicting me.

Not only have you benefited me, as I said, but you have bestowed on me spiritual delight, for this is what the 'table' means, and this in the face of my enemies, so that they will be grieved on seeing it. Or else 'in the face of' in the sense of as the opposite of what they desire, for they rather always seek to bring grief to me.

Or else he is calling 'table' the enjoyment of the future blessings that God has prepared for those who love him, or else the table of the altar on which the mystical supper is laid.

5β You have anointed my head with oil.

The oil of spiritual grace. The head is to be understood as the mind (the container denoting what is contained), for the grace of the Spirit gladdens and gives unguent to the mind.

Or else he is foretelling the chrismation with the oil of baptism, or with the myrrh, in which cases we shall understand by the head the whole person.

4α: The shadow of death is the present world, for just as death separates the soul from the body, so the present world separates the worldly person from God; and if someone is with God, then God is with him.

4β: The rod is God's judgement, and the staff is his providence, which encourage towards salvation.

5γ Καὶ τὸ ποτήριόν σου μεθύσκον με ὡσεὶ κράτιστον.

Τὸ πόμα τῶν εὐαγγελικῶν λόγων, μεθύσκον μέ ἐστιν. Ἔκστασιν γὰρ ἐμποιεῖ τοῦ προτέρου φρονήματος, ὡς κρατῦνον κατὰ τῶν ἐχθρῶν.
Ἢ καὶ ποτήριον, τὸ τῆς ἀναιμάκτου θυσίας.

6α Καὶ τὸ ἔλεός σου καταδιώξει με πάσας τὰς ἡμέρας τῆς ζωῆς μου.

Καταδιώξει, ἀντὶ τοῦ, ἕψεται, οὕτω δηλονότι πορευομένῳ, καὶ τὴν πλάνην φεύγοντι. Ἢ καταδιώξει, ἀντὶ τοῦ, ἐκζητήσει με, καὶ οὐκ ἀποστήσεται.

6β Καὶ τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα ἡμερῶν.

Καταδιώξει δέ με, καὶ τὸ κατοικεῖν ἐν τῇ σκέπῃ τοῦ Κυρίου, περιφρουρούμενον. Ἢ οἶκον Κυρίου λέγει, τὴν Ἐκκλησίαν καὶ συναγωγὴν τῶν πιστῶν, ἐν ᾗ οἰκεῖ Κύριος, ὀπτανόμενος τοῖς ἀξίοις, τουτέστι, καὶ ἐλέους ἀξιωθήσομαι, καὶ φρουρηθήσομαι, καὶ πιστὸς μενῶ. Ἢ καὶ ἄλλως, τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου, ἔσται μοι εἰς μακρότητα ἡμερῶν, | ἤγουν δι᾽ ὅλου τοῦ βίου.

23 κγ´
1α Ψαλμὸς τῷ Δαυίδ· τῆς μιᾶς σαββάτων.

Ὁ ψαλμὸς οὗτος, τῆς μιᾶς σαββάτων ἐστὶν, ἤτοι τῆς ἡμέρας καθ᾽ ἣν ὁ Χριστὸς ἀνέστη, περὶ αὐτῆς προαγορευθεὶς, ἣν καὶ οἱ εὐαγγελισταὶ, μίαν Σαββάτων σαφῶς ἐκάλεσαν. Διεξέρχεται δὲ καὶ περὶ τῆς τοῦ Σωτῆρος ἀναλήψεως ἐν τῷ τέλει. Mt 28.1

1β Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

Ὅτε δηλαδὴ τοῦ μνήματος ἐξαναστὰς, ἐνεφανίσθη τοῖς μαθηταῖς καὶ εἶπεν, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Ἐξ ἐκείνης γὰρ τῆς ἡμέρας, τοῦ Mt 28.18 Χριστοῦ γέγονεν ἡ γῆ, πρότερον ὑπὸ τῶν δαιμόνων κυριευομένη. Πανταχοῦ γὰρ γῆς λοιπὸν ἀντὶ τῶν εἰδωλείων, θεῖοι ναοὶ καθιδρύθησαν, τοῦ κηρύγματος διαδραμόντος ἄχρι τῶν περάτων τῆς οἰκουμένης, ὡς προλαβόντες εἰρήκαμεν. Πλήρωμα δὲ αὐτῆς, οἱ ταύτην πληροῦντες ἄνθρωποι. Ἀπὸ δὲ τοῦ ὅλου, τοὺς πλείους ἐδήλωσεν· οὐ γὰρ πάντες τοῦ Κυρίου γεγόνασι. Τῷ μέντοι τῆς γῆς ὀνόματι, καὶ τὰς νήσους συμπεριέλαβεν, ὅτι γῆ καὶ αὗται.

1γ Ἡ οἰκουμένη, καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

Τοῦτο, τοῦ προῤῥηθέντος ἐφερμηνευτικόν· ὃ γὰρ εἶπεν ἐκεῖ γῆν, τοῦτο ἐνταῦθα οἰκουμένην, καὶ ὃ ἐκεῖ πλήρωμα, τοῦτο ἐνταῦθα κατοικοῦντας ἐν αὐτῇ.

5 [MP in marg.]BV: Τράπεζα μὲν, ἡ πρακτικὴ ἀρετή· ἔλαιον δὲ λιπαῖνον τὸν νοῦν ὡς κεφαλὴν, ἡ θεωρία τῶν ἐν τοῖς οὖσι λόγων [cf. PG90.265B]· ποτήριον δὲ, ἡ περὶ Θεοῦ γνῶσις· ἔλεος δὲ αὐτοῦ, ὁ ἐλεήμων Υἱὸς καὶ Θεὸς, ὃς διὰ τῆς ἐνανθρωπήσεως αὐτοῦ καταδιώκει ἀεὶ ἕως οὗ καταλάβῃ πάντας τοὺς σωθησομένους· οἶκος δὲ, ἡ βασιλεία αὐτοῦ, ἐν ᾗ ἀποκαθίστανται πάντες οἱ ἅγιοι· μακρότης δὲ ἡμερῶν, ἡ αἰώνιος ζωή.

5γ And your cup is inebriating to me as if most potent.

The drink of the gospel words is inebriating to me, for it brings about an ecstatic displacement from the former state of mind, as most potent against enemies.

Or else the cup is that of the bloodless sacrifice.

6α And your mercy will pursue me all the days of my life.

'Will pursue me' in the sense of, 'will follow me', that is, as long as I continue on this path and avoid error. Or else, 'will pursue' in the sense of 'will seek me out' and will not leave me.

6β And my dwelling in the house of the Lord to length of days.

And my dwelling in the Lord's protection, guarded on every side, will also pursue me.

Or else he is calling the 'house of the Lord' the Church and the assembly of the faithful in which the Lord dwells, seen by the worthy, that is, I shall be granted mercy and I shall be guarded and I shall remain faithful.

Or else in a different way, my dwelling in the house of the Lord will be for me to length of days, or in other words, for the whole of my life.

23 Psalm 23
1α A Psalm belonging to David; of the first of the week

This psalm is 'of the first of the week', or in other words, of the day on which Christ arose,
having foretold about this day, which the evangelists also clearly called the 'first of the week'. Mt 28.1
It treats also of the Saviour's ascension at the end.

1β The earth is the Lord's and its fullness.

When, that is, having risen from the tomb, he appeared to the disciples and said, *All power
has been given to me in heaven and on earth*. For from that day the earth, previously ruled by Mt 28.18
the demons, became Christ's. And accordingly throughout the earth in place of idolatrous precincts, divine temples were founded as the gospel preaching spread to the ends of the inhabited world, as we have said before. 'Its fullness', namely, that whereof it is made full, are the people who fill it. By the whole, he indicated the majority, for not all became of the Lord. By the name of the earth he included, of course, the islands, since they are also earth.

1γ The inhabited world and all who dwell in it.

This is explanatory of the previous verse, for what there he called 'earth', here he called 'inhabited world', and what there is 'its fullness', is here 'all those who dwell in it'.

5 : The table is practical virtue, and the oil that anoints the mind as the head is the contemplation of the principles within beings [cf. PG90.265B], the cup is knowledge of God, his mercy is the merciful Son and God who through his incarnation ever pursues until he catches all who are to be saved, the house is his kingdom in which all the saints are established, and length of days is the eternal life.

Καὶ ἄλλως· εἰ καὶ μὴ πᾶσα καὶ πάντες τοῦ Κυρίου γεγόνασιν, ἀλλ’ οὖν παρὰ τοῖς πιστεύσασι τοῦ Κυρίου ἔδοξαν· ἐπληροφορήθησαν γὰρ ὅτι αὐτὸς τούτων ποιητὴς καὶ Κύριος.

2 Αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν, καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν.

Καὶ καινὸν οὐδὲν, αὐτὸς γὰρ ἦν ὁ ταύτην ἐν ἀρχῇ θεμελιώσας· *Πάντα γὰρ*, φησὶ,
δι’ αὐτοῦ ἐγένετο. Εἶτα παραπλέκει καὶ τὸ καινὸν τῆς θεμελιώσεως, ὅτι ἐπάνω Jn 1.3
θαλασσῶν καὶ ποταμῶν ἥδρασεν αὐτήν. Τοῦτο δὲ λέγει πάντως, οὐ καθολικῶς,
ἢ γὰρ ἂν, κατώτερον ἦν τὸ ὕδωρ. Ὁ δὲ Μωυσῆς κατωτέραν ἐδίδαξεν εἶναι τὴν
γῆν. Δῆλον οὖν, ὅτι μερικῶς τοῦτό φησι, διότι ἐν πολλοῖς κοιλώμασι τῆς γῆς
συραγγώδεσιν, ὑποτρέχουσι μέρη τινὰ τῆς θαλάσσης, ἃ καὶ θαλάσσας ἐκάλεσεν,
τῷ τοῦ ὅλου χρησάμενος ὀνόματι. Καὶ ὁ Μωυσῆς γάρ φησιν ὅτι *Τὰ συστήματα
τῶν ὑδάτων ἐκάλεσε θαλάσσας*· περὶ γὰρ τῶν ποταμῶν, τί χρὴ καὶ λέγειν, ὅπως Gen 1.10
ὑποβρύχιοι μέχρι πολλοῦ φερόμενοι, ἀναδιδόασι; Θαυμαστὸν δὲ, πῶς οὐ συνιζάνει
τὰ τηλικαῦτα βάρη τῆς γῆς· ὄρη γὰρ ὅλα τοῖς τοιούτοις ὕδασιν ἐφήδρασται, καὶ
ὅμως μένει τεθεμελιωμένη ἐπ’ αὐτῶν, καὶ συνεχομένη μόνῳ τῷ προστάγματι τοῦ
ποιήσαντος.

Ἡτοίμασε δὲ, ἀντὶ τοῦ, ἐκόσμησε.

3 Τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ Κυρίου; ἢ τίς στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ;

Τοῦτο, περὶ τῶν ἱερέων, οἶμαι, προηγόρευται, διαγράφον οἵους αὐτοὺς εἶναι χρή. Καὶ ὄρος μὲν Κυρίου νοήσεις, τὸν καθολικὸν ἑκασταχοῦ ναὸν, διὰ τὸ ὑπερανεστηκὸς καὶ διάδηλον, καὶ τὸ περιπνεῖσθαι ταῖς ἀντιπνοίαις τῶν ἐχθρῶν τῆς πίστεως· τόπον δὲ ἅγιον, τὸν ἐνώπιον τοῦ θυσιαστηρίου. Ὅρα δὲ τῆς λέξεως τὴν ἀκρίβειαν· ἀναβήσεται γὰρ, εἶπε, διότι πρὸ τῆς εἰσόδου, βαθμίδες τινὲς εἰώθασι κατασκευάζεσθαι.

Τινὲς δὲ, ὄρος μὲν Κυρίου λέγουσι, τὸ ὕψος τῶν ἀρετῶν, ἃς ὁ Χριστὸς ἐνετείλατο διὰ τοῦ Εὐαγγελίου· τόπον δὲ ἅγιον, τὸν τῆς ἐπηγγελμένης βασιλείας τῶν οὐρανῶν.

Ἢ καὶ ἄλλως, ὄρος, τὸ ὕψος τῆς περὶ τοῦ Χριστοῦ θεολογίας, καὶ τῶν ὀρθῶν δογμάτων τῆς ἐνανθρωπήσεως αὐτοῦ.

4α Ἀθῷος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ. |

Εἰς ἐρώτησιν σχηματίσας ὁ προφήτης τὸ προλαβὸν ῥητὸν, εἶτα νῦν ἀποκρίνεται. Καὶ διὰ μὲν τῶν χειρῶν, τὰς πράξεις δηλοῖ, διὰ δὲ τῆς καρδίας, τὰς ἐνθυμήσεις· ὅτι ἐκεῖνος ἀναβήσεται καὶ στήσεται, ὁ καὶ πράξεις ἀμέμπτους ἔχων, καὶ καθαρὰς ἐνθυμήσεις. Ἀθῷον γὰρ ἐνταῦθα, τὸ ἄμεμπτον, ὡς ὅγε μὴ τοιοῦτος, οὔτε ἀναβαίνει, οὔθ’ ἵσταται, κἂν τοῦτο δοκῇ.

Σκόπει δὲ πῶς ἄμφω συνέζευξεν· ἑκάτερον γὰρ ἑκατέρου χωρὶς, ἀδόκιμον.

2 Add. [M in marg.]PAHBV: Χρὴ δὲ γινώσκειν, ὅτι ὁ μέγας Βασίλειος [PG29.21], θεμέλιον εἶναι τῆς γῆς μόνον τὸ δεσποτικὸν πρόσταγμα λέγων καὶ μήτε ὕδωρ, μήτε τι ἕτερον, διὰ τοῦ προκειμένου ῥητοῦ, τὴν ἐν ἀρχῇ τῆς κοσμογενείας θέσιν τοῦ ὕδατος δηλοῦσθαι φησὶν, ἐπικειμένου τῇ γῇ, καὶ οἷον ἐπηωρημένου καὶ συνεχομένου καὶ μὴ ἀποῤῥέοντος· τὸ γὰρ αὐτὸ καὶ θαλάσσας καὶ ποταμοὺς εἰκὸς προσαγορευθῆναι, διὰ τὸ πλῆθος, ἐπεὶ καὶ ἄβυσσον ὁ Μωυσῆς ὠνόμασεν τοῦτο διὰ τὸ βάθος· *Καὶ πνεῦμα γὰρ*, φησὶ, *Θεοῦ ἐπεφέρετο ἐπάνω τῆς ἀβύσσου* [Gen 1.2]. Ὁ δὲ Χρυσόστομος Ἰωάννης [PG49.103] τὸ παρὸν ῥητὸν εἰς ἀπόδειξιν μάλιστα λαμβάνει τοῦ ὑποκεῖσθαι πάσῃ τῇ γῇ, δίκην θεμελίων, ὕδατα.

And in a different way: even though not all the earth and all people became the Lord's, but they were considered by the believers as being the Lord's, for they were assured that he was their maker and Lord.

2 Upon seas he has founded it, and upon rivers he has readied it.

And in this there is nothing strange, for he was the one who founded the earth in the beginning. *All things*, it is said, *were made through him*. Then he weaves in the strange and novel character of the founding, namely, that he established it on seas and rivers. This he says, however, not in a general way, for if it were, the water would be lower, but Moses taught that the earth was lower. It is clear therefore that he said this in a partial way, for in many cavernous hollows of the earth certain sections of the sea flow under, and these he called 'seas', using the name of the whole. And Moses indeed says, *And the systems of the waters he called seas*. For about the rivers what need is there to say that many after running underground for a long distance then rise to the surface? It is remarkable how such weights of the earth do not settle down, for entire mountains are established on such waters and nevertheless they remain founded upon them and held in place only by the Maker's decree.

Jn 1.3

Gen 1.10

'Readied' is in the sense of 'adorned'.

3 Who will go up to the mountain of the Lord? Or who will stand in his holy place?

This, I believe, was foretold about the priests, sketching out what they should be like. And 'the mountain of the Lord' you will understand as the principle temple in every place, on account of its raised and distinguished position and its being battered on every side by the contrary winds of the enemies of the faith, and the 'holy place' as the place in front of the altar. Observe the precision of the words, for he said 'go up' since in front of the entrance it was the custom to construct a number of steps.

Some call the 'mountain of the Lord' the height of the virtues which Christ commanded through the Gospel and the 'holy place' the place of the promised kingdom of heaven.

Or in a different way, the 'mountain' is the height of the theology about Christ and of the true doctrines about his incarnation.

4α The innocent in hands and pure in heart.

Having formulated the previous verse as a question, he now answers. And by 'hands' he signifies the actions and by 'heart' the desires, namely, the person who will go up and will stand is the one who has blameless actions and pure desires, for 'innocent' here is the blameless, so that the one who is not such neither goes up, nor does he stand, even if he seems to.

See how he joined both together, for each without the other is not acceptable.

2: One should know that Basil the Great [PG29.21-24], asserting that the Lord's decree alone is the foundation of the earth and neither water or anything else, says that through this verse the place of water at the beginning of the world's genesis is manifested, lying on the earth and as it were raised up and held together and not flowing away. For it is likely for the same thing to be called both seas and rivers on account of their multitude, since Moses also called this the abyss on account of its depth. And indeed it is written that, *A spirit of God was carried over the abyss* [Gen 1.2]. But John Chrysostom [PG49.103] takes this verse as sure proof that waters lie under all the earth like foundations.

4β Ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ.

Ὃς οὐκ ἔλαβε παρὰ Θεοῦ τὴν ψυχὴν αὐτοῦ ἕνεκεν ματαίου, ἵνα μάταια μεταχειρίζηται· ἢ ὃς οὐκ ἐχρήσατο εἰς πονηρὰ τῇ ψυχῇ αὐτοῦ, κτισθείσῃ ἐπ' ἀγαθοῖς.

4γ Καὶ οὐκ ὤμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ.

Καὶ οὐκ ἐπιώρκησεν· ὁ γὰρ ἐπιορκῶν, δολιεύεται, ἵνα ἢ ἀφεθῇ χρεωστῶν, ἢ λάβῃ μὴ χρεωστούμενος.

Τοιαῦτα εἶπε καὶ ἐν τῷ ιδʹ ψαλμῷ, καὶ ζήτει ἐκεῖ περὶ ὅρκου πλατύτερον, ἔνθα κεῖται τὸ, Ὁ *ὀμνύων τῷ πλησίον αὐτοῦ, καὶ οὐκ ἀθετῶν*. Ps 14.4β

5α Οὗτος λήψεται εὐλογίαν παρὰ Κυρίου.

Χάριν δωρεὰν κατὰ τὸν παρόντα βίον, ὁ καὶ πρᾶξιν ἀγαθὸς καὶ ἐνθύμησιν καθαρὸς, καὶ τῶν ματαίων ἀφεστὼς, καὶ μὴ ἐπιορκῶν τῷ πλησίον.

5β Καὶ ἐλεημοσύνην παρὰ Θεοῦ σωτῆρος αὐτοῦ.

Κατὰ τὸν μέλλοντα· πᾶς γὰρ, καὶ ὁ πάνυ δίκαιος, ἐλέους δεῖται παρὰ Θεοῦ. Εἰ γὰρ μὴ τὴν οἰκείαν παραμίξει συμπάθειαν, *οὐ δικαιωθήσεται ἐνώπιον αὐτοῦ πᾶς ζῶν*. Καὶ ἄλλως δὲ, ποῖα ἔργα ἀντάξια τῆς βασιλείας τῶν οὐρανῶν; Ps 142.2

6α Αὕτη ἡ γενεὰ ζητούντων τὸν Κύριον.

Αὕτη ἡ γενεὰ ἡ οὕτως βιοῦσα, γενεά ἐστιν ἀνδρῶν ζητούντων τὸν Κύριον, ἤτοι ἀγαπώντων· ὁ γὰρ ἀγαπῶν, ζητεῖ.

6β Ζητούντων τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ.

Θεὸς τοῦ Ἰακὼβ, ὁ Πατὴρ ἐδόκει τοῖς Ἑβραίοις· πρόσωπον δὲ τοῦ Πατρὸς, ὁ Υἱός· Ὁ *ἑωρακὼς γὰρ, φησὶν, ἐμὲ, ἑώρακε τὸν Πατέρα*. Τὸν Ἰακὼβ δὲ συνεχῶς ἐν Jn 14.9
τοῖς ψαλμοῖς τίθησιν, ὡς πατέρα τῶν δώδεκα φυλῶν.

Ἢ καὶ ἄλλως, ζητούντων ἰδεῖν τὸν Θεὸν, κατὰ τὸν μέλλοντα αἰῶνα, ὅτε *πρόσωπον πρὸς πρόσωπον* ὄψονται αὐτὸν οἱ ἄξιοι, καθά φησι Παῦλος. 1Cor 13.12

6γ Διάψαλμα.

Περὶ τοῦ διαψάλματος ἱκανῶς ἐν τοῖς προοιμίοις εἴρηται τῆς παρούσης βίβλου. § 61

7α Ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν.

5α[3] τῷ πλησίον MSCFV : om. PB.

4β Who has not taken his soul for folly.

Who has not taken his soul from God for the sake of folly, so as to treat it idly, or who has not used his soul for evils, having been created for good.

4γ And has not sworn with guile to his neighbour.

And has not committed perjury, for the perjurer acts with guile so that either he will be released from debt when he owes or receive when he is not owed.

He said similar things in psalm fourteen and look there for more about the oath at the verse *He swears an oath to his neighbour and does not renege*. Ps 14.4β

5α This man will receive blessing from the Lord.

The one who is good in action and pure in desire, who eschews follies and does not perjure his neighbour will receive grace freely in the present life.

5β And mercy from God his saviour.

In the future life, for everyone, even the most just, is in need of mercy from God. For if he will not mix in his own sympathy, *no one living will be justified before him*. And moreover, Ps 142.2
what works are worthy of the kingdom of heaven?

6α This is the generation of those seeking the Lord.

This generation that lives in such a way is the generation of men seeking, or in other words loving, the Lord, for what one loves one seeks.

6β Seeking the face of the God of Jacob.

It seemed to the Hebrews that the Father was the God of Jacob, and the face of the Father is the Son, for it is written, *He who has seen me has seen the Father*. Jacob is continually placed Jn 14.9
in the psalms as the father of the twelve tribes.

Or in a different way: seeking to see God in the future age when the worthy will see him 1Cor 13.12
face to face, as Paul says.

6γ Inter-psalm.

About the 'inter-psalm' we have spoken sufficiently in the preamble to the present book. § 61

7α Lift away your gates, O you rulers.

Ἐντεῦθεν προαγορεύει καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ Σωτῆρος· εἰσάγει γὰρ τοὺς τῷ Χριστῷ διακονοῦντας ἐπὶ τῆς γῆς ἀγγέλους, συνανιόντας αὐτῷ, καὶ προάγοντας, καὶ διακελευομένους τοῖς φυλάττουσι τὴν εἰς οὐρανὸν εἴσοδον αἴρειν τὰς πύλας.

Συντάσσεται δὲ τὸ ῥητὸν οὕτως· Οἱ ἄρχοντες, ἄρατε πύλας ὑμῶν, ἤγουν οἱ ἐξουσιάζοντες τῶν πυλῶν τούτων, ἄρατε ταύτας. Ὑμῶν δὲ, ἀντὶ τοῦ, ὧν ἄρχετε. Οὐκ εἶπε δὲ, ἀνοίξατε, ἀλλ' ἄρατε παντελῶς, ἐντεῦθεν τὸ ἀχώρητον τῆς δόξης τοῦ μέλλοντος εἰσελθεῖν ἐμφαίνων· πύλας δὲ, τὴν φυλακὴν αὐτὴν οἰητέον.

7β Καὶ ἐπάρθητε, πύλαι αἰώνιοι.

Ἡ φυλακὴ ἡ αἰώνιος, διὰ τὴν ἀϊδιότητα τῶν φυλαττόντων ἀγγέλων.

Ἢ αἰώνιοι, διὰ τὸ μηδέποτε ἀνοιγῆναι· κεκλεισμένων γὰρ αὐτῶν, κατῆλθεν εἰς γῆν, λαθὼν πάσας τὰς δυνάμεις.

7γ Καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

Βασιλεὺς τῆς δόξης λέγεται, καὶ Κύριος τῆς δόξης, ὡς ὑπερένδοξος, καὶ ὡς χορ- 1Cor 2.8
ηγὸς αὐτῆς, καὶ ὡς βασιλεύων καὶ κυριεύων πάντων τῶν ἐνδόξων. 1Tim 6.15

8α Τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; |

Ἀκούσαντες οἱ ἄρχοντες τῶν πυλῶν, ἐξηπορήθησαν, οἷα μόνον τὸν Θεὸν εἰδότες βασιλέα τῆς δόξης, ὃν ἐν τρισὶν ὑποστάσεσιν ὄντα, τὸν ὑπερουράνιον τόπον προσεδόκων οἰκεῖν. Ἄλλως τε καὶ ἡ περιβολὴ τῆς σαρκὸς ἐξέπληττε τούτους. Ὅθεν ἐρωτῶσι, καὶ αὖθις ἀκούουσι.

8β Κύριος κραταιὸς καὶ δυνατὸς, Κύριος δυνατὸς ἐν πολέμοις.

Ὁ Κύριός ἐστιν ὃν οἴδατε, ὁ κραταιὸς καὶ δυνατός· εἶτα πάλιν ὁ Κύριος, ὁ δυνατὸς ἐν πολέμοις. Ἡ δὲ ἀναδίπλωσις, εἰς ἀναγνωρισμὸν αὐτοὺς ἄγει· ἅμα δὲ καὶ ἐξυμνεῖ τὴν κατὰ τοῦ τυράννου νίκην, ᾧ πολεμήσας προσβαλόντι καθεῖλε, καὶ τῷ σταυρῷ, καθάπερ δόρατι, κατηκόντισεν.

9 Ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης.

Οἱ ἄρχοντες τῶν πυλῶν τοῦ δευτέρου οὐρανοῦ, τουτέστι, τοῦ στερεώματος, ἀκούσαντες τὰ ῥηθέντα παρὰ τῶν προαγόντων ἀγγέλων, καὶ ἰδόντες, καὶ ὑπερευφρανθέντες διὰ τὴν σωτηρίαν τῶν ἀνθρώπων, προέδραμον, τὰ αὐτὰ ἐγκελευόμενοι τοῖς ἄρχουσι τῶν πυλῶν τοῦ πρώτου οὐρανοῦ, τοῦ ὑπὲρ τὸ στερέωμα.

[7α][3] οὐρανόν MACHN : οὐρανούς PSV.

From here onwards he foretells the Saviour's ascension into the heavens, for he presents the angels serving Christ on earth as rising up with him and going before and ordering those who guard the entrance to heaven to lift away the gates.

The verse is to be read as follows: O you rulers, lift away your gates, or in other words, you who exercise authority over these gates, lift them away – 'your' gates in the sense of those over which you have authority. He did not say 'open', but lift them away completely, signifying thereby that the glory of the one who was about to enter could not be contained. The gates are to be understood as the act of guarding itself.

7β And be lifted up, O gates eternal.

The eternal guard, on account of the eternity of the guarding angels.

Or else, 'eternal' on account of never having been opened, for while these remained closed he came down to earth, escaping the notice of all the heavenly powers.

7γ And the king of glory will enter in.

He is called 'king of glory' and 'Lord of glory' as glorious beyond measure and as giver of 1Cor 2.8
glory and as reigning and ruling over all of the glorious. 1Tim 6.15

8α Who is this the king of glory?

When the rulers of the gates heard they were puzzled, since they knew God alone to be the king of glory, who, being in three hypostases, they expected to dwell in the super-celestial sphere. And, moreover, the covering of the flesh astonished them. Hence they ask and at once they hear:

8β The Lord mighty and powerful, the Lord powerful in battles.

It is the Lord you know, mighty and powerful, and again the Lord, powerful in battles. The repetition leads them to recognition, and at the same time extols his victory over the tyrant whom he had overthrown, having made war on his attacker and transfixed him with the Cross as with a spear.

9 Lift away your gates, O you rulers, and be lifted up, O gates eternal, and the king of glory will enter in.

The rulers of the gates of the second heaven, that is, the firmament, having heard what was said by the angels leading the way and seeing and rejoicing beyond measure at the salvation of mankind, ran ahead, commanding the same things to the rulers of the first heaven, the one above the firmament.

10α Τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης;

Ὁμοίως ἀποροῦσι κἀκεῖνοι, καὶ τὰ αὐτὰ πυνθάνονται καὶ ἀκούουσιν·

10β Κύριος τῶν δυνάμεων, αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης.

Ὁ δυνατὸς Κύριος, ὁ χορηγὸς τῶν δυνάμεων, ἢ δεσπότης τῶν δυνατῶν, αὐτός ἐστιν ὁ καταγγελλόμενος παρ' ἡμῶν βασιλεὺς τῆς δόξης.

Χρὴ δὲ γινώσκειν, ὡς οἱ Ἑβραῖοι καὶ τὸν παρόντα ψαλμὸν, καὶ τὸν πρὸ αὐτοῦ, τοῖς ἐν Βαβυλῶνι αἰχμαλώτοις αὐτῶν προσάπτουσιν· ἐκεῖνον μὲν, τὰ κατὰ τὴν ἐπάνοδον αὐτῶν χαρμόσυνα διηγούμενον· τοῦτον δὲ, παραμυθούμενον τὰ ἐν τῇ αἰχμαλωσίᾳ λυπηρὰ, καὶ διδάσκοντα, μὴ δυσχεραίνειν τῷ τόπῳ, οἷα πάσης γῆς τοῦ Θεοῦ οὔσης, καὶ δυναμένου παντὸς ἐν παντὶ τόπῳ εὐαρεστεῖν τῷ Θεῷ· ἐλέγχονται δὲ προδήλως καὶ ἀπὸ τῆς τάξεως· ἢ γὰρ ἂν ἐκεῖνος μετὰ τοῦτον ἐτάγη, ὡς τὰ μετὰ τὴν ἐπάνοδον τῶν αἰχμαλώτων εὐαγγελιζόμενος· ναὶ μὴν, καὶ ἀπὸ τῶν ῥητῶν· ποῦ γὰρ τὸ ἔλεος τοῦ Θεοῦ παρέμεινεν ἐν αὐτοῖς ἄχρι ζωῆς ὅλης, ὡς ὁ πρὸ τούτου λέγει ψαλμός; ποίας δὲ πύλας αἰωνίους ἔσχε τὰ Ἱεροσόλυμα, καθὼς ὁ παρών φησιν; ἵνα τ' ἄλλα παρήσωμεν.

24 κδ΄

1α Ψαλμὸς τῷ Δαυίδ.

Τινὲς λέγουσι γράψαι τὸν Δαυὶδ τουτονὶ τὸν ψαλμὸν ἱκέσιον, ἁρμόζοντα πᾶσι τοῖς ἐν ἀνάγκαις ἐπικαλουμένοις τὸν Θεὸν, καὶ διδάσκοντα πῶς δεῖ ποιεῖσθαι τὴν δέησιν· οὐδὲν δὲ κωλύει προηγουμένως ὑπὲρ ἑαυτοῦ τοῦτον ἐκφωνῆσαι, πολεμουμένου παρ' ἐχθρῶν, οἷα τὰ ἐκείνου.

1β Πρὸς σὲ, Κύριε, ἦρα τὴν ψυχήν μου.

Ἦρα, ὕψωσα, τῶν γηΐνων ἀποσπάσας αὐτὴν, ἀφ' ὧν οὐκ ἔστι μοι σωτηρία.

2α Ὁ Θεός μου, ἐπὶ σοὶ πέποιθα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα.

Ἢ εἰς τὸν παρόντα, ἢ εἰς τὸν μέλλοντα· ἢ εἰς τὸν αἰῶνα, ἀντὶ τοῦ, μέχρι πολλοῦ, καὶ ἀεί.

2β Μηδὲ καταγελασάτωσάν μου οἱ ἐχθροί μου.

Ἢ οἱ αἰσθητοὶ, ἢ οἱ νοητοί. Καταγελάσουσί μου γὰρ, εἰ νικήσουσί με.

10α Who is this the king of glory?

They similarly are puzzled and ask the same thing and they hear:

10β The Lord of powers, he is the king of glory.

The powerful Lord, the giver of powers or the master of the powerful, he is the one proclaimed by us as the king of glory.

We should know that the Hebrews apply the present psalm and the one before this to their captives in Babylon, the former psalm allegedly relating the joyous events at their return, and the present psalm offering comfort for the afflictions in captivity and teaching not to have scruples about the place since the whole earth is God's, and that everyone can be pleasing to God in every place. They are refuted very clearly by the order, because if it were so the former psalm would have been placed after the latter, as telling of the things after the return of the captives. Even more they are refuted by the words themselves, for where did God's mercy remain with them for their whole life as the previous psalm states, and what eternal gates did Jerusalem have, as the present psalm says, to pass over the other matters?

24 Psalm 24

1α A psalm belonging to David

Some say that David wrote this psalm as a supplication, fitting for all those who in troubles call upon God and teaching how to make entreaty, but there is nothing to prevent him previously having uttered it on his own behalf when being attacked by enemies such as he had.

1β To you, O Lord, I have lifted up my soul.

I have lifted up, I have raised it up, having detached it from earthly things, from which there is no salvation for me.

2α O my God, in you I trust, may I not be put to shame to the age.

Either to the present age or to the future age, or else to the age in the sense of for long and forever.

2β Nor let my enemies deride me.

Either sensible enemies or intelligible enemies. For they will deride me if they defeat me.

3α Καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυνθῶσιν.

Ὑπομένοντες, | ἀντὶ τοῦ, ἀναμένοντες καὶ προσδοκῶντες· τοῦτο γὰρ ἡ λέξις ἐν πολλοῖς παρὰ τῷ Δαυὶδ βούλεται σημαίνειν, ὡς καὶ ὁ Ἀκύλας ἡρμήνευσεν. Ὁ γάρ σε βοηθὸν ἀπεκδεχόμενος, οὐ καταισχυνθήσεται.

3β Αἰσχυνθήτωσαν οἱ ἀνομοῦντες διακενῆς.

Οἱ μὲν ἐκ περιστάσεως ἀνομοῦσιν, οἱ δὲ ἐκ φυσικῆς ἀσθενείας· ὅσοι δὲ μὴ διὰ ταύτας ἀνομοῦσι τὰς αἰτίας, οὗτοι διακενῆς ἀνομοῦσι, τουτέστιν, ἀνευλόγως, ὑπὸ τῆς ἄγαν κακίας ἐξαμαρτάνοντες, ὁποῖοι ἦσαν οἱ πολεμοῦντες αὐτῷ, εἴτε ὁρατοὶ, εἴτε ἀόρατοι· μάτην γὰρ ἐπολέμουν τῷ μηδὲν αὐτοὺς ἀδικήσαντι.

4 Τὰς ὁδούς σου, Κύριε, γνώρισόν μοι, καὶ τὰς τρίβους σου δίδαξόν με.

Τὸ αὐτὸ δι' ἀμφοτέρων λέγει τῶν ῥητῶν, ὡς εἴωθε ποιεῖν ἐν πολλοῖς, ἐμφαίνων τὴν τάσιν τοῦ πόθου τῆς καρδίας. Ὁδοὶ δὲ καὶ τρίβοι, πάντα τὰ ἀρεστὰ τῷ Θεῷ, δι' ὧν βαδίζει ἀπλανῶς πρὸς Θεὸν ὁ ταῦτα πράττων. Εὔχεται δὲ παρὰ Θεοῦ διδαχθῆναι τὰ τοιαῦτα διὰ τὴν ἀκρίβειαν· οἱ γὰρ ἄξιοι, θεόθεν τὰ πρακτέα μανθάνουσι.

Τινὲς δὲ ὁδοὺς καὶ τρίβους, τὰς οἰκονομίας τῶν πραγμάτων λέγουσιν, αἷς ἡ θεία πρόνοια ἐπιπορεύεται, ζητοῦντος τοῦ προφήτου μαθεῖν, πῶς διακυβερνῶνται τὰ πάντα, ἵνα τῇ πρακτικῇ καὶ τὴν θεωρητικὴν προσλάβηται· καὶ ὁδοὺς μὲν, τὰς καθολικωτέρας, τρίβους δὲ, τὰς μερικωτέρας.

Ἄλλοι δὲ ὁδοὺς καὶ τρίβους φασὶ, τὰς ἐντολὰς, ἃς ἐν βίβλῳ μαθὼν, καὶ ἐν ἔργῳ μαθεῖν ηὔχετο, ἵνα παρὰ Θεοῦ ταύτας πράττειν ἀναγκασθεὶς, καὶ πείρᾳ γνοίη ἃ λόγῳ μόνῳ ἐγίνωσκεν.

5α Ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου.

Ἵνα μὴ πλανῶμαι λογισμοῖς ἀνθρωπίνοις, ἕτερα ἀνθ' ἑτέρων αἱρούμενος.

5β Καὶ δίδαξόν με, ὅτι σὺ εἶ ὁ Θεὸς ὁ σωτήρ μου.

Καὶ μὴν ᾔδει αὐτὸν, Θεὸν αὐτοῦ· ἀλλ' ἔργῳ καὶ τοῦτο ζητεῖ μαθεῖν· μαθήσεται δὲ, ἐν τῷ ῥυσθῆναι τῶν πολεμίων. Τότε γὰρ ἀναντίῤῥητος ἡ ἀπόδειξις, ὅτι ἐπ' αὐτῷ μόνῳ πεποιθὼς, ἐῤῥύσθη παραδόξως, μηδενὸς ἀνθρώπων βοηθήσαντος.

5γ Καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν.

Ἔργῳ, καθὼς εἶπον, δίδαξόν με, ὅτι σὺ εἶ ὁ Θεὸς, ὁ σῴζων με, καὶ ὅτι σὲ ὄντως ἀνέμεινα, καὶ προσεδόκησα βοηθὸν, καὶ οὐ διεψεύσθην.

3α For all who wait patiently on you will not be shamed.

'Wait patiently' in the sense of awaiting and expecting, for this is what the word very often means in David, and this is how Aquila also translated it. For whoever eagerly awaits you as helper will not be shamed.

3β Let those who are wantonly lawless be shamed.

Some act lawlessly circumstantially and others out of natural weakness, but those who do not act lawlessly for these reasons are wantonly lawless, that is, for no reason, sinning out of an excess of evil. Such were those who were waging war on him, whether visible or invisible enemies, for they were futilely attacking one who had done nothing to wrong them.

4 Make known your ways to me, O Lord, and teach me your paths.

Both phrases say the same thing, as he was accustomed to do so often, displaying the intensity of the yearning of his heart. Ways and paths are all the things that are pleasing to God, along which the person who does those things walks unerringly towards God. He is praying to be taught such things by God with precision, for those who are worthy learn what to do directly from God.

Some call the ways and paths the divine designs for things which divine providence traverses, with the prophet seeking to learn how all things are governed so that theoretical knowledge may be added to practical knowledge, with ways being the more general principles, while paths are the more particular. Others say that ways and paths are the commandments which having learned in book he prays to learn in deed, so that having been constrained by God to do them he may come to know from experience what he knew only in word.

5α Guide me into your truth.

So that I may not stray into human thoughts, choosing some things in place of others.

5β And teach me that you are God my saviour.

And, of course, he knew him as his God, but he seeks to learn this in deed, and he will learn so in being delivered from his enemies. Then the proof will be beyond dispute, for having trusted in him alone, he has been delivered against expectation, having had no help from people.

5γ And on you I have waited patiently all day long.

In deed, as I said, teach me that you are God who is saving me and that truly I have waited and expected you as helper and have not been deceived.

Τὸ δὲ, *ὅλην τὴν ἡμέραν*, ἀντὶ τοῦ, *διαπαντὸς*, τίθησιν ἐν πολλοῖς ὁ προφήτης, ὥσπερ καὶ τὸ, *εἰς τὸν αἰῶνα*.

Καὶ ἄλλως δὲ, ὅλην τὴν ἡμέραν, τὴν ὅλην αὐτῶν ζωὴν λέγουσιν Ἑβραῖοι· τῆς γὰρ νυκτὸς ὑπνοῦντες, οὐ δοκοῦσι ζῆν.

Ἀλλ' οὕτως μὲν καθ' ἱστορίαν ἡρμήνευται τὰ ῥητά. Δύνανται δὲ καὶ περὶ τοῦ Χριστοῦ νοεῖσθαι, κατ' ἀναγωγὴν, οἷα προϊδόντος τοῦ προφήτου τὴν ἐνανθρώπησιν αὐτοῦ τοῖς πνευματικοῖς ὀφθαλμοῖς, καὶ παρακαλοῦντος μαθεῖν τρανότερον, ὁποίας ὁδοὺς καὶ τρίβους, σαρκωθεὶς ἕληται. Ἀλήθεια δὲ τοῦ Χριστοῦ, ἡ διδασκαλία αὐτοῦ, ἣν καὶ αὐτὴν εὔχεται μαθεῖν· φησὶ γὰρ ἐν τοῖς Εὐαγγελίοις, *Ἐγώ εἰμι ἡ ἀλήθεια*· καὶ Jn 14.6
πάλιν, *Ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν*. Καὶ δίδαξόν με, φησὶν ὁ προφήτης, ταύτην. Jn 16.7
Εἶτα, στικτέον, καὶ ἀπὸ ἄλλης ἀρχῆς τὸ ἐπαγόμενον ἀναγνωστέον, οἷον, ταῦτά με δίδαξον, καὶ γὰρ σὺ εἶ ὁ Θεὸς ὁ Σωτήρ μου, καὶ πεπληροφόρημαι περὶ τούτου.
Ἰησοῦς γὰρ, Σωτὴρ ἑρμηνεύεται, καὶ ὄντως, ἔσωσεν αὐτὸν, εἰς ᾅδου | κατελθὼν ὁ Mt 1.21
Σωτὴρ, ἐξαγαγὼν ἐκεῖθεν. Σὲ οὖν, φησὶ, καὶ ἀεὶ προσδοκῶ, καὶ οὐκ ἀπελπίζω.

6 Μνήσθητι τῶν οἰκτιρμῶν σου, Κύριε, καὶ τὰ ἐλέη σου, ὅτι ἀπὸ τοῦ αἰῶνος εἰσίν.

Μνήσθητι, ὅτι οἰκτίρμων εἶ καὶ ἐλεήμων ἀπὸ τοῦ αἰῶνος, τουτέστιν, ἀεὶ, καὶ κατὰ φύσιν. Τὰ ἐλέη δὲ, ἀδιαφόρως κατὰ αἰτιατικὴν πτῶσιν τεθείκασιν οἱ ἑρμηνεῖς, ἢ ὡς καὶ τῆς Ἑβραΐκῆς λέξεως ἐκείνης τοιαύτην ἐχούσης πτῶσιν, ἢ καὶ ὅτι οἱ παλαιοὶ ἄδειαν εἶχον ἐναλλάττειν τὰς πτώσεις, ὡς ἐν πολλοῖς εὑρήσομεν. Μνήσθητι δὲ, οὐχ ὡς ἐπιλαθόμενος, ἀλλ' ὡς δοκῶν ἡμῖν ἐπιλανθάνεσθαι τούτων, ὅτε βραδύνεις πρὸς τὴν ἡμετέραν ἀντίληψιν.

7α Ἁμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῇς.

Ὅρα ὅπως καὶ ὑπὲρ τῶν ἐν νεότητι ἁμαρτημάτων ἱκετεύει, καὶ ὑπὲρ τῶν ἐν ἀγνοίᾳ, ὅτε λοιπὸν τέλειος ἐγένετο, εἰ καὶ ἡμεῖς οὐδὲν τὰ τοιαῦτα λογιζόμεθα. Διατί δὲ μὴ καὶ περὶ τῶν ἐν γνώσει παρεκάλεσεν; Ὅτι ἐκεῖνα μὲν, προσευχῇ μόνῃ ἀφανίζονται, ταῦτα δὲ, καὶ τῆς πρακτικῆς μετανοίας δέονται.

7β Κατὰ τὸ ἔλεός σου μνήσθητί μου σύ.

Ὥσπερ τὸ ἔλεός σου πολὺ, οὕτως ἐν πολλῷ ἐλέει μνήσθητί μου· ἢ ἐν τῷ ἐλέει σου μνήσθητί μου, τουτέστιν, ἵνα ἐλεήσῃς, οὐχ ἵνα κολάσῃς.

7γ Ἕνεκεν τῆς χρηστότητός σου, Κύριε.

Διότι χρηστὸς εἶ φύσει, καὶ εἰ παρὰ φύσιν ἔρχῃ πρὸς τὸ κολάζειν διὰ τὰς ἁμαρτίας ἡμῶν.

7α[4] περὶ τῶν ἐν γνώσει MPHV : τῶν ἐν γνώσει SC.

The prophet frequently uses 'all day long' in the sense of continually, just as he uses 'to the age'.

And, moreover, the Hebrews say 'all day long' for all their life, for when sleeping at night they do not appear to be living.

But in this way the words have been interpreted historically. It is also possible to understand them anagogically in relation to Christ, namely, with the prophet foreseeing his incarnation with his spiritual eyes and entreating to learn more clearly which ways and paths he will choose when incarnate. Christ's truth is his teaching, which he also prays to learn, for in
the Gospels he says, *I am the truth*, and again, *I tell you the truth*, and the prophet is saying, Jn 14.6
teach me this truth. Here a full stop is to be placed, and what follows is to be read as from a Jn 16.7
new beginning, namely, teach me these things for you are God my saviour, and I am assured
about this, for Jesus means Saviour, and truly the Saviour saved him, having descended into Mt 1.21
Hades and taken him up from there. I expect you always, therefore, he says, and I do not despair.

6 Remember your acts of compassion, O Lord, and your mercies, for they are from the age.

Remember that you are compassionate and merciful from the age, that is, always and by nature. The translators placed the word 'mercies' indifferently in the accusative case rather than the genitive, either because the Hebrew word was in this case or because the ancients had the license to change the cases as we shall discover in many places. Remember, not as having forgotten, but as appearing to us to be forgetting them when you are slow in coming to our aid.

7α Do not remember the sins of my youth and of my ignorance.

Observe how he entreats for the sins in his youth and for those in ignorance when he had now become perfect, even though we count them at naught. Why did he not entreat for those committed in knowledge? Because the former are eradicated by prayer alone, while the latter also require practical penitence.

7β According to your mercy remember me.

Just as your mercy is great, so remember me with much mercy, or else in your mercy remember me, that is, in order to be merciful and not in order to punish.

7γ For the sake of your goodness, O Lord.

Because you are good by nature, even if against your nature you come to punish on account of our sins.

8α Χρηστὸς καὶ εὐθὴς ὁ Κύριος.

Χρηστὸς μὲν, ὡς ἐλεῶν· εὐθὴς δὲ, ὡς δίκας ἀπαιτῶν τῶν πλημμελημάτων· εὐθὴς γὰρ νῦν, ὁ ὀρθὸς ἐν τῷ κρίνειν.

8β-9α Διὰ τοῦτο νομοθετήσει ἁμαρτάνοντας ἐν ὁδῷ, ὁδηγήσει πραεῖς ἐν κρίσει.

Ἐπεὶ καὶ ἐλεήμων ἐστὶ καὶ ἀῤῥεπὴς, νομοθετήσει μὲν, τουτέστι, νόμῳ ὑποθήσει, καὶ τιμωρήσεται τοὺς ἁμαρτάνοντας ἐν ὁδῷ, ἤγουν ἐν βίῳ· τοῦτον γὰρ ὁδὸν καλεῖ νῦν, διὰ τὸ πάντας δι᾽ αὐτοῦ φέρεσθαι. Ὁδηγήσει δὲ τοὺς πραεῖς, ἵνα μὴ πλανηθῶσιν· ἐν κρίσει δὲ, τουτέστι, μετὰ διακρίσεως, ὡς ἀξίους χειραγωγίας.

Νοεῖται δὲ καὶ ἄλλως τὸ, νομοθετήσει, ὅτι νόμους θήσει τοῖς ἁμαρτάνουσιν· ἀδιάφορος δὲ κἀνταῦθα ἡ σύνταξις. Εὐθυτάτου δὲ, τὸ νομοθετεῖν, ὥστε διορθωθῆναι, καὶ μὴ κολασθῆναι τὸν ἁμαρτάνοντα.

Ταῦτα δὲ καὶ εἰς Χριστὸν ἀναχθήσονται, ὃς τοῖς ἁμαρτάνουσιν ἐνομοθέτησε διὰ τῆς ὁδοῦ ἧς αὐτὸς ὥδευσεν, ὥστε ταύτην ὁδεύοντας, μηκέτι ἐξαμαρτάνειν· καὶ ὡδήγησε τοὺς πραεῖς ἐν τῷ μακαρίσαι αὐτοὺς, καὶ οὕτω παραθῆξαι· *Μακάριοι γὰρ*, φησὶν, *οἱ πραεῖς*. Mt 5.5

9β Διδάξει πραεῖς ὁδοὺς αὐτοῦ.

Τοῦτο, σαφῶς περὶ τοῦ Χριστοῦ καὶ τῶν μαθητῶν αὐτοῦ· πραεῖς μὲν γὰρ οὗτοι γεγόνασιν, ὡς μὴ ἀντιλέγοντες αὐτῷ. *Μάθετε γὰρ*, φησὶν, *ἀπ᾽ ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ*. Ἐδίδαξε δὲ αὐτοὺς τὰς ὁδοὺς τῆς ἑαυτοῦ πολιτείας, ὡς αὐτόπτας καὶ ἑπομένους αὐτῷ. Mt 11.29

10 Πᾶσαι αἱ ὁδοὶ Κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσι τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ.

Ὁδοὺς ἐνταῦθα, μόνας τὰς νομικὰς ἐντολὰς νοήσομεν, αἵτινες τοῖς ἐρευνῶσι τὸν γραπτὸν νόμον, ἔλεος καὶ ἀλήθειά εἰσι, φαίνονται γὰρ, ὅτι ἐλεῶν τοὺς ἀνθρώπους ὁ Θεὸς ἐνομοθέτησε ταύτας, καὶ ἀληθεύουσιν ἐφ᾽ οἷς λέγουσιν, ὡς καὶ παρὰ ἀληθινοῦ Θεοῦ | ταγεῖσαι.

Τὸν νόμον δὲ ἐκάλεσε, καὶ διαθήκην καὶ μαρτύρια· διαθήκην μὲν, ὅτι διέθετο αὐτὸν τοῖς υἱοῖς Ἰσραὴλ, μαρτύρια δὲ, ὅτι διεμαρτύρατο ἐν αὐτῷ, καθὼς ἐν τῷ ιη´ ψαλμῷ προεξηγησάμεθα. Ps 18.8α

Ἐπὶ δὲ τοῦ Χριστοῦ, σαφὴς ἔσται ἡ ἐπίλυσις· πᾶσαι γὰρ αἱ πορεῖαι τῆς ἐπὶ γῆς ἀναστροφῆς αὐτοῦ, ἔλεος καὶ ἀλήθειά εἰσι τοῖς ἐκζητοῦσι τὴν καινὴν διαθήκην αὐτοῦ, δηλαδὴ τοῖς πιστεύουσι τῇ διδασκαλίᾳ αὐτοῦ, καὶ ταῖς ὑπὲρ αὐτοῦ προφητικαῖς μαρτυρίαις· ἐν ὅλῃ γὰρ τῇ πολιτείᾳ αὐτοῦ εὐεργετῶν ἠλέει, καὶ διδάσκων ἠλήθευεν.

8α[2] πλημμελημάτων MPSCV : πλημμεληθέντων H. 9α[10] ὁδοῦ ἧς MPSCBFH : ὁδοῦ ἣν V.

8α The Lord is good and direct.

Good as showing mercy and direct as demanding satisfaction for transgressions, for 'direct' now is the one who is upright in judgement.

8β-9α Hence with law he will regulate those who sin in the way, he will lead the meek with judgement.

Because he is merciful and unswerving, he will regulate with law, that is, he will place under law, and will punish those who sin in the way, or in other words, in life, for life is what he calls 'way' here, because all people are borne along it. And he will lead the meek so that they are not led astray, and with judgement, that is, with discrimination, as being worthy of guidance.

The words 'regulate with law' can be understood differently, namely, that he will ordain laws *for* sinners, the accusative having been used indifferently for the dative case. To legislate in order to correct and not to punish the sinner is a mark of someone most direct and upright.

These words can also be interpreted anagogically in relation to Christ who legislated for sinners through the way he travelled, so that by travelling along this way they might sin no more, and he led the meek by pronouncing them blessed and thus encouraging them, for he says, *Blessed are the meek*. Mt 5.5

9β He will teach the meek his ways.

This is clearly about Christ and his disciples, for they became meek in not contradicting him, for he says, *Learn from me, for I am meek and lowly in heart*. He taught them the ways of Mt 11.29
his own life as eye-witnesses and followers of his.

10 All the Lord's ways are mercy and truth for those who seek out his covenant and his testimonies.

'Ways' we shall understand here as the commandments of the law alone, which, for those who search the written law, are mercy and truth, for these appear, because God legislated them showing mercy for mankind and they are true in what they say as having been prescribed by the true God.

"Covenant' and 'testimony' is what he called the law, a 'covenant' or 'disposition' because he made disposition of it to the sons of Israel, and a 'testimony' because he appealed to witnesses in it, as we explained previously in Psalm eighteen. Ps 18.8α

In relation to Christ the solution will be clear, for all the paths of his earthly life are mercy and truth for those who seek our his new covenant, namely, those who believe in his teaching and in the prophetic testimonies about him, for in all his life he was merciful in performing good works and was true in his teaching.

11 Ἕνεκεν τοῦ ὀνόματός σου, Κύριε, καὶ ἱλάσθητι τῇ ἁμαρτίᾳ μου, πολλὴ γάρ ἐστι.

Περιττὸς ὁ *καί* σύνδεσμος ἐνταῦθα· ἰδίωμα γὰρ καὶ τοῦτο τῶν Ἑβραίων ἐν πολλοῖς.

Φησὶν οὖν, ὅτι διότι ὀνομάζῃ ἐλεήμων καὶ χρηστὸς, διὰ τοῦτο *ἱλάσθητι τῇ ἁμαρτίᾳ μου*, τῇ πεπαυμένῃ πάντως· *πολλὴ γάρ ἐστιν*, ὅσον εἰς σύγκρισιν ἧς χρεωστῶ καθαρότητος.

Καὶ πρὸς τὸν Χριστὸν δὲ λέγοιτ' ἂν, ὅτι ὀνομάζεται ἀμνὸς, *αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*. Jn 1.29

12α Τίς ἐστιν ἄνθρωπος ὁ φοβούμενος τὸν Κύριον;

Σπάνιος μὲν, εὑρισκομένῳ δὲ, οἷαι αἱ ἀμοιβαὶ ἐπαγγέλλονται, ἄκουσον.

12β Νομοθετήσει αὐτῷ ἐν ὁδῷ ᾗ ᾑρετίσατο.

Διάφοροι μὲν αἱ ὁδοὶ τῶν σῳζομένων, τουτέστιν, αἱ πολιτεῖαι· ἡ μὲν γὰρ, κοινοβιακὴ, ἡ δὲ, ἀναχωρητική· καὶ ἡ μὲν, πρακτικὴ, ἡ δὲ, θεωρητικὴ, καὶ ἄλλη, ἄλλως ἔχουσα· πᾶσαι δὲ φέρουσιν εἰς Θεόν. Ὁποίαν δ' ἂν ὁ φοβούμενος τὸν Θεὸν ἕληται, ἐν ταύτῃ ὁ Θεὸς διδάσκαλος αὐτῷ γενήσεται τῶν πρακτέων, ὡς καὶ ἀνωτέρω δεδηλώκαμεν. Φόβον δὲ Θεοῦ, μὴ τὸν ἁπλῶς νοήσῃς, ἀλλὰ τὸν ἐγκάρδιον. Ps 24.4

13α Ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται.

Ἀποπτᾶσα τοῦ σώματος, ἐν ἐκείνοις ἔσται τοῖς ἀγαθοῖς, *ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε*. 1Cor 2.9

13β Καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει γῆν.

Ἐπειδὴ εὐκταία ἦν τοῖς Ἑβραίοις ἡ παιδοποιΐα, καὶ ταῖς ταύτης ἐπαγγελίαις εἰς ἀρετὴν προτρέπεται, ὑπισχνούμενος ὅτι καὶ παῖδας ἕξει κληρονόμους, ἧς εἶχε γῆς.

Νοεῖται δὲ σπέρμα, καὶ ἡ διδασκαλία, καὶ διὰ ταύτης πάλιν οἱ μαθητευθέντες· λέγει γὰρ, ὡς οὐ μόνον αὐτὸς σωθήσεται, ἀλλὰ καὶ οἱ κατὰ πνεῦμα παῖδες αὐτοῦ τὴν *τῶν πραέων κληρονομήσουσι γῆν*. Mt 5.5

14α Κραταίωμα Κύριος τῶν φοβουμένων αὐτόν.

Ἰσχὺς, τεῖχος.

14β Καὶ ἡ διαθήκη αὐτοῦ δηλώσει αὐτοῖς.

11 For the sake of your name, O Lord, and be gracious to my sin, for it is great.

The conjunction 'and' is redundant here; this also is a frequent idiom of the Hebrews.

He is saying accordingly that because you are called merciful and good, for this reason be gracious to my sin, though certainly towards the sin from which I have ceased, for it is great in comparison to the purity that I owe.

And it may also be addressed to Christ, for he is called the lamb that takes away the sin of the world. Jn 1.29

12α Who is the man that fears the Lord?

He is rare certainly, but listen what rewards are promised him when found:

12β He will legislate for him in the way that he has chosen.

Various are the ways of those who are being saved, that is, their ways of life, one is coenobitic, another that of the anchorite, one practical, another contemplative and another different again, but all lead to God. Whichever the man who fears God will choose, however, God will be for him a teacher in it of what to do, as we stated earlier. Do not take 'fear of God' in a simple sense but as heartfelt fear. Ps 24.4

13α His soul will come to settle among good things.

Having flown away from he body, it will be among those good things that *eye has not seen, nor ear heard*. 1Cor 2.9

13β And his seed will inherit the earth.

Since the procreation of children was much wished for among the Hebrews, he incites to virtue with assurances of this, promising that he will have children as heirs to the land he possessed.

The seed can also be understood as teaching, and through this again those who have been taught, for he says that not only will he be saved, but also his spiritual children will inherit the earth of the meek. Mt 5.5

14α The Lord is the stronghold of those who fear him.

The strength, the fortification.

14β And his covenant will make manifest to them.

Ὁ νόμος αὐτοῦ δηλώσει αὐτοῖς ὅτι κραταίωμα τῶν τοιούτων γίνεται ὁ Θεός· οὕτω γὰρ ὁ νόμος ἐπαγγέλλεται.

Ἢ διαθήκην, τὴν ἁπλῶς θεόθεν ὑποθήκην νόει, δηλοῦσαν τὸ πρακτέον· οὐ μόνον δὲ τὸ πρακτέον, ἀλλὰ καὶ θεῖα μυστήρια, ὃ καὶ ὁ νόμος ποιεῖ τοῖς καθαρῶς μετερχομένοις αὐτόν.

15 Οἱ ὀφθαλμοί μου διὰ παντὸς πρὸς τὸν Κύριον, ὅτι αὐτὸς ἐκσπάσει ἐκ παγίδος τοὺς πόδας μου.

Οἱ τῆς ψυχῆς ὀφθαλμοὶ, οὓς ἀεὶ τεταμένους, φησὶν, ἔχω πρὸς Θεὸν, οἷα εἰδὼς, ὅτι μόνος αὐτὸς ἐκσπάσει τοὺς πόδας μου ἀπὸ τῶν βρόχων καὶ τῆς ἐνέδρας τῶν ὁρατῶν καὶ ἀοράτων ἐχθρῶν, εἰ καὶ ἐμπαρῶσιν.

16α Ἐπίβλεψον ἐπ᾽ ἐμὲ, καὶ ἐλέησόν με.

Πῶς ἐπιβλέπει ὁ Θεὸς, εἰρήκαμεν προλαβόντες ἐν ἄλλοις ψαλμοῖς. Ps 10.4β

16β Ὅτι μονογενὴς καὶ πτωχός εἰμι ἐγώ.

Καὶ μὴν πολλοὺς εἶχεν ἀδελφούς· | ἀλλὰ μονογενῆ πολλάκις, τὸν μεμονωμένον καλεῖ, ὡς μόνον γενόμενον· τοιοῦτον γὰρ ἦν τὸ, *καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου*. Πτωχὸς δὲ ἦν, ὡς γυμνὸς ἀνθρωπίνης βοηθείας. Ps 21.21

17α Αἱ θλίψεις τῆς καρδίας μου ἐπληθύνθησαν.

Πᾶσα γὰρ θλῖψις, εἴτε ἀπὸ ἀνθρώπων πονηρῶν, εἴτε ἀπὸ λογισμῶν ἐμπαθῶν, κατὰ τῆς καρδίας φέρεται.

17β Ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με.

Τῶν περιστάσεων, αἵ με βιάζουσιν.

18α Ἴδε τὴν ταπείνωσίν μου καὶ τὸν κόπον μου.

Ταπείνωσιν, αἰσθητῶς μὲν, τὴν σωματικὴν ἀσθένειαν, πρὸς τηλικαύτην δύναμιν τῶν ἐχθρῶν, νοητῶς δὲ, τὴν ψυχικὴν συντριβήν. Καὶ κόπον πάλιν, αἰσθητῶς μὲν, τὸν σωματικὸν, ὃν ὑφίστατο φεύγων καὶ ἀγωνιῶν, νοητῶς δὲ, τὸν ψυχικὸν, ἐξ ἐγκρατείας καὶ στάσεως καὶ χαμευνίας καὶ λοιπῆς ἀρετῆς.

18β Καὶ ἄφες πάσας τὰς ἁμαρτίας μου.

18α Add. [M in marg.]B: Ἢ καὶ ἑτέρως· ἴδε τὴν ἀσθένειάν μου, ἣν πέπονθα ταπεινωθεὶς, ἤτοι καταπονηθεὶς ὑπὸ τοῦ ἐχθροῦ· ἔτι δὲ καὶ τὸν κόπον ὃν ὑφίσταμαι, μοχθῶν εἰς τὸ ἐκφυγεῖν τὴν αὐτοῦ τυραννίδα καὶ μὴ δυνάμενος διὰ τὸ πάντῃ κατακυριευθῆναι, καὶ διὰ τοῦτο ὡς ἐλεήμων ἄφες μοι τὰ πλημμελήματα, τυραννηθέντι καὶ ἀσθενήσαντι. : om. PCSFV.

His law will manifest to them that God becomes the stronghold of such men, for so the law promises.

Or else by 'covenant' he means simply a divinely given instruction manifesting what is to be done, and not only what is to be done, but also divine mysteries, which the law also does for those who follow it with purity.

15 My eyes are forever towards the Lord, for he will pluck my feet from a snare.

The eyes of the soul, which, he says, I have always directed towards God, in the knowledge that he alone will pluck my feet from the nooses and ambushes of visible and invisible enemies should they get caught in them.

16α Look upon me and have mercy on me.

How God looks on we have said previously in other psalms. Ps 10.4β

16β For I am uniquely begotten and poor.

David, of course, had many brothers, but he often calls 'uniquely begotten' what is isolated as left all alone - such was the phrase, *and from the hand of the dog my uniquely begotten*. Ps 21.21
And he was poor as bereft of human help.

17α The afflictions of my heart have been multiplied.

For every affliction, whether from evil people or from impassioned thoughts, directs itself against the heart.

17β Release me from my constraints.

From the circumstances that oppress me.

18α See my humility and my weariness.

'Humility', in sensible terms, is bodily weakness in relation to the so great power of the enemies, in intelligible terms, it is contrition of the soul, and 'weariness' again, in sensible terms, is the bodily fatigue he suffered while fleeing and racked by anxiety, in intelligible terms, it is weariness of soul that comes from continence and long periods of standing and sleeping on the ground and the other exercises of virtue.

18β And forgive all my sins.

18α: Or else in a different way: See the weakness that I have suffered in having been humbled, that is, in having been worn down by my enemy; and furthermore the weariness that I undergo in struggling to escape his tyranny and being unable on account of being oppressed on every side, and for this reason as merciful forgive my transgressions since I have been tyrannized and become weak.

Τὰς προλαβούσας, ὧν ἀπεσχόμην. Ὅρα δὲ, ὅπως οὐ χρεία μόνον ἀποχῆς, ἀλλὰ καὶ ταπεινώσεως καὶ κόπου πρὸς τελείαν ἄφεσιν.

19α Ἴδε τοὺς ἐχθρούς μου ὅτι ἐπληθύνθησαν.

Εἴτε τοὺς αἰσθητοὺς εἴπῃς, εἴτε τοὺς νοητούς.

19β Καὶ μῖσος ἄδικον ἐμίσησάν με.

Οὔτε γὰρ τοὺς ὁρατοὺς ἠδίκησα, μηδὲν αὐτοῖς ἐπηρεάσας, οὔτε τοὺς ἀοράτους· ἁμαρτήσας γὰρ, οὐ τοὺς δαίμονας, ἀλλ' ἐμαυτὸν ἠδίκησα. Λοιπὸν οὖν, ἀνάφορμον τὸ κατ' ἐμοῦ μῖσος, καὶ ἐκ μόνου φθόνου.

20α Φύλαξον τὴν ψυχήν μου.

Ἵνα μὴ περιπέσῃ αὐτοῖς. Διὰ δὲ τῆς ψυχῆς, καὶ τὸ σῶμα νόει· ταύτῃ γὰρ τοῦτο διεξάγεται.

20β Καὶ ῥῦσαί με.

Εἴποτε περιπέσω. Ἢ καὶ ἄλλως, φύλαξον μὲν τὴν ψυχήν μου ἀπὸ τῶν ἀοράτων ἐχθρῶν, ῥῦσαι δέ με ἀπὸ τῶν αἰσθητῶν, οἳ τοῦ σώματός μου κυριεῦσαι σπεύδουσι.

20γ Μὴ καταισχυνθείην, ὅτι ἤλπισα ἐπὶ σέ.

Εἰδὼς, φησὶν, ὅτι πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυνθῶσιν, ὡς ἐν προοιμίοις
εἴρηκα τοῦ ψαλμοῦ, μηδ' ἐγὼ καταισχυνθείην, διότι καὶ αὐτὸς ἐπὶ σὲ ἤλπισα. Ps 24.3α

21 Ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι, ὅτι ὑπέμεινά σε, Κύριε.

Περὶ παρελθόντος πράγματος λέγει· καὶ ἄλλοτε γὰρ, φησὶ, σὲ ὑπομείνας, καὶ μὴ καταισχυνθεὶς, πολλοὺς εἰς τὸν ὅμοιον ἐμοὶ ζῆλον ἐπεσπασάμην, ἐκ τῶν ἐμῶν πεισθέντας, ὅτι σὺ εἶ μόνος ἀψευδὴς βοηθὸς, οἳ καὶ ἐκολλῶντό μοι, τουτέστι, συνεδεσμεύοντο νόμῳ φιλίας, ἐξεχόμενοί μου, διότι σε ὑπέμεινα, φρονήσας ὀρθῶς. Τίνες δὲ οὗτοι; Ὅσοι ἄκακοι, τουτέστιν, ἀγαθοὶ καὶ εὐθεῖς, εἴτουν δίκαιοι· καὶ διὰ τοὺς τοιούτους οὖν, ἐπάκουσόν μου, ἵνα δι' ἐμοῦ καὶ ἄλλοι σοι εὐαρεστήσωσι.

22 Λύτρωσαι, ὁ Θεός, τὸν Ἰσραὴλ ἐκ πασῶν τῶν θλίψεων αὐτοῦ.

Ἱκανῶς ὑπὲρ ἑαυτοῦ δεηθεὶς, καὶ ὑπὲρ τοῦ λαοῦ παντὸς εὔχεται, συμπάσχοντος καὶ αὐτοῦ. Οὐ μόνον γὰρ ὅτε βασιλεύοντι ἐπέθεντο οἱ ἀλλόφυλοι συνέπασχεν ὁ

19β[2] *αὐτοῖς* MPSCBF : *αὐτούς* HV. 20β[2] *εἴποτε* MSCBF : *μήποτε* PV. 21[3] *ἐμοί* MSCBF : om. P.

The previous sins from which I have desisted. Observe how not only desistance from sin is required, but also humility and wearisome exertion for complete remission.

19α See my enemies that they have been multiplied.

Whether you regard them as sensible or as intelligible.

19β And with an unjust hatred they have hated me.

For neither have I wronged my visible enemies, having in no way ill-treated them, nor my invisible enemies, for in sinning I wronged myself, not the demons, and so their hatred of me is without occasion, and comes from envy alone.

20α Guard my soul.

So that it will not fall to them. And through the soul he understands the body as well, for the soul directs the body.

20β And deliver me.

If I should fall. Or else, guard my soul from its invisible enemies and deliver me from the sensible enemies that seek to have mastery over my body.

20γ May I not be put to shame that I have hoped in you.

Knowing that all who wait patiently on you will not be put to shame, as I said at the beginning of the psalm, may I neither be put to shame because I too have hoped in you. Ps 24.3α

21 The innocent and upright would cling fast to me because I waited patiently for you, O Lord.

He is speaking of something in the past. And at another time, he says, when waiting patiently for you and not having been put to shame, I drew many to a zeal similar to my own, persuaded by my example that you are alone are an unfailing helper, and they would cling fast to me, that is, they were bound to me as friends, attached to me because, rightly, I waited patiently for you. Who were these people? They were the innocent, that is, the good and upright, or in other words, the just, and on account of such people therefore hear me, so that through me others also may become well pleasing to you.

22 Redeem Israel, O God, from all his afflictions.

λαός, εἰ τότε δώσομεν εἰρῆσθαι τὸν ψαλμὸν, ἀλλὰ καὶ ἐπὶ Σαοὺλ, ὅτε Δαυὶδ ἔφευγε, καὶ ἐπὶ Ἀβεσαλὼμ, πολλοὶ δι' αὐτὸν ἐθλίβοντο, οὓς καὶ Ἰσραὴλ ἐκάλεσεν, ὡς ἀπ' ἐκείνου καταγομένους. Οὐκ ἄλογον δὲ καὶ ἑαυτὸν εἰπεῖν Ἰσραὴλ, ὡς ἐκεῖθεν ἕλκοντα τὸ γένος.

Εἰ βούλῃ δὲ, καὶ εἰς Χριστὸν ἀνάξεις τὴν εὐχὴν, ὥστε βοηθῆσαι τοῖς δι' αὐτὸν θλιβομένοις παρὰ τῶν ἐχθρῶν τῆς πίστεως· προειρήκαμεν γὰρ, ὅτι ὀρθῶς ἂν εἶεν Ἰσραὴλ, οἱ τὸν Χριστὸν ὁρῶντες Χριστιανοὶ διὰ πίστεως· Ἰσραὴλ γὰρ ἑρμηνεύεται, νοῦς ὁρῶν Θεόν. | Ps 21.24γ

25 κε'

1α Ψαλμὸς τῷ Δαυίδ.

Τοῦτον ἔγραψε τὸν ψαλμὸν ἐπὶ Σαοὺλ, ὅτε φεύγων, παρ' ἀλλοφύλοις διέτριβεν. 1Rg 27-31
Ἁρμόζει δὲ κατά τινα ῥητὰ καὶ τοῖς ἐν Βαβυλῶνι αἰχμαλώτοις· δικαιολογεῖται δ' ἐν προοιμίοις, εἰδὼς δίκαιον τὸν Θεόν.

1β Κρῖνόν με, Κύριε, ὅτι ἐγὼ ἐν ἀκακίᾳ μου ἐπορεύθην.

Κρῖνον, ἤγουν ἐξέτασον ἔτι, καίτοι προειδὼς ἅπαντα· θαῤῥῶ γὰρ, ὅτι ἐν ἀκακίᾳ μου ἀνεστράφην ἄχρι νῦν. Ἀκακίαν δὲ λέγει, τὴν ἀνεξικακίαν καὶ μακροθυμίαν. Πολλὰ γὰρ παρὰ τοῦ Σαοὺλ, φησὶν, ἀδικηθεὶς, οὐδὲν αὐτῷ ἀνταπέδωκα, καίτοι δυνάμενος ἔστιν ὅτε, ὡς ἡ τῶν Βασιλειῶν ἀνέγραψε βίβλος.

1γ Καὶ ἐπὶ τῷ Κυρίῳ ἐλπίζων, οὐ μὴ ἀσθενήσω.

Καὶ ἐλπίζων ἐπὶ τῷ Θεῷ, οὐ μὴ καταπέσω τῷ φρονήματι, ῥωννυομένῳ ταῖς εἰς αὐτὸν ἐλπίσι. Πρὸς τοὺς ἐχθροὺς δὲ, οὗτος ὁ λόγος.

2α Δοκίμασόν με, Κύριε, καὶ πείρασόν με.

Οὐκ ἐπαιρόμενος ταῦτά φησιν, ἀλλὰ παρακαλῶν δοκιμασθῆναι μὲν, τουτέστιν, ἐξετασθῆναι ἐπὶ τοῖς προλαβοῦσι· πειρασθῆναι δὲ, ἤγουν πεῖραν δοῦναι καὶ εἰς τὰ μέλλοντα, εἰ μὴ καὶ αὖθις ὁ αὐτὸς ἔσται.

2β Πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου.

Διὰ μὲν τῶν νεφρῶν, τὸ ἐπιθυμητικὸν δηλοῖ, διὰ δὲ τῆς καρδίας, τὸ θυμικόν. Πύρωσον δὲ, ἀντὶ τοῦ, δοκίμασον, ὡς οἱ χρυσοχόοι διὰ πυρὸς τὸν χρυσόν· οὔτε γὰρ ἐπεθύμησα τῆς βασιλείας, οὔτε ἀνταπέδωκα τῷ Σαούλ.

3α Ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μού ἐστιν.

Having prayed sufficiently for himself, he prays also for the whole people which also is suffering. For not only when the Philistines attacked under his rule did the people suffer with him, if we shall grant that the psalm was spoken then, but also under the rule of Saul when David was fleeing and under Absalom many were afflicted on his account. He calls them 'Israel' as being descended from him. It is not unreasonable that he would even call himself Israel as deriving his descent from him.

If you wish you can also interpret the prayer as addressed to Christ so as to help those who are being afflicted for his sake by the enemies of the faith, for we have said previously that, correctly speaking, 'Israel' would be those Christians who see Christ through faith, for Israel means 'mind beholding God'. Ps 21.24γ

25 Psalm 25

1α A psalm belonging to David

He wrote this psalm under Saul when, as a fugitive, he was living among the Philistines. 1Rg 27-31
In some verses it is also fitting for the captives in Babylon. At the outset he pleads his cause, knowing God to be just.

1β Judge me, O Lord, for in my innocence I have made my path.

Judge, or in other words, examine further, even though knowing all things in advance, for I am confident that I have lived till now in my innocence. 'Innocence' is what he calls his forbearance and long-suffering. For having been wronged in many ways by Saul, he says, I did nothing to take vengeance, even though at times being in a position to do so, as the book of Kingdoms recorded.

1γ And hoping in the Lord I shall not grow weak.

And hoping in the Lord, I shall not fall in spirit, strengthened by the hopes in him. This verse is spoken to his enemies.

2α Test me, O Lord, and try me.

He does not say these things out of pride, but entreating to be tested, that is, to be examined in relation to what has gone before, and to be tried, namely, to give proof also in the future as to whether he will be the same again.

2β Fire my reins and my heart.

By the reins he signifies the appetitive part of the soul, and by the heart, the spirited part. 'Fire' in the sense of 'test', just as goldsmiths test gold in fire, for I have not desired the throne nor have I taken vengeance on Saul.

3α For your mercy is before my eyes.

Οὕτως δὲ διάκειμαι, διότι πρὸ ὀφθαλμῶν ἔχω τὸ παρὰ σοῦ ἔλεος, ὃ παρέχεις τοῖς ἀνεξικακοῦσι.

3β Καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου.

Καὶ περὶ τῶν ἄλλων κατορθωμάτων αὐτοῦ προθέμενος εἰπεῖν, ἃ προϊὼν ἐκτίθεται, θεραπεύει τὸν λόγον, καὶ τῷ Θεῷ τὴν χάριν ἀνατίθησιν, ὅτι καὶ ἄλλα τινὰ κατώρθωσα
διὰ τὴν σὴν ἀλήθειαν· ἐπηγγείλω γὰρ ἐν τῷ νόμῳ τοὺς εὐαρεστοῦντάς σοι ἐλεεῖν. Τὸ Gen 17.1-2
ἔλεός σου τοίνυν καὶ ἡ ἀλήθειά σου αἰτία μοι πάντων τούτων ἐγένοντο. Εἶτα λέγει καὶ τὰ κατορθώματα.

4α Οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος.

Τῶν συνερχομένων ἐπὶ φλυαρίαις καὶ λόγοις ἀκαίροις καὶ μυθικοῖς διηγήμασι.

4β Καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω.

Τῶν ἐπιβουλευόντων ἀλλήλοις, ἢ καὶ αὐτῷ τῷ Σαούλ· εἰκὸς γάρ τινας ἐκκαλεῖσθαι αὐτὸν εἰς ἀνταρσίαν.

5α Ἐμίσησα ἐκκλησίαν πονηρευομένων.

Τὴν συναγωγὴν πάντων τῶν πονηρῶν· ὅλους γὰρ τοὺς κακοὺς συμπεριέλαβε τῷ τῆς πονηρίας ὀνόματι.

5β Καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω.

Ἐνταῦθα τοὺς ἀλλοφύλους λέγει, παρ' οἷς ἦν φυγάς, ὧν ἀπείχετο τῆς κοινωνίας. 1Rg 27.5-7
Ἢ καθίσω, τὸ, χρονίσω, νόει.

6α Νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου.

Οἱ παλαιοὶ διαμαρτύρασθαι θέλοντες ὅτι ἀναίτιοί εἰσί τινος πράγματος, ἐνώπιον τοῦ πλήθους ἐνίπτοντο τὰς χεῖρας ὕδατι, τὸ καθαρὸν τῆς συνειδήσεως διὰ τῆς καθαρότητος τῶν χειρῶν ἐμφαίνοντες, ὃ καὶ ὁ Πιλᾶτος ὕστερον ἐπὶ τοῦ Χριστοῦ
πεποίηκε. Mt 27.24

Φησὶν οὖν ὁ Δαυὶδ, ὅτι καὶ αὐτὸς μετὰ ἀθῴων νίψομαι τὰς χεῖράς μου, μαρτυρόμενος, ἀναίτιος εἶναι πάντων ὧν εἶπον.

6β Καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε.

6α[3] ἐνίπτοντο MSCBF : ἔνιπτον P. 6α[7] ἀναίτιος MPCHFVN : ἀναίτιον S.

My disposition is such because I have before my eyes the mercy from you which you grant to those who are long-suffering.

3β And I have been well-pleasing in your truth.

And intending to speak about his other virtuous attainments, which are set out in what follows, he first corrects himself and attributes the grace to God: for other things also I have attained on account of your truth, for you have promised in the law to have mercy on those who are well pleasing to you. Accordingly, your mercy and your truth have become the causes Gen 17.1-2
for me of all these things. Then he lists the attainments.

4α I have not sat together with a council of folly.

Of those who gather together for idle chatter and untimely words and mythical tales.

4β And I shall not enter together with law-breakers.

Those who act treacherously towards one another, or towards Saul himself, for it is likely that some would incite him to insurrection.

5α I have hated an assembly of evil-doers.

The assembly of the all wicked people, for with the name of 'evil' he included all wicked persons.

5β And I shall not sit together with the impious.

Here he is speaking of the Philistines among whom he was a fugitive and whose company 1Rg 27.5-7
he shunned. Or else understand 'I shall not sit' as 'I shall not tarry long'.

6α I shall wash my hands among the innocent.

The ancients wishing to testify that they were innocent of some thing, would wash their hands in water before the crowd, displaying the purity of their conscience through the clean-
ness of their hands, which Pilate also did later in regard to Christ. Mt 27.24

David is therefore saying that I too shall wash my hands along with those who are innocent, testifying that I am guiltless of all they have said.

6β And I shall encircle your altar, O Lord.

Τὸ μὲν ἱλαστήριον, ἐσώτερον ἦν παρ' Ἑβραίοις, τὸ δὲ θυσιαστήριον, ἔξω τοῦ καταπετάσματος, ὃ κυκλῶσαι πλήθει θυσιῶν καὶ τῶν περὶ ταύτας διακονούντων προφη | τεύει διὰ τὴν ἀκακίαν αὐτοῦ.

7α Τοῦ ἀκοῦσαί με φωνὴν αἰνέσεώς σου.

Ὥστε καὶ φωνῆς ψαλλόντων ἀκοῦσαι, χορευόντων ἐπὶ τῇ εἰρήνῃ.

7β Καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου.

Διὰ τῆς κατὰ σχολὴν ἀναγνώσεως τοῦ θείου νόμου καὶ τῶν Μωσαϊκῶν βίβλων· ταῦτα γὰρ συνεχῶς τῷ λαῷ ὑπανεγινώσκετο, τοῦτο τοῦ νόμου κελεύοντος. Dt 31.11

Θαυμάσια δὲ λέγει, τὰ κατὰ τῶν Αἰγυπτίων τερατουργηθέντα, καὶ τὰ ἑξῆς, ἢ ἁπλῶς πάντα ὅσα ὁ Θεὸς ἀπ' ἀρχῆς ἐθαυματούργησε.

8α Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου.

Ἠγάπησα, διὸ καὶ θεάσασθαι πάλιν γλίχομαι. Οἴκου δὲ εὐπρέπειαν καλεῖ, τὴν εὐταξίαν τῆς Μωσαϊκῆς σκηνῆς· οὔπω γὰρ ὁ ναὸς ᾠκοδομήθη.

8β Καὶ τόπον σκηνώματος δόξης σου.

Ἀλλὰ καὶ αὐτὸν τὸν τόπον ἠγάπησα, ἐφ' οὗ ἡ σκηνὴ τῆς δόξης σου πέπηγεν. Ἢ τόπον σκηνώματος, αὐτὴν λέγει πάλιν τὴν σκηνὴν, ὡς ἔθος αὐτῷ.

9α Μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχήν μου.

Παρ' οἷς διατρίβω νῦν· ἀλλὰ κατάγαγέ με θᾶττον εἰς τὴν πόλιν. Τούτους γὰρ, ὅσον οὔπω, καταλήψεται ἀπώλεια, διὰ τὰς ἀνομίας αὐτῶν.

9β Καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωήν μου.

Οὐ μόνον γάρ εἰσιν ἀσεβεῖς, ἀλλὰ καὶ ἄνδρες αἱμάτων, τουτέστι, περὶ αἵματα διατρίβοντες.

10α Ὧν ἐν χερσὶν ἡ ἀνομία.

Ὧν ἡ ἀνομία πρόχειρος ἀεί.

10β Ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων.

Among the Hebrews the propitiatory was in the inmost part, while the sacrificial altar was outside the veil. He prophesies that he will encircle this latter altar with a multitude of sacrifices and those ministering to them on account of his innocence.

7α In order to hear the voice of your praise.

So as to hear the voice of those singing as they dance celebrating the peace.

7β And to tell of all your wonders.

Through the reading out at leisure of the divine law and the Mosaic books, for these used constantly to be read aloud to the people as something the law requires. Dt 31.11

He calls 'wonders' the marvels worked against the Egyptians and those thereafter, or else simply all the wonders that God has worked from the beginning.

8α O Lord, I have loved the seemliness of your house.

I have loved, and so I long to see it again. The seemliness of the house is what he calls the good order of the Mosaic tent-shrine, for the temple had not yet been built.

8β And the place of the shrining of your glory.

But I have also loved the place on which the tent-shrine of your glory has been pitched. Or else he calls the 'place of the shrining' the tent-shrine itself once again as is his custom.

9α Do not destroy my soul along with the impious.

Among whom I am now living. But lead me quickly to the city, for destruction will very imminently overtake these people on account of their lawless acts.

9β And my life along with men of blood.

For they are not only impious, but also men of blood, that is, concerning themselves with bloodshed.

10α In whose hands is lawlessness.

For whom lawlessness is ever ready to hand.

10β Their right hand has been filled with gifts.

Καὶ οὐ μόνον εἰσὶν ἀσεβεῖς καὶ φονεῖς, ἀλλὰ καὶ δωροδόκοι, δώροις ἀπεμπολοῦντες τὸ δίκαιον.

11α Ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην.

Πάλιν ὑπομιμνήσκει τὸν Θεὸν περὶ τῆς ἀκακίας αὐτοῦ, μεσίτην οἱονεὶ ταύτην προβαλλόμενος.

11β Λύτρωσαί με, Κύριε.

Τῆς ἀδίκου ταύτης φυγῆς, ἢ τῆς παρὰ τοιούτοις.

11γ Καὶ ἐλέησόν μέ.

Ὥστε μηκέτι τῶν τοιούτων τυχεῖν.

12α Ὁ πούς μου ἔστη ἐν εὐθύτητι.

Διότι ὁ πούς μου ἡδράσθη ἐν ὀρθότητι, τουτέστιν, αἱ ὁδοί μου σκολιότητος ἀπ-
έχονται· ὅπερ ὅμοιόν ἐστι τῷ, ἐν ἀκακίᾳ μου ἐπορεύθην. Ps 25.11α

12β Ἐν ἐκκλησίαις εὐλογήσω σε, Κύριε.

Τούτου δὲ γινομένου, λοιπὸν συνθήσω ψαλμοὺς, δι' ὧν αἰνέσω σε παρὰ πάσαις ἐκκλησίαις· καὶ ὄντως πᾶσα Ἐκκλησία Χριστιανῶν τὸν Δαυὶδ ἔχει μελῳδὸν καὶ διδάσκαλον.

Ἁρμόσει δὲ καὶ ἑκάστῳ ἡμῶν ὁ ψαλμὸς, ἐπιβουλευομένῳ καὶ διωκομένῳ παρ' ἐχθρῶν. Δικαιολογήσεται γάρ τις, ὅτι ἐμακροθύμησα βλαπτόμενος, καὶ οὐκ ἠδίκησα τὸν πολεμοῦντά μοι· καὶ ἀσεβεῖς μὲν ὑπολήψεται, τοὺς ἑτεροδόξους, θυσιαστήριον δὲ, τὸν κατὰ χώραν ναὸν, ὡς ἀπὸ μέρους τὸ ὅλον· τὸν αὐτὸν δὲ καὶ οἶκον Θεοῦ· καὶ τὰ ἑξῆς συμβιβάσει πάντα κατ' ἀναλογίαν.

26 κϛ´

1α Ψαλμὸς τῷ Δαυίδ· πρὸ τοῦ χρισθῆναι.

Τρὶς ἐχρίσθη Δαυὶδ εἰς βασιλείαν· πρῶτον ὑπὸ τοῦ Σαμουὴλ ἐν Βηθλεέμ· εἶτα 1Rg 16.13
ὑπὸ τῆς Ἰούδα φυλῆς ἐν Χεβρὼν μετὰ τὴν ἀναίρεσιν τοῦ Σαούλ· καὶ τρίτον, ὑπὸ 2Rg 2.4
πασῶν τῶν φυλῶν μετὰ τὸν θάνατον τοῦ Μεμφίβοσθε. Πρὸ τῆς δευτέρας οὖν 2Rg 5.3
χρίσεως ἐποίησε τὸν παρόντα ψαλμὸν, ἔτι διωκόμενος ὑπὸ τοῦ Σαούλ.

And not only are they impious and murderers, but they also accept bribes, bartering justice for gifts.

11α But I have made my path in my innocence.

Again he reminds God of his innocence, presenting it, as it were, as his intercessor.

11β Redeem me, O Lord.

From this unjust exile, or from an exile among such people.

11γ And have mercy on me.

So that I may no longer meet with such people.

12α My foot has stood on a straight course.

Because my foot has been established in uprightness, that is, my ways shun crookedness, which is like the earlier verse, *I have made my path in my innocence*. Ps 25.11α

12β In assemblies I shall bless you, O Lord

When this is done, I shall thereafter compose psalms through which I shall praise you in all assemblies, and indeed every Church of Christians has David as their music master and teacher.

The psalm is fitting for each of us when we are counter purposed and persecuted by enemies, for we shall plead our cause saying, I have shown forbearance when being harmed and I did not wrong the one who was working against me; then we shall take the 'impious' as the heterodox, the 'altar' as the local church (the part standing for the whole), and the 'house of God' in the same sense, and shall accommodate all the rest accordingly.

26 Psalm 26
1α A psalm belonging to David; before being anointed.

David was anointed to kingship on three occasions. First by Samuel in Bethlehem, then 1Rg 16.13
by the tribe of Judah in Hebron after the slaying of Saul, and thirdly by all the tribes after the 2Rg 2.4
death of Memphibosthe. So before the second anointing he composed the present psalm 2Rg 5.3
while still being pursued by Saul.

Ἁρμόζει δὲ καὶ ἡμῶν ἑκάστῳ κατά τε τῶν ὁρατῶν καὶ ἀοράτων ἐχθρῶν, ἀναλόγως ἐκλαμβανόμενος. |

1β Κύριος φωτισμός μου καὶ σωτήρ μου· τίνα φοβηθήσομαι;

Φωτισμὸς μὲν, ὡς τὴν ἀπὸ τῆς λύπης ἀχλὺν τῶν ὀφθαλμῶν μου διασκεδάζων, καὶ φωτίζων αὐτοὺς τῷ φωτὶ τῆς βοηθείας αὐτοῦ· σωτὴρ δὲ, ὡς ῥυόμενός με τῆς ἐπιβουλῆς τῶν ἐχθρῶν. Τίνα δὲ, ἀντὶ τοῦ, οὐδένα.

1γ Κύριος ὑπερασπιστὴς τῆς ζωῆς μου· ἀπὸ τίνος δειλιάσω;

Οὗ γὰρ αὐτὸς ὑπερασπίζει, τίνα οὗτος δειλιάσει; Περὶ δὲ τοῦ ὑπερασπισμοῦ, σαφῶς εἰρήκαμεν ἐν τῷ ιζ′ ψαλμῷ. Ps 17.36

2 Ἐν τῷ ἐγγίζειν ἐπ᾽ ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου, οἱ θλίβοντές με καὶ οἱ ἐχθροί μου, αὐτοὶ ἠσθένησαν καὶ ἔπεσον.

Ἀπαγγέλλει μετὰ θαύματος ἃ εὐηργετήθη· ἐν τῷ ἐγγίζειν γάρ μοι, φησὶ, τοὺς λοχῶντας ἐχθροὺς ἐπὶ τῷ διαμασήσασθαι τὰς σάρκας μου — ὃ τὴν ἄγαν θηριωδίαν αὐτῶν ἐμφαίνει — αὐτοὶ ἠσθένησαν, μηδέν με βλάψαι δυνηθέντες, καὶ ἔπεσον, ἀποτυχόντες τοῦ σκοποῦ.

3α Ἐὰν παρατάξηται ἐπ᾽ ἐμὲ παρεμβολὴ, οὐ φοβηθήσεται ἡ καρδία μου.

Παρεμβολὴ παρὰ τοῖς Ἑβραίοις, ὁ στρατός. Ἐπεὶ οὖν οὕτω παραδόξως ἐῤῥύσθην, οὐκέτι φοβηθήσομαι, οὐδὲ παρεμβολὴν ὅλην, μή τί γε λόχον.

3β Ἐὰν ἐπαναστῇ ἐπ᾽ ἐμὲ πόλεμος, ἐν ταύτῃ ἐγὼ ἐλπίζω.

Ἐν ταύτῃ τῇ καρδίᾳ μου, τῇ μὴ φοβουμένῃ τοῦ λοιποῦ, διὰ τὴν τοῦ Θεοῦ βοήθειαν.

Τινὲς δὲ ἐλλειπτικῶς ἑρμηνεύοντες, ἔξωθεν λαμβάνουσι τὸ, τῇ ἐλπίδι, τῇ εἰς Θεόν.

4α Μίαν ᾐτησάμην παρὰ Κυρίου.

Μίαν, ἐπίῤῥημα, ἀντὶ τοῦ, ἅπαξ. Ἢ καὶ τοῦτο ἐλλειπές· λείπει γὰρ τὸ, αἴτησιν· σχῆμα δὲ καὶ τοῦτο τῶν ἀρχαίων.

4β Ταύτην ζητήσω.

1β[3] βοηθείας MPSCVL : ἀληθείας H. 2[6] ἀποτυχόντες MSCBF : μὴ τυχόντες P. 3α[3] μή τί γε MSCBF : μήτοιγε B: μήτε P.

It is fitting for each one of us against enemies visible and invisible, when suitably understood.

1β The Lord is my illumination and my saviour, whom shall I fear?

My illumination as scattering the mist of sorrow from my eyes and illumining them with the light of his succour, and my saviour as delivering me from the treachery of the enemies. 'Whom', in the sense of 'no one'.

1γ The Lord is the shielding protector of my life, of whom shall I be afraid?

For when he is shielding someone, of whom will such a man be afraid? About his shielding protection we spoke clearly in psalm seventeen. Ps 17.36

2 Even as men of evil intent were approaching me to devour my flesh, my afflicters and my enemies, they became feeble and fell.

He proclaims with wonder what was done for him, for even as my waylaying enemies were approaching me to chew upon my flesh – which indicates their extreme bestiality – they grew weak, unable to harm me in any way, and fell down, failing in their aim.

3α If a camp in battle order were to be drawn up against me, my heart will not be afraid.

Among the Hebrews a 'camp' means an army. Because I have been thus strangely delivered, I shall no longer be afraid, not even of an entire army, much less of some ambush.

3β If a war were to break out against me, in this I hope.

In this my heart that is no longer afraid on account of God's help.

Some who interpret this as an elliptic figure supply the word 'hope', namely, in this hope in God.

4α One [thing] I have asked of the Lord.

'One' is an adverb in the sense of 'once only'. Or else this too is elliptic with the word 'request' missing. This also is a rhetorical figure of the ancients.

4β This I shall seek.

After being delivered, I asked one request, which I shall seek through entreaty. What this is, listen:

Μετὰ τὸ ῥυσθῆναι, μίαν ἠτησάμην αἴτησιν, ἣν καὶ ἐπιζητήσω διὰ παρακλήσεως. Τίς δὲ αὕτη, ἄκουσον.

4γ Τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου.

Εὐλόγως τέτακται μετὰ τὸν πρὸ αὐτοῦ ὁ παρὼν ψαλμός. Ἐν ἐκείνῳ γὰρ εἶπε, *Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου*, καὶ νῦν ὁμοίως ζητεῖ τὴν ἐν τῇ σκηνῇ κατ- Ps 25.8α
οικίαν, εἴτουν παροικίαν· διατί δὲ, αὐτὸς ἐπήγαγε.

4δ Τοῦ θεωρεῖν με τὴν τερπνότητα Κυρίου, καὶ ἐπισκέπτεσθαι τὸν ναὸν αὐτοῦ.

Ἵνα, φησὶ, θεωρῶν τὴν εὐπρέπειαν αὐτοῦ, τέρπωμαι, καὶ ἅμα ἐφορῶ, μή τι παραμεληθείη τῶν καθηκόντων· σφόδρα γὰρ ἦν φιλόθεος.

5α Ὅτι ἔκρυψέ με ἐν σκηνῇ αὐτοῦ ἐν ἡμέρᾳ κακῶν μου.

Διότι εὐηργετήθην μεγάλα παρ' αὐτοῦ· ἐν ἡμέρᾳ γὰρ κινδύνων μου, ἔκρυψέ με ἐν τῇ σκέπῃ αὐτοῦ. Ταύτην γὰρ σκηνὴν ἐκάλεσεν, ὅτι δίκην σκηνῆς τὸν προσφυγόντα ἐφύλαξεν.

5β Ἐσκέπασέ με ἐν ἀποκρύφῳ τῆς σκηνῆς αὐτοῦ.

Τὸ αὐτὸ λέγει πάλιν, τρανότερον ἀνακηρύττων τὴν εὐεργεσίαν. Ἀπόκρυφον δὲ, τὸ ἐνδότερον, τουτέστι, παντελῶς ἀθέατόν με τοῖς ἀνιχνεύουσιν ἐποίησεν.

5γ Ἐν πέτρᾳ ὕψωσέ με.

Ἐν ἀσφαλείᾳ καὶ ἀφοβίᾳ με κατέστησεν, ἐκ μεταφορᾶς τῶν φευγόντων καὶ εἰς πέτραν ἀπότομον ἐπαναβαινόντων.

6α Καὶ νῦν ἰδοὺ ὕψωσε κεφαλήν μου ἐπ' ἐχθρούς μου.

Αἰσθόμενος ἀποῤῥήτως θείας ἀποφάσεως, βεβαιούσης τὴν αἴτησιν αὐτοῦ, περὶ τῶν μελλόντων ὡς ἤδη γεγονότων προφητεύει λέγων, ὅτι ἐπακούσας μου Κύριος, ἰδοὺ ὑπέρτερόν με τῶν ἐχθρῶν ἐποίησεν. Οἱ γὰρ νικῶντες ὑψαυχενοῦσι κατὰ τῶν ἡττωμένων. Ἄλλως γὰρ οὐκ ἦν πληρωθῆναι | τὴν αἴτησιν, εἰ μὴ οἱ ἐχθροὶ αὐτοῦ προκατεργασθῶσιν.

6β Ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτοῦ.

Ὅπερ ἐν τῷ προλαβόντι ψαλμῷ εἶπεν ὡς μέλλον, τοῦτο νῦν ὡς ἐκβὰν εἰς τέλος

4γ To dwell in the house of the Lord all the days of my life.

With good reason the present psalm has been placed after the previous one. In the previous one he said, *O Lord, I have loved the seemliness of your house*, and now he similarly seeks Ps 25.8α
dwelling, that is, sojourning, in the tent-shrine, and as to why, he continues:

4δ So I may behold the delightfulness of the Lord, and look upon his temple.

So that, he says, beholding its seemliness, I may find delight and at the same time oversee lest anything is being neglected of what is proper, for he was exceedingly pious.

5α For he hid me in his tent-shrine on the day of my evils.

Because great things have been done for me by him, for on the day of my dangers, he hid me under his protection. This is what he called 'tent-shrine' because it guarded the one seeking refuge like a tent.

5β He sheltered me in the secret part of his tent-shrine.

He says the same again, proclaiming even more clearly what had been done for him. The 'secret part' is the innermost part, that is, he made me entirely invisible to those searching me out.

5γ He raised me on a rock.

He established me in security and fearlessness, by the metaphor of those who are fleeing and climb up onto a precipitous rock.

6α And now, see, he has raised my head over my enemies.

Having sensed ineffably a divine decision confirming his request, he prophesies about things of the future as if having already occurred, namely, the Lord having heard me, see, he has made me triumphant over my enemies - since victors carry their neck high over the defeated. And indeed otherwise his request could not be fulfilled unless his enemies were first subdued.

6β I have encircled and sacrificed in his tent-shrine.

What in the previous psalm he spoke of as in the future, he now says as having been fulfilled. There he said, *And I shall encircle your altar*, *O Lord*, and here he says, *I have encircled* Ps 25.6β
and sacrificed.

φησίν. Ἐκεῖ μὲν γὰρ εἴρηκε, *Καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε*, ἐνταῦθα δὲ, *ἐκύκλωσα καὶ ἔθυσα*. Ps 25.6β

Ὁ δὲ Ἀκύλας, καὶ ὑψώσω, καὶ κυκλώσω, καὶ θύσω, ἐξέδωκεν, ὡς εἶναι τὸν χρόνον ἐνηλλαγμένον.

Σκηνὴν δὲ λέγει, ἣν ἔπηξεν ὁ Μωυσῆς.

6γ *Θυσίαν αἰνέσεως καὶ ἀλαλαγμοῦ.*

Αἰνέσεως μὲν, ἐφ' οἷς ἐσκεπάσθην, ἀλαλαγμοῦ δὲ, ἐφ' οἷς νενίκηκα· ἀλαλαγμὸς γάρ ἐστι βοὴ κατὰ τῶν ἐχθρῶν. Τέθειται δὲ νῦν ἀντὶ νικητηρίου παιᾶνος. Λέγει δὲ θυσίαν, εὐχαριστήριον ἅμα καὶ ἐπινίκιον.

6δ *Ἄισω καὶ ψαλῶ τῷ Κυρίῳ.*

Περὶ τῆς διαφορᾶς τοῦ *ᾄσω καὶ ψαλῶ*, προειρήκαμεν ἐν τῷ ιβʹ ψαλμῷ. Ps 12.6γ

7α *Εἰσάκουσον, Κύριε, τῆς φωνῆς μου, ἧς ἐκέκραξα.*

Προθεσπίσας τὰ καθ' ἑαυτὸν δι' ἐπιπνοίας τοῦ ἁγίου Πνεύματος, αὖθις ἔχεται τοῦ προτέρου σκοποῦ, φωνὴν λέγων, τὴν περὶ τῆς μιᾶς ἐκείνης αἰτήσεως.

7β *Ἐλέησόν με καὶ εἰσάκουσόν μου.*

Οὐ χρεωστεῖς εἰσακοῦσαί μου διὰ τὸ ἐμὸν ἀνάξιον· ἀλλὰ διὰ τὸν οἰκεῖον ἔλεον, εἰσάκουσον.

8α *Σοὶ εἶπεν ἡ καρδία μου, Κύριον ζητήσω.*

Πρὸς σὲ εἶπεν αὐτὴ ἐκ βάθους ἡ καρδία μου, καὶ οὐκ ἐπιπολαίως τὰ χείλη μου. Εἶπε δὲ ὅτι, *Κύριον ζητήσω*, δηλαδὴ τὸν ἐμὸν Δεσπότην, περιφρονήσασα πᾶσαν ἀνθρωπίνην βοήθειαν.

8β *Ἐξεζήτησέ σε τὸ πρόσωπόν μου.*

Ἡ ἐξ πρόθεσις, ἐπίτασιν ἐμφαίνει. Φησὶν οὖν, ὅτι ἐπιμελῶς σε ἐζήτησα βοηθόν.

Πρόσωπον δὲ τοῦ Δαυὶδ, αὐτὸς ὁ Δαυὶδ, κατὰ περίφρασιν, οἷον, ἐξεζήτησά σε αὐτός.

8γ *Τὸ πρόσωπόν σου, Κύριε, ζητήσω.*

Τὴν ἐπισκοπήν σου καὶ ἔτι ζητήσω, καὶ οὐδέποτε παύσομαι.

Aquila wrote, 'and I shall raise up and encircle and sacrifice', with the tense being changed. He calls 'tent-shrine' the one that Moses pitched.

6γ A sacrifice of praise and ululation.

Of praise for the ways in which I have been sheltered, and of ululation for the things in which I have been victorious, for ululation is a war-cry against enemies. It is used here in the sense of a victory paean. The sacrifice, he says, is both a sacrifice of thanksgiving and a victory sacrifice.

6δ I shall sing to the Lord and praise him with psaltery.

We discussed the difference between singing and praising with psaltery earlier in psalm twelve. Ps 12.6γ

7α Hearken, O Lord, to my voice, to that which I cried.

Having foretold about himself through the inspiration of the Holy Spirit, he returns to his earlier aim, calling his 'voice' his utterance concerning that one request.

7β Have mercy on me and hear me.

You have no obligation to hear me on account of my unworthiness, but on account of your innate mercy hear.

8α To you my heart has said, 'I shall seek the Lord'.

My heart itself from its very depths has said to you and not my lips in a superficial way. And it has said that 'I shall seek the Lord", that is, my Master, having despised all human help.

8β My face has sought you out.

The addition of the adverb 'out' indicates intensity. He says accordingly that I have diligently sought you as helper.

The face of David is David himself by way of circumlocution, namely, I myself have sought you out.

8γ I shall seek your face, O Lord.

I shall seek your oversight still more and will never cease to.

9α Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ.

Τὴν ἐπισκοπήν σου, τὴν ἐν ἀνάγκῃ σκεπάσασάν με.

9β Καὶ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου.

Μὴ ἀναχωρήσῃς ἐν ὀργῇ ἀπ’ ἐμοῦ, ὁ συμπαρών μοι κηδεμονικῶς, εἰ καὶ ὡς ἄνθρωπος πλημμελήσω σοι· παιδεύσας δὲ φιλανθρώπως, αὖθις ἀντιλαβοῦ.

9γ Βοηθός μοι γενοῦ.

Καὶ εἰς τὸ μέλλον.

9δ Μὴ ἀποσκορακίσῃς με.

Μὴ ἀπώσῃ με. Τὴν δὲ τοιαύτην λέξιν, ἀπὸ παροιμίας Ἑλληνικῆς ἔλαβον οἱ ἐξελληνίσαντες ἑρμηνεῖς. Hsch. *q.v.*

9ε Καὶ μὴ ἐγκαταλίπῃς με, ὁ Θεὸς ὁ σωτήρ μου.

Πυκνὰ παρακαλεῖ, δεικνὺς τὸ τῆς προσευχῆς ἔμμονον καὶ ἐγκάρδιον.

10α Ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με.

Διότι καὶ αὐτῆς τῆς ἀπὸ τῶν γονέων παραμυθίας ἐστέρημαι, μὴ μόνον τῆς ἀπὸ φίλων συμμαχίας· πάντες γὰρ δεδοίκασι τὸν Σαούλ.

10β Ὁ δὲ Κύριος προσελάβετό με.

Τοῦτο, παρηγορῶν ἑαυτὸν εἶπεν· Εἰ καὶ πάντες με, φησὶν, ἐγκατέλιπον, ἀλλ’ οὖν ὁ Κύριος προσελάβετό με, σκέπων καὶ ῥυόμενος.

11α Νομοθέτησόν με, Κύριε, ἐν τῇ ὁδῷ σου.

Ἀντὶ τοῦ, νομοθέτησον, συνέτισον εἶπεν ὁ Ἀκύλας, ἤτοι νόμους με δίδαξον σωτηριώδεις, βαίνοντα ἐν τῇ πνευματικῇ ὁδῷ, τῇ πρὸς σὲ φερούσῃ.

11β Καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ.

Εἰς ὀρθὴν τρίβον, τὴν τῆς σωτηρίας, ἵνα μὴ πλανῶμαι, σκολιοῖς λογισμοῖς ἐμπίπτων.

9γ[1] Βοηθός μοι MPSV[T] : Βοηθός μου ACFHB[Ra].
11α Add. MP in marg.: Ὁ Μωσαϊκὸς νόμος, καὶ ἡ κατ’ αὐτὸν λατρεία· Κύριος δὲ, ὁ πνευματικὸς νόμος· φησὶ γὰρ ὁ Ἀπόστολος, Ὁ δὲ Κύριος, τὸ πνεῦμά ἐστι [2Cor. 3.17]. : om. CSBFV.

9α Avert not your face from me.

Your oversight which in time of need has sheltered me.

9β And do not turn away in anger from your servant.

Do not depart in anger from me, you who are with me as a guardian, even if as a man I shall transgress against you, but having corrected me with benevolence, come once again to my aid.

9γ Become a helper for me.

In the future also.

9δ Do not send me to the crows.

Do not spurn me. The translators into Greek took this phrase from a Greek proverb. Hsch. *q.v.*

9ε And do not abandon me, O God my saviour.

He entreats repeatedly, displaying the insistent and heart-felt quality of his prayer.

10α For my father and my mother have abandoned me.

Because I am deprived even of consolation from my parents, not only of support from friends, for all are afraid of Saul.

10β But the Lord has taken me to himself.

This he said comforting himself. Even though all have abandoned me, he says, yet the Lord has taken me to himself, sheltering and delivering.

11α Ordain laws for me, O Lord, in your way.

Instead of 'ordain laws for me', Aquila wrote 'give understanding to me', or in other words, teach me saving laws as I walk on the spiritual way leading to you.

11β And lead me on a straight path.

On a right path, that of salvation, so that I may not err by falling into crooked thoughts.

11α: MP in marg.: The Mosaic law and the worship it ordains; but the spiritual law is the Lord, for the Apostle says, *And the Lord is the Spirit* [2Cor. 3.17].

11γ-12α Ἕνεκα τῶν ἐχθρῶν μου, μὴ παραδῷς με εἰς ψυχὰς θλιβόντων με.

Εἰς ψυχὰς θλι | βόντων, ἤγουν εἰς τοὺς θλίβοντάς με στρατιώτας, κατὰ περίφρασιν. Μὴ παραδῷς με οὖν αὐτοῖς ὑποχείριον, ἵνα μὴ οἱ ἐχθροί μου, οἱ ἀποστείλαντες αὐτοὺς εἰς τὸ συλλαβεῖν με, χαρῶσι· λέγει δὲ τὸν Σαούλ.

12β Ὅτι ἐπανέστησάν μοι μάρτυρες ἄδικοι.

Κατεμαρτύρει γὰρ αὐτοῦ ὁ Σαοὺλ ἀδίκως, ὡς ἀνελεῖν αὐτὸν μελετῶντος.

12γ Καὶ ἐψεύσατο ἡ ἀδικία ἑαυτῇ.

Ἡ δὲ τοιαύτη μαρτυρία ἐψεύσατο ἑαυτῇ, τουτέστιν, οὐχ εὑρέθη ἀληθεύουσα. Οὐδὲν γὰρ αὐτὸν ἠδίκησα, εἰ μὴ καὶ μᾶλλον ὠφέλησα.

Ἢ καὶ ἄλλως, αὕτη ὑποσχομένη ἑαυτῇ συλλαβεῖν με, ἐψεύσατο, μὴ τυχοῦσα τοῦ σκοποῦ.

13α Πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ Κυρίου.

Πιστεύω τῷ πληροφοροῦντί με ἁγίῳ Πνεύματι, ὅτι νικήσω, καὶ ἀπολήψομαι τὴν βασιλείαν, καὶ ἀπολαύσω τῶν ἀγαθῶν αὐτῆς.

13β Ἐν γῇ ζώντων.

Ἐν τῷ κόσμῳ· γῆ μὲν γὰρ ζώντων, οὗτος· γῆ δὲ τεθνεώτων, ὁ ᾄδης.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι περὶ τῆς ἀναστάσεως δογματίζει τῶν νεκρῶν· γῆν μὲν ζώντων λέγων, τὴν βασιλείαν τῶν οὐρανῶν· ἀγαθὰ δὲ, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. 1Cor 2.9

14α Ὑπόμεινον τὸν Κύριον.

Τοῦτο καὶ τὸ ἑξῆς ῥητὸν πρὸς ἑαυτὸν ἀποτείνεται, κατεπᾴδων ἑαυτῷ λυπουμένῳ, καὶ μὴ καταπίπτειν ἐγκελευόμενος.

Ὑπόμεινον δὲ, ἀντὶ τοῦ, ἀνάμεινον, προσδόκα βοηθόν.

14β Ἀνδρίζου, καὶ κραταιούσθω ἡ καρδία σου, καὶ ὑπόμεινον τὸν Κύριον.

Θαρσοποιὰ καὶ ῥωστικὰ ψυχῆς τὰ ἐπιφωνήματα· μεμονωμένος γὰρ αὐτὸς ἑαυτὸν ἀνεκτᾶτο καὶ παρεθάῤῥυνεν. Αὖθις δὲ τὸ, ὑπόμεινον τὸν Κύριον, εἰς πλείονα παράκλησιν καὶ ψυχαγωγίαν.

11γ-12α For the sake of my enemies, do not hand me over to the souls of those afflicting me.

'To the souls of those afflicting me', namely, to the soldiers afflicting me, by way of circumlocution. Do not therefore surrender me into their hands, lest my enemies who sent them to arrest me rejoice - by this he means Saul.

12β For unjust witnesses have risen up against me.

For unjustly Saul used to bear witness against him that he was plotting to kill him.

12γ And the injustice has belied itself.

And such witness belied itself, that is, it was not found true, for in no way did I wrong him, on the contrary, rather I was of benefit to him.

Or otherwise, this injustice, promising to itself to arrest me, belied itself by failing in its aim.

13α I believe I shall see the good things of the Lord.

I believe the Holy Spirit that is assuring me that I shall triumph and that I shall receive back the kingship and shall enjoy its good things.

13β In the land of the living.

In the world, for the land of the living is this world, the land of the dead is Hades.

It can also be interpreted in a different way, namely, that he is making a dogmatic statement about the resurrection of the dead, speaking of the kingdom of heaven as the 'land of the living' and the 'good things' being those *that God has prepared for those who love him*. 1Cor 2.9

14α Wait patiently on the Lord.

This and the next verse he addresses to himself, consoling himself by song in his sorrow and commanding himself not to let his spirits fall.

'Wait patiently' in the sense of await, expect as helper.

14β Take courage and let your heart be strong, and wait patiently on the Lord.

The interjections are aimed at encouraging and strengthening the soul, for being left alone he was reviving and emboldening himself. He repeats the words 'wait patiently for the Lord' for greater encouragement and relief for his soul.

27 κζʹ
1α Ψαλμὸς τῷ Δαυίδ.

Καὶ τουτονὶ τὸν ψαλμὸν ἔτι διωκόμενος ὑπὸ τοῦ Σαοὺλ ἔγραψε.

1β Πρὸς σὲ, Κύριε, κεκράξομαι.

Οἷα πρὸς μηδένα ἕτερον ἀποβλέπων, πάντων γὰρ μεμόνωμαι τῶν ἀξιομάχων. Διὰ τῆς κραυγῆς δὲ, τὸ τῆς δεήσεως ἐπιτεταμένον ἐμφαίνεται.

1γ Ὁ Θεός μου, μὴ παρασιωπήσῃς ἀπ᾽ ἐμοῦ.

Μὴ παρακούσῃς μου, κατὰ μεταφοράν· εἰώθασι γὰρ οἱ παρακούοντες σιωπᾶν, καὶ μηδὲν φθέγγεσθαι πρὸς τοὺς αἰτουμένους.

1δ Μήποτε παρασιωπήσῃς ἀπ᾽ ἐμοῦ.

Μηδέποτε παρακούσῃς μου, χρῄζοντος ἀεὶ τῆς σῆς ἐπικουρίας.

1ε Καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

Καὶ εἰ παρακούσεις μου, εὐθὺς ὅμοιος γενήσομαι τοῖς νεκροῖς, ἤγουν θανοῦμαι· λάκκος γὰρ, ὁ τάφος.

Ἢ καὶ λάκκον, τὸν βόθρον νοήσομεν, εἰς ὃν ὁ ἐμπίπτων, ἀβοήθητος διὰ τὸ ἄφυκτον γίνεται.

2 Εἰσάκουσον, Κύριε, τῆς φωνῆς τῆς δεήσεώς μου, ἐν τῷ δέεσθαί με πρὸς σὲ, ἐν τῷ αἴρειν χεῖράς μου πρὸς ναὸν ἅγιόν σου.

Ναὸν, ὡς προειρήκαμεν, τὴν σκηνὴν καλεῖ, πρὸς ἣν ἔτεινε τὰς χεῖρας εὐχόμενος, Ps 17.7γ
εἰ καὶ πόρρω ἦν. Οὕτω γὰρ καὶ Δανιὴλ ἐν Βαβυλῶνι προσευχόμενος, τὰς πρὸς
Ἰερουσαλὴμ τετραμμένας ἀνεῴγνυ φωταγωγοὺς, οὐκ ἐκεῖ περιγράφων τὸ θεῖον, Da 6.11
ἀλλ᾽ ἐκεῖ τὴν θείαν ἐπιφάνειαν γεγενῆσθαι μεμαθηκώς.

Ἢ καὶ ναὸν, τὸν οὐρανὸν ὑποληπτέον, κατὰ τὸ, *ὁ κατοικῶν ἐν οὐρανοῖς*. Ps 2.4

3α Μὴ συνελκύσῃς με μετὰ ἁμαρτωλῶν.

Οἷς πολλάκις συναναστρέφομαι. Μὴ γοῦν διὰ τὴν συναναστροφὴν συνελκύσῃς κἀμὲ μετ᾽ αὐτῶν εἰς τὸ δοῦναι δίκην· οἶδας γὰρ, ὅτι καὶ ἄκων τοῦτο ποιῶ· περιττὴ δὲ ἡ σύν πρόθεσις. Ἡμεῖς δὲ ὑπὲρ ἑαυτῶν ταῦτα προσευχόμενοι, ἁμαρτωλοὺς | νοήσομεν, τοὺς ἑτεροδόξους, ἢ τοὺς δαίμονας, ὁμοίως δὲ καὶ ἀνόμους.

2[2] *αἴρειν χεῖρας* MPSC[Ra^{S}] : *αἴρειν με χεῖρας* (P$^{corr.}$H)T [Ra^{A}].

27
Psalm 27
1α
A psalm belonging to David.

This psalm also he wrote while still being persecuted by Saul.

1β To you, O Lord, I shall cry.

As looking to nothing else, for I have been deserted by all allies fit for battle. And by the 'cry' the intensity of his prayer is manifested.

1γ O my God, do not pass me by in silence.

Do not ignore me, by way of metaphor, for those who are pretending not to hear are accustomed to keep silent, and say nothing to those making request.

1δ Lest you pass me by in silence.

Never ignore me, who am ever in need of your help.

1ε And I become like those going down into the pit.

And if you will disregard me, I shall at once become like the dead, or in other words, I shall die, for the grave is a pit.

Or else we shall understand 'pit' as the cesspit, for the person who falls into it is helpless because there is no escape.

2 Hear, O Lord, the voice of my entreaty even as I am praying to you, even as I am raising my hands towards your holy temple.

'Temple', as we have said before, is what he calls the tent-shrine, towards which he would Ps 17.7γ
stretch his hands in prayer, even though he was far away. Thus also Daniel praying in Babylon
would open the windows facing towards Jerusalem, not circumscribing the divinity there, Da 6.11
but having learned that the divine epiphany took place there.

Or the temple is to be understood as heaven, in accordance with *He who dwells in the heavens*. Ps 2.4

3α Do not drag me away along with sinners.

With whom I often keep company. Do not therefore on account of my keeping company with them drag me away also with them to be put on trial, for you know that I do this against my will. The prefix σὺν is redundant. We, when we are praying these words on our own behalf, will understand 'sinners' as the heterodox or the demons, and similarly the lawless.

3β Καὶ μετὰ ἐργαζομένων ἀνομίαν, μὴ συναπολέσῃς με.

Τοῦτο, τοῦ προτέρου σαφηνιστικὸν, καὶ ταὐτὸ δηλοῦν.

3γ Τῶν λαλούντων εἰρήνην μετὰ τῶν πλησίον αὐτῶν, κακὰ δὲ ἐν ταῖς καρδίαις αὐτῶν.

Τινὲς γὰρ τῶν μετὰ Σαοὺλ, ὑποκρινόμενοι φανερὰν φιλίαν πρὸς Δαυὶδ, ἐπεβούλευον αὐτῷ λάθρᾳ, καὶ μάλιστα Σαούλ.

4α Δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν.

Ἄξια τῆς κακίας αὐτῶν.

4β Καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν.

Καὶ τοῦτο, τοῦ πρὸ αὐτοῦ σαφηνιστικόν.

4γ Κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς.

Διὰ τῆς ταὐτολογίας, τὴν ὀδύνην ἐμφαίνει τῆς ψυχῆς, ἐμπιπρωμένης τῷ ζήλῳ τῆς μισοπονηρίας.

4δ Ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς.

Ἀπόδος αὐτοῖς τὴν κεχρεωστημένην ἐκδίκησιν, ἀντὶ τῆς κακίας. Ἐντεῦθεν δὲ φαίνεται, ὅτι οὐχ ὡς πικρὸς ἐπαρᾶται τούτοις, ἀλλ' ὡς φιλοδίκαιος ἐπιταχύνει τὴν ὀφειλομένην τιμωρίαν, ἵνα βελτίους οἱ κακοὶ γένωνται.

5α Ὅτι οὐ συνῆκαν εἰς τὰ ἔργα Κυρίου.

Ὅτι μέχρι τοῦ νῦν, οὐ συνῆκαν τὰς θείας οἰκονομίας, ὡς ἀνέχεται αὐτῶν ὁ Θεὸς οὕτω πονηρευομένων, ἵνα καὶ ἡ φαυλότης αὐτῶν ἐλεγχθῇ, καὶ ἐν καιρῷ τιμωρηθῶσιν ἀσύγγνωστα.

5β Καὶ εἰς τὰ ἔργα τῶν χειρῶν αὐτοῦ.

Ἔργα δὲ λέγω, ἃ αὐτὸς ἐργάζεται μετὰ σκοποῦ· αἱ χεῖρες γὰρ ἐνταῦθα, τὸ λελογισμένον τῶν ἔργων ἐμφαίνουσι.

5γ Καθελεῖς αὐτοὺς, καὶ οὐ μὴ οἰκοδομήσῃς αὐτούς.

3β[1] ἀνομίαν MPSCBFV : ἀδικίαν H [TRa].
5α-β Add. [M in marg.]B[ad 7ε!]: Ἔργα μὲν ἁπλῶς νοήσομεν, τὴν ἐφ' οἷς ἡμάρτανον ἐκεῖνοι μακροθυμίαν τοῦ Θεοῦ· ἔργα δὲ χειρῶν Κυρίου, τὸ κρύπτειν αὐτὸν ἀναζητούμενον, τὸ συμμαχεῖν, τὸ ἐξαιρεῖσθαι κινδυνεύοντα, καὶ τὰ τοιαῦτα. Οὐ συνῆκαν οὖν ἐκ τούτων ὅτι οὐκ ἂν τοσαύτης αὐτὸν ἠξίου προνοίας εἰ μὴ εὐάρεστος ἦν αὐτῷ, ἀλλ' οὐδ' ὅτι τὸ μακρόθυμον τοῦ Θεοῦ καιρὸν αὐτοῖς ἐνδίδωσι μετανοίας.

3β And do not destroy me along with those engaged in lawlessness.

This is a clarification of the previous phrase and signifies the same.

3γ Who speak peace with their neighbours but evils are in their hearts.

Some of those with Saul feigned open friendship towards David, but secretly plotted against him, and most of all Saul himself.

4α Give to them, O Lord, according to their works.

Worthy of their evil.

4β And according to the wickedness of their practices.

And this is a clarification of the previous phrase.

4γ According to the works of their hands give to them.

Through the repetition he displays the pain of his soul, inflamed by the zeal of hatred of wickedness.

4δ Give them back their repayment.

Render to them the due avenging for their evil. From this it appears that he is not cursing them as embittered, but rather as a lover of justice he is hastening on the due punishment so that those who are evil may become better.

5α For they have not understood the works of the Lord.

For until now they have not comprehended the divine dispensations whereby God tolerates them acting in this wicked way so that their good-for-nothingness may be confuted and in due time they may be punished unpardonably.

5β And the works of his hands.

'Works', namely, those he works to some end, for the 'hands' here signify the calculated nature of the works.

5γ You will tear them down and never build them up.

5α-β : 'Works' on its own we shall understand as God's long-suffering during which they continued to sin, and 'works of the Lord's hands' as his hiding of him when he was being pursued, his alliance with him, his delivering of him when in danger, and suchlike. Accordingly, they did not understand from these things that he would not have shown him such providence unless he was well-pleasing to him, and neither that God's long-suffering is affording them time for repentance.

Τοῦτο, προφητεία τῆς ἀπωλείας αὐτῶν, ὅτι πεσόντες, οὐκέτι ἀνορθωθήσονται.

6 Εὐλογητὸς Κύριος, ὅτι εἰσήκουσε τῆς φωνῆς τῆς δεήσεώς μου.

Εὐλογητὸς, ἀντὶ τοῦ, ἄξιος εὐφημεῖσθαι καὶ ὑμνεῖσθαι· οἷα δὲ πληροφορηθεὶς περὶ ὧν ἐζήτησε, φησὶν, ὅτι ἐπήκουσέ μου.

7α Κύριος βοηθός μου καὶ ὑπερασπιστής μου.

Καὶ τοῦτο, πληροφορίας.

7β Ἐπ' αὐτῷ ἤλπισεν ἡ καρδία μου.

Ὡς μόνῳ ἀψευδεῖ βοηθῷ.

7γ Καὶ ἐβοηθήθην.

Καὶ οὐκ ἀπέτυχον τῆς ἐλπίδος.

7δ Καὶ ἀνέθαλεν ἡ σάρξ μου.

Ἡ πρὸ τούτου ἐκτετηκυῖα ταῖς φροντίσι καὶ κακοπαθείαις.

7ε Καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ.

Ἐκ καρδίας, προθύμως, οὐκ ἀναγκαστικῶς. Τοιοῦτόν ἐστι καὶ τὸ, *ἑκουσίως θύσω σοι*. Ἐξομολόγησιν δὲ νῦν, τὴν εὐχαριστίαν λέγει. Ps 53.8

8 Κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ, καὶ ὑπερασπιστὴς τῶν σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστιν.

Ὁ Κύριος ἐνισχύει τε τὸν ἀνατεθειμένον αὐτῷ λαὸν, καὶ ὑπερμαχεῖ τῆς σωτηρίας τοῦ χρισθέντος εἰς βασιλέα κατὰ πρόσταξιν αὐτοῦ. Λέγει δὲ περί τε τοῦ παντὸς λαοῦ καὶ περὶ ἑαυτοῦ, εἰδὼς τὴν ἐσομένην μεταβολήν.

9α Σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ὡς ἀποληψόμενος ὅσον οὔπω τὴν βασιλείαν, ὑπερεύχεται τοῦ λαοῦ.
Ἐν δὲ τῇ βίβλῳ τῆς Ἐξόδου, ὁ Θεὸς λαὸν ἑαυτοῦ περιούσιον, ἤτοι κληρονομιαῖον, τοὺς Ἰσραηλίτας ἐκάλεσε. Ex 19.5, 23.22

This is a prophecy of their destruction, that once they have fallen they will never be raised up again.

6 The Lord is to be blessed, for he has heard the voice of my entreaty.

He is to be blessed, in the sense of, he is worthy to be praised and hymned; as having received assurance about what he asked for, he says, that he has heard me.

7α The Lord is my helper and my protector.

This is also something about which he has received assurance.

7β In him my heart has hoped.

As my only unfailing helper.

7γ And I have been helped.

And I have not failed in my hope.

7δ And my flesh has flourished again.

Which before this had wasted away with cares and adversities.

7ε And of my will I shall confess him.

From my heart, eagerly, not out of necessity. Such also is the phrase: *willingly I shall sacrifice to you*. 'Confession' is what he here calls thanksgiving. Ps 53.8

8 The Lord is the stronghold of his people and the champion of the salvation of his anointed one.

The Lord both strengthens the people dedicated to him and champions the salvation of the one anointed as king by his decree. He is speaking both about the whole people and about himself, in knowledge of the coming reversal.

9α Save your people and bless your inheritance.

As about to take back the kingship, he prays for the people.

And in the book of Exodus God called the Israelites the people of his possession, that is, the people of his inheritance. Ex 19.5, 23.22

9β Καὶ ποίμανον αὐτούς.

Συμβασιλεύων ἐμοί.

9γ Καὶ ἔπαρον αὐτοὺς ἕως τοῦ αἰῶνος.

Καὶ ὕψωσον τοῖς τροπαίοις μέχρι παντός.

Δύναται δὲ ἡ ἀρὰ τοῦ, *Δὸς αὐτοῖς, Κύριε, κατὰ τὰ ἔργα αὐτῶν*, καὶ τὰ ἑξῆς, καὶ κατὰ τῶν σταυρωσάντων τὸν Χριστὸν Ἰουδαίων ἕλκεσθαι, οἵτινες παμπόνηροι ὄντες, οὐ συνῆκαν εἰς ἃ εἰργάζετο τεράστια, διὸ καθαιρεθέντες, οὐκέτι ἀνωρθώθησαν· ὁ δὲ Θεὸς ἐκραταίωσε τὸν πιστὸν λαὸν, καὶ τὰ ἑξῆς. Καὶ αὖθις ἡ εὐχὴ πρὸς τὸν Χριστὸν, ὑπὲρ τοῦ ἐξ ἐθνῶν | λαοῦ αὐτοῦ, τοῦ δοθέντος αὐτῷ εἰς κληρονομίαν, ὃν καὶ ἐποίμανε καὶ ὕψωσεν ἀληθῶς. Ps 2.8α

28 κη´

1α Ψαλμὸς τῷ Δαυίδ· ἐξοδίου σκηνῆς.

Κατὰ μὲν τὴν ἱστορίαν, εἴη ἂν ὁ παρὼν ψαλμὸς, παράγγελμα τοῖς ἱερεῦσι καὶ Λευίταις περὶ τοῦ ἐξοδίου τῆς σκηνῆς, ἤτοι περὶ τῆς ἐξελεύσεως τῆς ἀπὸ τοῦ ναοῦ, τί ἐξιόντες μέλλοιεν ποιεῖν εἰς τὴν ἑξῆς ἡμέραν ἀεί· ὅτι ἄγειν κριῶν ἄῤῥενα τέκνα νεογιλὰ, ὅτι καὶ δόξαν δι' εὐφημίας καὶ ψαλμῶν, ὅτι καὶ τιμὴν δι' εὐταξίας καὶ εὐλαβείας, ὅτι ἐν τῇ αὐλῇ τοῦ ναοῦ, οὐκ ἐν ἑτέρῳ τόπῳ.

Κατὰ δὲ τὴν ἀναγωγὴν, εἴη ἂν περὶ τῆς ἐξελεύσεως τῆς ἀπὸ τοῦ σώματος, ὃ σκῆνος ὁ Ἀπόστολος καλεῖ· σκήνωμα γὰρ τοῦτο τῆς ψυχῆς. Παρεγγυᾷ δὲ ὁ ψαλμὸς, 2Cor 5.1, 4
τί ποιεῖν ὀφείλομεν, συσκευαζόμενοι πρὸς ἔξοδον, τὴν ἀπὸ τοῦ σώματος, ἐπείπερ αἱ ἐνταῦθα πράξεις ἐφόδιον τῆς ψυχῆς τηνικαῦτα γίνονται.

1β Ἐνέγκατε τῷ Κυρίῳ, υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ υἱοὺς κριῶν.

Υἱοὶ μὲν Θεοῦ, οἱ ἀπόστολοι· οὕτω γὰρ καὶ ὁ Κύριος αὐτοὺς προσηγόρευσεν, εἰπὼν, *Ἀναβαίνω πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν*. Υἱοὶ δὲ κριῶν, οἱ ἐξ Jn 20.17
ἐθνῶν, ὧν οἱ πατέρες, ἄλογοι διὰ τὴν πλάνην. Προτρέπεται οὖν τοὺς ἀποστόλους, προσάγειν τῷ Χριστῷ τὰ ἔθνη. Οὕτω δὲ τὰ ῥητὰ συντακτέον· Ὦ υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ, ἐνέγκατε υἱοὺς κριῶν. Ἐμφαντικὸν γὰρ σπουδῆς, ἡ ἀναδίπλωσις.

Ἢ καὶ ἄλλως, υἱοὶ μὲν Θεοῦ, οἱ διὰ τῆς παλιγγενεσίας τοῦ βαπτίσματος υἱοθετηθέντες Χριστῷ καὶ τελειωθέντες εἰς ἀρετήν· υἱοὶ δὲ κριῶν, οἱ διὰ τοῦ εὐαγγελικοῦ κηρύγματος γεννηθέντες τοῖς ἀποστόλοις, ἔτι δὲ ἀτελεῖς· κριοὺς γὰρ, τοὺς ἀποστόλους, εἰ βούλῃ νοήσεις, ὡς ἀγελάρχας. Οἷον, οἱ τελειότεροι, χειραγωγεῖτε τοὺς ἀτελεστέρους· τοῦτο γὰρ εὐαπόδεκτον Θεῷ. Φησὶ γὰρ πρὸς Πέτρον, *Εἰ φιλεῖς με, ποίμαινε τὰ πρόβατά μου*. Jn 21.16

9β And shepherd them.

Reigning along with me.

9γ And lift them up to the age.

And raise them up with the trophies of victory for ever.

It is also possible for the curse, *Give to them, O Lord, according to their works*, and so on, to be applied against the Jews who crucified Christ, and who, being exceedingly wicked, did not understand about the marvels he was working, and once having been deposed, they were never again raised up, while God strengthened the faithful people, and so on. And again the prayer can be taken as addressed to Christ for his people from among the nations which was given to him as an inheritance and which he shepherded and raised up very truly. Ps 2.8α

28 Psalm 28

1α A psalm belonging to David; of the exit from the tent-shrine.

In a historical sense, the present psalm may be taken as a decree for the priests and Levites concerning the exit from the tent-shrine, or in other words, the procession out of the temple, about what they would do as they came out on the following day for ever, namely, that they would bring new-born male offspring of rams, and glory through praise and psalms, and honour through orderliness and reverence, and that this would take place in the sacred enclosure of the temple and in no other place.

In an anagogical sense, it may be taken as about the exit from the body, which the Apostle calls a tent-shrine, for the body is the tent-shrine of the soul. The psalm commands what we ought to do as we pack our baggage for exit from the body, seeing that our actions here become provisions for the soul at that time. 2Cor 5.1, 4

1β Bring to the Lord, O sons of God, bring sons of rams to the Lord.

'Sons of God' are the Apostles, for thus the Lord also addressed them saying, *I am ascending to my Father and your Father*. 'Sons of rams' are those from the nations whose fathers were unreasoning brutes on account of their error. Accordingly, he is urging the Apostles to bring the nations to Christ. The words are to be arranged as follows: O sons of God, bring to the Lord, bring sons of rams. The repetition is expressive of zeal. Jn 20.17

Or in a different way, 'sons of God' are those who have been adopted by Christ through the rebirth of baptism and perfected in virtue, while the 'sons of rams' are those who have been born to the Apostles through the preaching of the Gospel but are still imperfect, for the Apostles are, if you like, 'rams' as leaders of the flock. The meaning then is this: you who are more perfect, lead those who are less perfect, for this is acceptable to God, for he says to Peter, *If you love me, shepherd my sheep*. Jn 21.16

1γ Ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν.

Δόξαν μὲν, δι' ὑμνολογίας· τιμὴν δὲ, διὰ φόβου ἢ φυλακῆς τῶν ἐντολῶν αὐτοῦ. Εἰ γὰρ, κατὰ τὸν Ἀπόστολον εἰπεῖν, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις, εὔδηλον ὡς τιμᾷς αὐτὸν διὰ τῆς φυλακῆς. Ro 2.23

2α Ἐνέγκατε τῷ Κυρίῳ δόξαν ὀνόματι αὐτοῦ.

Δι' ἐπαινετῶν πράξεων· εἴρηται γὰρ πρὸς τοὺς ἁμαρτάνοντας, *Τὸ ὄνομά μου δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν.* Ὁ γὰρ ἐθνικὸς, ὁρῶν τοῦ πιστοῦ τὴν διαγωγὴν, Isa 52.5 εἰ μὲν εἴη καλὴ, ἐπαινεῖ τὸν Χριστὸν, ὡς ἀρετῆς διδάσκαλον, εἰ δὲ φαύλη, διασύρει μᾶλλον, ὡς κακίας εἰσηγητήν. Ἐνέγκατε οὖν τῷ Κυρίῳ ἔπαινον τοῦ ὀνόματος αὐτοῦ, τουτέστιν, αὐτοῦ, κατὰ περίφρασιν.

2β Προσκυνήσατε τῷ Κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ.

Ἦν πρότερον μὲν αὐλὴ ἁγία τοῖς Ἰουδαίοις, ἡ ἐν Ἱεροσολύμοις συναγωγή· μετὰ δὲ τὴν εἰς Χριστὸν ὕβριν, *ἐγένετο ἡ ἔπαυλις αὐτῶν ἠρημωμένη.* Ὕστερον δὲ γέγονεν Ps 68.26 αὐλὴ ἁγία τοῦ Χριστοῦ, ἡ τῶν Χριστιανῶν Ἐκκλησία καὶ πίστις, ἐν ᾗ προσκυνεῖν αὐτὸν ὁ λόγος προτρέπεται, κωλύων τὰς σχισματικὰς παρασυναγωγὰς, καὶ μόνην ἐγκρίνων τὴν ἀπὸ Χριστοῦ παραδεδομένην πίστιν. Δυνατὸν δὲ νοῆσαι αὐλὴν, καὶ τὴν ἐπουράνιον. Διὰ τοῦτο *οἱ πεφυτευμένοι ἐνταῦθα ἐν τῷ οἴκῳ Κυρίου,* δηλαδὴ τῇ Ἐκκλησίᾳ τῶν πιστῶν, *ἐν ταῖς αὐλαῖς* ἐκεῖ *τοῦ Θεοῦ ἡμῶν ἐξανθήσουσιν.* Ps 91.14

3α Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων.

Τοῦτο, προφητεία περὶ τῆς ἐνεχθείσης ἄνωθεν φωνῆς ἐν Ἰορδάνῃ, ὅτε ὁ Χριστὸς 2Pet 1.17 ἐβαπτίσατο, λεγούσης, *Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.* Mt 3.17

3β Ὁ Θεὸς τῆς δόξης ἐβρόντησεν.

Ὁ Πατὴρ ἀφῆκεν ἐκείνην τὴν φωνὴν, ἣν καὶ βροντὴν ὀνομάζει, διὰ τὸ ἐξ οὐρανοῦ κατενηνέχθαι, ὅθεν καὶ αἱ βρονταὶ, | καὶ διὰ τὸ στεῤῥὸν καὶ ἐξάκουστον.

Θεὸς δὲ τῆς δόξης, ἀντὶ τοῦ, ὁ ἔνδοξος, ὥσπερ καὶ Θεὸς τῆς ἀληθείας, ὁ ἀληθινὸς, Pss 30.6, καὶ Θεὸς ἐκδικήσεων, ὁ ἐκδικητὴς, καὶ Θεὸς δυνάμεων, ὁ δυνατὸς, καὶ Θεὸς ἐλέους, 93.1, 58.6 ὁ ἐλεήμων, καὶ τὰ τοιαῦτα· ἰδίωμα γὰρ καὶ τοῦτο τῆς Παλαιᾶς. Sap 9.1

3γ Κύριος ἐπὶ ὑδάτων πολλῶν.

Ὁ Χριστὸς ἐν ὕδασι, τοῖς τοῦ Ἰορδάνου, καὶ δι' ἐκείνων ἐν πᾶσιν ὕδασιν, ἁγιάζων τὴν φύσιν αὐτῶν ἐν Ἰορδάνῃ.

1γ Bring to the Lord glory and honour.

'Glory' through the singing of hymns and 'honour' through fear or through the keeping of his commandments. If, to speak in the manner of the Apostle, you dishonour God through the transgression of the law, it is evident that you honour him through the keeping of the law. Ro 2.23

2α Bring to the Lord glory to his name.

Through praiseworthy actions, for it is said to those who are sinning, *My name is being blasphemed among the nations on your account*, for the gentile, seeing the way of life of the Isa 52.5
believer, if it is good, praises Christ as a teacher of virtue, if it is bad, he disparages him rather as a promoter of evil. Bring therefore to the Lord praise for his name, that is for him, by way of circumlocution.

2β Worship the Lord in his holy enclosure.

The assembly in Jerusalem was formerly the holy enclosure for the Jews, but after their wanton violence against Christ their *camp enclosure became desolate*. Thereafter the Church Ps 68.26
and faith of the Christians became the holy enclosure of Christ in which the verse urges us to worship him, prohibiting schismatic conventicles, and approving only the faith handed down from Christ.

It is possible to understand by 'enclosure' the heavenly enclosures. Hence whose who *are planted* here *in the house of the Lord*, namely, in the Church of the believers, *will flourish* there *in the sacred enclosures of our God*. Ps 91.14

3α The voice of the Lord upon the waters.

This is a prophecy about the voice conveyed from above at the Jordan when Christ was 2Pet 1.17
baptized saying, *This is my beloved Son, in whom I have been well pleased*. Mt 3.17

3β The God of glory has thundered.

The Father sent forth that voice which he calls thunder on account of its having being brought down from heaven whence come thunderclaps and also on account of its power and clear audibility.

'God of glory' in the sense of 'glorious', just as the God of truth is the true God, and the Pss 30.6,
God of vengeance, the avenging God, and the God of powers, the powerful God, and the 93.1, 58.6
God of mercy, the merciful God and so on, for this also is an idiom of ancient Scripture. Sap 9.1

3γ The Lord upon many waters.

Christ in the waters, namely those of the Jordan, and through these in all waters, sanctifying their nature in the Jordan.

4α Φωνὴ Κυρίου, ἐν ἰσχύϊ.

Ἐν τῷ ἰσχυρῷ κατὰ τῶν παθῶν ἀνδρὶ, φωνὴ γίνεται Κυρίου, ῥωννύουσα καὶ ὑποτιθεμένη τὰ δέοντα.

4β Φωνὴ Κυρίου, ἐν μεγαλοπρεπείᾳ.

Καὶ ἐν τῷ μεγαλοπρεπεῖ, τῷ καταφρονοῦντι μὲν τῶν γεηρῶν, φρονοῦντι δὲ τὰ οὐράνια, ὡς δηλοῦσθαι διὰ μὲν τῆς ἰσχύος, τὸν πρακτικὸν, διὰ δὲ τῆς μεγαλοπρεπείας, τὸν θεωρητικόν.

5α Φωνὴ Κυρίου, συντρίβοντος κέδρους.

Ἡ κέδρος ποτὲ μὲν ἐπὶ καλοῦ παραλαμβάνεται διὰ τὸ ἄσηπτον καὶ κατάκομον καὶ εὐῶδες, ὡς τὸ, *Δίκαιος ὡς φοῖνιξ ἀνθήσει, ὡσεὶ κέδρος ἡ ἐν τῷ Λιβάνῳ πληθυνθήσεται·* ποτὲ δὲ ἐπὶ κακοῦ διὰ τὸ ἄκαρπον καὶ δυσκαμπὲς, ὡς τὸ, *Εἶδον τὸν ἀσεβῆ* Ps 91.13
ὑπερυψούμενον καὶ ἐπαιρόμενον, ὡς τὰς κέδρους τοῦ Λιβάνου. Ps 36.35

Νῦν οὖν κέδρους ὀνομάζει, τοὺς δαίμονας, διὰ τὸ ἐπηρμένον. Ἡ ἔπαρσις γὰρ αὐτοὺς ἀπὸ τοῦ οὐρανοῦ κατεκρήμνισε. Φωνὴ, φησὶ, Κυρίου γίνεται, ὅτε συντρίβει καὶ καταράσσει τοὺς δαίμονας.

Ὑποστικτέον γὰρ μετὰ τὸ, *Κυρίου*, ἵνα νοηθείη πλαγία σύνταξις· τούτῳ δὲ τῷ σχήματι καὶ ὑποκατιὼν ἐχρήσατο.

5β Καὶ συντρίψει Κύριος τὰς κέδρους τοῦ Λιβάνου.

Ὁ Λίβανος, ὄρος Παλαιστίνης ὑψηλὸν, κεδροφόρον, εἰδωλικοῖς ναοῖς ἀνειμένον. Ὅθεν κέδρους Λιβάνου λέγει, τὰ τεμένη τῶν εἰδώλων τὰ ἐν αὐτῷ, ἐκ τοῦ περιέχοντος δηλῶν τὰ περιεχόμενα· καὶ ἄλλως, ἐοικότα κέδροις, διὰ τὸ ὑψηλὸν τῆς ὀροφῆς καὶ κατάκομον καὶ ἄκαρπον. Προαγορεύει δὲ τὸ ῥητὸν τὴν τούτων κατάλυσιν· διὰ δὲ τούτων αἰνίττεται καὶ τὴν ἁπάντων τῶν τοιούτων σηκῶν.

6α Καὶ λεπτυνεῖ αὐτὰς ὡς τὸν μόσχον, τὸν Λίβανον.

Καὶ ὥσπερ τὸν ἐν Χωρὴβ κατασκευασθέντα τοῖς Ἑβραίοις μόσχον ἐλέπτυνε Ex 32.20
διὰ Μωυσέως καὶ διεσκόρπισεν, οὕτω καὶ ταύτας. Εἶτα στικτέον, καὶ καθ' ἑαυτὸ ἀναγνωστέον, τὸν Λίβανον, ἵνα νοηθείη, ὅτι λεπτυνεῖ αὐτὰς, λέγω δὴ τὸν Λίβανον ὅλον, οὐκ ἐκ μέρους, ἀλλὰ καθόλου αὐτοῦ γενησομένου τοῦ λεπτυσμοῦ.

6β Καὶ ὁ ἠγαπημένος ὡς υἱὸς μονοκερώτων.

Περὶ τοῦ Χριστοῦ ὁ λόγος· ἠγαπημένος μὲν γὰρ ὡς μονογενής. Οὕτω γὰρ καὶ ὁ

4α The voice of the Lord in strength.

To the man who is strong against the passions there comes the voice of Lord, strengthening him and indicating to him what he ought to do.

4β The voice of the Lord in magnificence.

And to the man of conspicuous greatness who disregards earthly things but has his mind on heavenly things, so that by strength practical virtue is signified and by magnificence contemplative virtue.

5α The voice of the Lord, who is crushing cedars.

The cedar is sometimes taken in a good sense on account of its resistance to decay its rich foliage and its sweet fragrance, as is, *The just man will flourish like a palm tree and will be multiplied like the cedar in Lebanon*. On other occasions it is taken in a bad sense on account Ps 91.13
of its lack of fruit and its unbendable nature, as in, *I saw the impious man over-exalted and raised up like the cedars of Lebanon*. Ps 36.35

He is now therefore calling cedars the demons on account of their pride, for it was their pride that threw them headlong down from heaven. The voice of the Lord, he says, is heard when he is crushing and dashing down the demons. For a comma is required after 'Lord' so that the indirect syntax may be understood. He also used this figure further on.

5β And the Lord will crush the cedars of Lebanon.

The Lebanon is a high cedar covered mountain in Palestine consecrated to idolatrous temples. Hence the cedars of Lebanon is what he calls the precincts of the idols there, signifying what is contained by the thing containing them, moreover, the precincts are like cedars on account of the height of their roofing and their heavy foliage and lack of fruit. The verse foretells their destruction, and through these allusion is made to all such precincts.

6α And he will grind them down like the calf, the Lebanon.

And just as through Moses he ground down the calf made by the Hebrews at Horeb and scattered it, so he will do to these. A comma is to be placed next and 'the Lebanon' is to be Ex 32.20
read on its own, so that it will be understood that he will grind them down, namely, the whole of Lebanon, and its grinding down will not be partial but total.

6β And the beloved as a son of unicorns.

The verse is about Christ, for he is beloved as only-begotten. Thus indeed the Father also

Πατὴρ αὐτὸν ἐκάλεσεν, *Οὗτός ἐστιν*, λέγων, *ὁ Υἱός μου ὁ ἀγαπητός*. Υἱὸς δὲ μονοκερώτων, διὰ τὸ ἄμαχον καὶ ἀνυπότακτον· τοιοῦτον γὰρ εἶναι τὸ ζῷον τοῦτό φησιν ἡ βίβλος Ἰώβ. Mt 3.17 Job 39.9-11

Ὅρα δὲ ὅπως ὅτε μὲν θυσίαν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ἑαυτὸν ὁ Υἱὸς τῷ Πατρὶ προσάγει, ἀμνὸς ὀνομάζεται, καὶ πρόβατον, ὡς τὸ, *Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ*, καὶ τὸ, *Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη*· ὅτε δὲ ἀμύνασθαι δέοι καὶ καθελεῖν τὴν δυναστείαν τοῦ πονηροῦ, υἱὸς μονοκερώτων. Jn 1.36 Isa 53.7

Λέγοιτο δ' ἂν υἱὸς μονοκερώτων, καὶ ὡς ἑκατέρωθεν μονοειδῶς γεννηθεὶς, ἐκ μὲν τοῦ Πατρὸς ἄνευ μητρὸς, ἐκ δὲ τῆς μητρὸς ἄνευ ἀνδρός.

Τούτων οὖν, φησὶ, συντριβομένων καὶ λεπτυνομένων, ὁ Χριστὸς ἀήττητος ἔσται. Πύλαι γὰρ ᾅδου οὐ κατισχύσουσι τῆς Ἐκκλησίας αὐτοῦ. Mt 16.18

7 Φωνὴ Κυρίου, διακόπτοντος φλόγα πυρός.

Λείπει κἀνταῦθα τὸ, *γίνεται*. Προαγορεύει δὲ, προηγουμένως μὲν, περὶ τῆς Βαβυλωνίας καμίνου, ἥτις διακοπεῖσα, | *πνεῦμα δρόσου διασυρίζον ἐδέξατο*, ἑπομένως δὲ, καὶ περὶ τῶν ὑποδεξαμένων τοὺς μάρτυρας τοῦ Χριστοῦ. Ps 28.4α Da 3.50

Λέγοιτο δ' ἂν καὶ περὶ τῆς ἀποφάσεως τῆς ἐν ἡμέρᾳ τῆς κρίσεως, ὅτε διακόψει καὶ διαμερίσει τὴν φλόγα τοῦ πυρὸς, ὥστε τὴν μὲν φωτιστικὴν καὶ λαμπρύνουσαν δύναμιν αὐτῆς τοῖς δικαίοις ἀποκληρωθῆναι, τὴν δὲ καυστικὴν καὶ κολάζουσαν, τοῖς ἁμαρτωλοῖς.

8α Φωνὴ Κυρίου, συσσείοντος ἔρημον.

Ἔρημον, τὰ ἔθνη καλεῖ, διὰ τὴν ἐρημίαν τῆς θεογνωσίας, καὶ τὴν ἀνυδρίαν τῆς πνευματικῆς διδασκαλίας, καὶ τὴν ἀκαρπίαν τῶν ἀρετῶν, ἥντινα ἔρημον ὁ Χριστὸς ἐπιφανεὶς, συνέσεισε, μετακινήσας εἰς ἑαυτὸν, καὶ ἀρόσας τῷ ἀρότρῳ τῆς πίστεως.

8β Καὶ συσσείσει Κύριος τὴν ἔρημον Κάδης.

Συσσείσει δὲ, φησὶν, οὐ πᾶσαν τὴν ἔρημον, ἀλλὰ τὴν Κάδης, τουτέστι, τὴν ἁγίαν, τὴν ἀφωρισμένην, καὶ ἀξίαν αὐτοῦ· τὸ Κάδης γὰρ, ἁγίαν ἑρμηνεύει καθ' Ἕλληνας.

9α Φωνὴ Κυρίου, καταρτιζομένη ἐλάφους.

Ἐντεῦθεν διϊσχυρίζονταί τινες, ὅτι τὸ, *Φωνὴ Κυρίου συντρίβοντος κέδρους*, καὶ τὰ ἄλλα τὰ τοιουτόσχημα, οὐκ εἰσὶν ἐλλειπτικὰ, οὐδὲ πλαγίας συντάξεως, ἀλλὰ σχῆμα ἑτερογενὲς ὁμοῦ καὶ ἑτερόπτωτον, συντρίβοντος γὰρ, ἀντὶ τοῦ, συντρίβουσα· ἑτερογενὲς μὲν, διὰ τὸ ἀρσενικὸν ἀντὶ θηλυκοῦ, ἑτερόπτωτον δὲ, διὰ τὴν γενικὴν ἀντὶ τῆς εὐθείας.

called him, saying, *This is my beloved Son*. He is a son of unicorns on account of his invincible strength and being untamable, for the book of Job says that this animal has a nature of this kind. Mt 3.17 Job 39.9-11

Observe that when the Son offers himself to the Father as a sacrifice for our sins he is called a lamb and a sheep, as in *Behold, the lamb of God,* and *He was led as a sheep to the slaughter*, but when there is need to ward off and bring down the dynasty of the evil one, he is called the son of unicorns. Jn 1.36 Isa 53.7

He may also be called 'son of unicorns' as being born on both sides of a single kind, from his Father without a mother and from his mother without a father.

When these then are crushed and ground down, Christ will be invincible, for the gates of Hades will not prevail against his Church. Mt 16.18

7 The voice of the Lord, who cuts through a flame of fire.

Here too the verb 'there comes' is missing. This foretells, in the first instance, about the furnace in Babylon, which having been cut through, received *a whistling breeze of fresh dew*, and in the second instance, about the fires that received the martyrs of Christ. Ps 28.4α Da 3.50

It may also be said about the verdict on the day of judgement when it will cut through and divide the flame of fire so that its illuminative and brightening power is allotted to the just, while its burning and chastening power is allotted to the sinners.

8α The voice of the Lord, who causes the desert to quake.

The 'desert' is what he calls the nations on account of the bleak absence of knowledge of God and the drought of spiritual teaching and the barrenness of the virtues. When Christ appeared he caused this desert to quake, moving it to himself and tilling it with the plough of faith.

8β And the Lord will cause the desert of Kadesh to quake.

He will cause not all of the desert to quake, but that of Kadesh, namely, the desert that is holy and dedicated to and worthy of him, for the word 'Kadesh' translates as 'holy'.

9α The voice of the Lord that is readying deer.

On the basis of this verse some people claim that the verse *The voice of the Lord, who is crushing cedars* and the others of the same form are not elliptic, nor examples of indirect syntax, but represent a figure involving a change of both gender and case:' the Lord [male gender] who is crushing' is in the sense of 'the voice [female gender] that is crushing' and the genitive case [of the Lord] has also been substituted for the nominative case [the voice].

Ἐλάφους δὲ λέγει, τοὺς μαθητὰς τοῦ Χριστοῦ. Ὥσπερ γὰρ ἡ ἔλαφος καταφρονεῖ
τῆς ἀπὸ τῶν ἰοβόλων ἑρπετῶν βλάβης, καὶ διώκει ταῦτα διὰ τῆς ἰδίας ὀσμῆς, καὶ Physiologus,
ἀνέλκουσα τῇ βίᾳ τοῦ πνεύματος τοῦ ἀπὸ τοῦ στόματος αὐτῆς, ὄλλυσιν, οὕτω καὶ Περὶ ἐλάφου
πᾶς ὁ τοῦ Χριστοῦ μαθητὴς ἔλαβεν *ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων,*
καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. Αὕτη οὖν ἡ φωνὴ τοῦ Σωτῆρος, κατήρτισεν Lk 10.19
αὐτοὺς εἰς τὸν δρόμον τοῦ κηρύγματος καὶ τῆς ἀρετῆς, ἡ λέγουσα, *Ἰδοὺ δίδωμι*
ὑμῖν τὴν ἐξουσίαν, καὶ τὰ ἑξῆς. Καὶ ἐδίωκον μὲν τοὺς νοητοὺς ὄφεις τῇ ὀσμῇ τοῦ Lk 10.19
πνεύματος, ὤλλυον δὲ αὐτοὺς τῇ δυνάμει τοῦ ἐκπεμπομένου λόγου τοῦ στόματος
αὐτῶν.

9β Καὶ ἀποκαλύψει δρυμούς.

Δρυμοὺς λέγει, τὰς ὑλώδεις καὶ ἀκάρπους ψυχὰς τῶν ἐθνῶν, αἷς ἐνεφώλευον ὡς
θηρία, τὰ ποικίλα καὶ ἄγρια πάθη, ἃς ἀποκαλύψει, περιελὼν τὴν πυκνότητα τοῦ
σκότους αὐτῶν τῷ λόγῳ, ὅς ἐστι *τομώτερος*, φησὶ, *ὑπὲρ πᾶσαν μάχαιραν δίστομον*, Heb 4.12
ὡς γενέσθαι τὰ θηρία φανερὰ καὶ εὐεπιχείρητα ταῖς ἐλάφοις.

9γ Καὶ ἐν τῷ ναῷ αὐτοῦ πᾶς τις λέγει δόξαν.

Τῷ κατὰ πάντα τόπον, καὶ πᾶς πιστεύσας, καὶ οὐ τῷ ἐν Ἱεροσολύμοις, οὐδὲ Ἰουδαῖοι μόνον.

Λέγει δὲ δόξαν, ἀντὶ τοῦ, ᾄδει ὕμνον, εὐχαριστῶν αὐτῷ, ὡς Λυτρωτῇ καὶ Σωτῆρι. Λέγει δὲ τότε, ὅτε καιρὸς καλεῖ.

10α Κύριος τὸν κατακλυσμὸν κατοικιεῖ.

Κατακλυσμὸν λέγει, τὰ κατακλυσθέντα τῇ πλημμύρᾳ τῶν παθῶν ἔθνη. Ταῦτα γὰρ, φησὶν, ἐνοικίσει Χριστὸς, ταῖς χώραις τῆς Ἐκκλησίας αὐτοῦ.

Ἢ κατακλυσμὸν νόει, τὸ θεῖον βάπτισμα, κατακλύζον τὰς ἁμαρτίας, ὃ ἐνοικίσει τῇ Ἐκκλησίᾳ.

10β Καὶ καθιεῖται Κύριος βασιλεὺς εἰς τὸν αἰῶνα.

Βασιλεὺς τῶν πιστῶν, τῶν ἀποκαθηραμένων· *Ἐδόθη μοι γὰρ*, φησὶν, *ἐξουσία, ἐν*
οὐρανῷ καὶ ἐπὶ γῆς. Καθιεῖται δὲ, ἀντὶ τοῦ, μενεῖ, διὰ τὸ ἑδραῖον τοῦ καθίζεσθαι. Mt 28.18

11α Κύριος ἰσχὺν τῷ λαῷ αὐτοῦ δώσει.

Τῷ τῶν Χριστιανῶν, πολεμουμένῳ ὑπὸ τυράννων καὶ δαιμόνων καὶ παθῶν.

11β Κύριος εὐλογήσει τὸν | λαὸν αὐτοῦ ἐν εἰρήνῃ.

[9α][2] ἰδίας MPSBFH : οἰκίας CV. 10β[3] καθίζεσθαι MPSCV : καθέζεσθαι H.

'Deer' is what he calls Christ's disciples, for just as the deer disregards the danger from venomous snakes and hunts them out through its sense of smell and, drawing them by the force of the breath from its mouth, destroys them, so every disciple of Christ received *authority to tread on snakes and scorpions and on all the power of the enemy*. This voice of the Saviour therefore readied them for running the course of preaching and virtue, namely the voice saying, *See, I am giving you authority*, and so on. And they would hunt down the spiritual serpents by the spiritual sense of smell and would destroy them by the power of the word sent forth from their mouth.

Physiologus, Περὶ ἐλάφου

Lk 10.19

Lk 10.19

9β And he will uncover thickets.

'Thickets' is what he calls the woody and fruitless souls of the nations in which there would lurk like wild beasts the various and wild passions which he will uncover, taking away the density of their darkness by the word which, as is written, is *sharper than any two-edged sword*, so the that wild beasts are revealed and become easy prey for the deer. Heb 4.12

9γ And in his temple everyone says 'glory'.

In the temple that is in every place and every believer, and not only in the temple in Jerusalem nor only Jews.

And everyone says 'glory' in the sense of, they sing a hymn, thanking him as Redeemer and Saviour, and they say so when the occasion demands.

10α The Lord will make the flood to dwell.

'Flood' is what he calls the nations, flooded by the deluge of the passions. These nations, he says, Christ will make to dwell in the lands of his Church.

Or else understand 'flood' as divine baptism, washing away sins. He will make this baptism dwell in the Church.

10β And the Lord will be established on the throne as king to the age.

As king of the faithful who have been cleansed, for, it is written, *Authority has been given to me in heaven and on earth*. 'He will be established on the throne' in the sense of 'he will remain', on account of the permanence of the sitting. Mt 28.18

11α The Lord will give strength to his people.

The people of Christians, when being attacked by tyrants and demons and passions.

11β The Lord will bless his people in peace.

Πολεμούμενον μὲν, ἐνισχύσει· ἐν δὲ τῷ καιρῷ τῆς εἰρήνης, εὐλογήσει, τουτέστι, χάριτος ἀξιώσει, διὰ τῆς δωρεᾶς τοῦ ἁγίου Πνεύματος.

Ἢ εὐλογήσει, ἀντὶ τοῦ, ἐπαινέσεται, εὐαρεστοῦντα αὐτῷ.

29 κθʹ

1 Ψαλμὸς ᾠδῆς· τοῦ ἐγκαινισμοῦ τοῦ οἴκου· τοῦ Δαυΐδ.

Τί μέν ἐστι ψαλμὸς ᾠδῆς, ἐν τῷ προοιμίῳ τῆς ἐξηγήσεως τῆς παρούσης βίβλου προείρηται· περὶ δὲ τῆς λοιπῆς ἐπιγραφῆς, διάφοροι λόγοι φέρονται. §§ 65-66

Τινὲς μὲν γάρ φασιν, οἶκον μὲν, τὴν τοῦ Δαυὶδ ψυχὴν ὀνομασθῆναι, ὡς κατοικητήριον γεγονυῖαν τοῦ προφητικοῦ χαρίσματος· ἐγκαινισμὸν δὲ, τὴν αὖθις ἀνανέωσιν, ὅτε μετὰ τὴν πορνείαν καὶ τὸν φόνον Οὐρίου, μετανοήσας θερμῶς, ἠξιώθη πάλιν τοῦ προφητεύειν ὡς τὸ πρότερον.

Τινὲς δὲ, οἶκον μὲν, τὴν Ἐκκλησίαν τῶν πιστῶν, ἐγκαινισμὸν δὲ, τὴν διὰ τῆς ἀναγεννήσεως τοῦ βαπτίσματος ἀνακαίνισιν αὐτῆς.

Ἄλλοι δὲ ἐγκαινισμὸν ἐκάλεσαν, τὴν ἐγκαινισμῷ ἐοικυῖαν ἑορτὴν, ἣν Ἐζεκίας ἑώρτασε μετὰ τὴν ἀναίρεσιν τῶν Ἀσσυρίων, ἐν τῷ ναῷ, τῷ οἴκῳ Κυρίου, ὡς εἶναι τὸν ψαλμὸν τοῦτον, ψαλμὸν ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου, προαναφωνοῦντα τίνας εἰκὸς λόγους ῥηθῆναι τηνικαῦτα, εἴτε παρὰ τοῦ Δαυὶδ, εἴτε παρὰ τῆς Ἐκκλησίας, εἴτε παρ' Ἐζεκίου· ἑκάστῳ γὰρ τούτων ἁρμόσειεν ἄν. 2Par 29-31

Τὸ δὲ, τοῦ Δαυὶδ, ἀναγνωστέον καθ' ἑαυτὸ, δηλοῦν τὸν ποιήσαντα. § 52

2α Ὑψώσω σε, Κύριε, ὅτι ὑπέλαβές με.

Πῶς ὁ ταπεινὸς ὑψώσει τὸν ὑψηλὸν, ἢ δηλονότι, ὑψηλὸν αὐτὸν ὁμολογῶν; οὕτω γὰρ καὶ μεγαλύνει αὐτὸν ὁ μέγιστον δογματίζων, ὥσπερ ἐκ τοῦ ἐναντίου ταπεινοῖ αὐτὸν καὶ σμικρύνει ὁ ταπεινὰ καὶ σμικρὰ περὶ αὐτοῦ φθεγγόμενος.

Ὑπέλαβες δε, ἀντὶ τοῦ, μετεώρισας, ἐκούφισας κατεῤῥαγμένον τῇ ἁμαρτίᾳ, ὑποθεὶς τὴν χεῖρα τῆς βοηθείας σου.

2β Καὶ οὐκ εὔφρανας τοὺς ἐχθρούς μου ἐπ' ἐμέ.

Κατὰ τὸν Δαυὶδ μὲν, οἷς δοθῆναι τὴν βασιλείαν αὐτοῦ ὁ Θεὸς διὰ τοῦ προφήτου Νάθαν ἠπείλησε. Κατὰ δὲ τὴν Ἐκκλησίαν, τοὺς δαίμονας. Κατὰ δὲ τὸν Ἐζεκίαν, τοὺς Ἀσσυρίους.

Οὐκ εὔφρανας δὲ, ἀντὶ τοῦ, οὐκ ἔδωκας εὐφρανθῆναι αὐτοὺς κατ' ἐμοῦ.

3 Κύριε ὁ Θεός μου, ἐκέκραξα πρὸς σὲ καὶ ἰάσω με.

Δηλονότι οὐκ εἰς μακράν. Ὁ μὲν γὰρ Δαυὶδ εἰπὼν, ἡμάρτηκα τῷ Κυρίῳ, ἤκουσεν 2Rg 12.13
εὐθὺς, ὅτι καὶ Κύριος ἀφεῖλε τὸ ἁμάρτημά σου. Ἡ δὲ Ἐκκλησία, ἐπικαλουμένη Sir 47.11

In time of war he will strengthen them, and in time of peace he will bless them, that is, he will reward them with grace through the gift of the Holy Spirit.

Or he will bless them in the sense of, he will praise them as being well-pleasing to him.

29 Psalm 29

1 A psalm of an ode; for the renewal of the house; of David.

What a psalm of an ode is was explained earlier in the preamble to the exposition offered in the present book. For the rest of the superscription there are various suggestions. §§ 65-66

Some say that David's soul has been called a 'house' as having become a dwelling place of the prophetic gift, and the 'renewal' was its renewal when after his adultery and the murder of Uriah, on having repented fervently, he was granted once again the gift of prophecy as before.

Some say that the 'house' is the Church of believers and the 'renewal' is its renewal through the rebirth of baptism.

Others have called the 'renewal' the feast like one of renewal or dedication that Hezekiah celebrated in the temple, the house of the Lord, after the destruction of the Assyrians, so that 2Par 29-31
this psalm is a psalm of an ode for the renewal of the house, proclaiming in advance what words were likely be said then either by David or by the Church or by Hezekiah, for it could apply to each of them.

The words 'of David' are to be read on their own, indicating the composer. § 52

2α I shall exalt you, O Lord, for you have upheld me.

How the can the lowly exalt the lofty, except, that is, by confessing him as sublime? For thus the one who asserts the doctrine of his greatness magnifies him, while on the contrary the one who utters lowly and mean things about him humbles and diminishes him.

'You have upheld me' in the sense of, you have raised me up, you have lightened me of a burden when I was downcast by sin, having placed beneath me the hand of your support.

2β And you have not gladdened my enemies over me.

In terms of David, the enemies are those to whom through the prophet Nathan God threatened that his kingdom would be given. In terms of the Church, the enemies are the demons. And in terms of Hezekiah, they are the Assyrians.

3 O Lord my God, I cried to you and you healed me.

Clearly not after long, for when David said, *I have sinned against the Lord*, he heard at 2Rg 12.13
once that *the Lord has taken away your sin*. Sir 47.11

And the Church, when calling on him at the time of baptism, is at once washed of the wounds of sin.

αὐτὸν ἐν τῷ καιρῷ τοῦ βαπτίσματος, εὐθὺς ἀπολούεται τὰς πληγὰς τῆς ἁμαρτίας. Ὁ δὲ Ἐζεκίας, σάκκον περιβαλόμενος καὶ ἱκετεύσας, ταχέως ἰάθη ἀπὸ τῆς πληγῆς τῆς πολιορκίας. 4Rg 19.1

4α Κύριε, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου.

Κατὰ μὲν τὸν Δαυὶδ καὶ τὴν Ἐκκλησίαν, ἀπὸ τοῦ σκότους τῆς ἁμαρτίας· ἢ καὶ διὰ τὴν τοῦ ᾅδου κατάλυσιν τοῦτο, καὶ τὴν τῶν ψυχῶν ἐλευθερίαν. Κατὰ δὲ τὸν Ἐζεκίαν, ἀπὸ τοῦ σκότους τῆς δειλίας, ἣ σκότωσιν ἐμποιεῖ.

4β Ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον.

Τὸ αὐτὸ πάλιν εἶπεν· ἔθος γὰρ τοῖς εὐχαριστοῦσι, ποικίλλειν τὴν διήγησιν τῆς εὐεργεσίας. Λάκκον δὲ νοήσεις, τὸν ἄφυκτον κίνδυνον, τοιοῦτος γὰρ ὁ βόθρος, ἢ τὸν τάφον, ἢ τὸν ᾅδην· καὶ ταῦτα γὰρ ἐν τῷ βάθει τῆς γῆς εἰσι, καὶ ἄφυκτα.

Ἔσωσάς με, φησὶν, ἀπὸ τῶν καταβαινόντων εἰς κίνδυνον· κατὰ μὲν τὸν Δαυὶδ καὶ τὴν Ἐκκλησίαν, ψυχικὸν, κατὰ δὲ τὸν Ἐζεκίαν, σωματικόν.

Χρὴ δὲ γινώσκειν, ὅτι | οὐ πάντα τὰ ἑξῆς ῥητὰ, πᾶσι τούτοις ἁρμόζουσιν, ἀλλά τινα· τοιαῦτα γὰρ, ὡς ἐπίπαν, τὰ προφητικά.

5α Ψάλλατε τῷ Κυρίῳ, οἱ ὅσιοι αὐτοῦ.

Οἱ δίκαιοι αὐτοῦ, οἱ ἐνάρετοι· οἱ γὰρ μὴ οὕτως ἔχοντες, ψάλλοντες οὐ ψάλλουσιν. Οὐ γὰρ δύναται δένδρον πονηρὸν καρποὺς ἀγαθοὺς ποιεῖν, οὐδὲ καρδία θανατηφόρος, Mt 7.18
ῥήματα ἐκβάλλειν ζωῆς.

5β Καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ.

Καὶ εὐχαριστεῖτε τῇ μνήμῃ αὐτοῦ, ὅτι ἐμνημόνευσεν ἡμῶν αὕτη, τῶν ἐπιλελησμένων διὰ τὰς ἁμαρτίας ἡμῶν.

6α Ὅτι ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, καὶ ζωὴ ἐν τῷ θελήματι αὐτοῦ.

Ὀργὴν μὲν ὀνομάζει νῦν, τὴν κόλασιν· θυμὸν δὲ, τὴν ἀγανάκτησιν.

Ἔστι δὲ τοιοῦτος ὁ νοῦς, ὅτι κόλασις μέν ἐστιν ἐν τῇ ἀγανακτήσει αὐτοῦ, ζωὴ δὲ ἐν τῷ θελήματι αὐτοῦ· τουτέστιν, ἀγανακτῶν μὲν, κολάζει, ὡς δίκαιος, θέλει δὲ ἀεὶ ζωογονεῖν, ὡς ἐλεήμων· ὡς εἶναι τὸ μὲν, περιστάσει ἀπροαιρέτῳ, τὸ δὲ, φύσει θελητικῇ. Φησὶ γὰρ διὰ Ἰεζεκιὴλ, Μὴ θελήσει θέλω τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν; Ez 18.23

Προτάττει δὲ ἡ Γραφὴ τὰ λυπηρὰ τῶν ἡδέων· ἡδίονα γὰρ μετὰ τὰ σκυθρωπὰ, τὰ χρηστὰ, ὡς τὸ, Ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω, πατάξω, κἀγὼ ἰάσομαι. Dt 32.39

4α[3] καὶ διά PSBF : διά MC. 5α[1] ψάλλατε MPCS : ψάλατε FBV[TRa}. 6α[5] ζωογονεῖν MSCBF : ἐλεεῖν PV. 6α[8] σκυθρωπά MSCBF : λυπηρά PV.

And Hezekiah, when girding himself with sackcloth and making supplication, was swiftly healed of the wound of the siege. 4Rg 19.1

4α O Lord, you have brought up my soul from Hades.

In terms of David and the Church, from the darkness of sin, or else this is on account of the dissolution of Hades and the freedom of the souls. In terms of Hezekiah, from the darkness of timidity that creates clouding of the mind.

4β You have saved me from those descending into the pit.

He said the same thing again, for it is the custom among those who are giving thanks to vary the account of what has been done for them. By 'pit' you will understand an inescapable danger, such as the cesspit or the grave or Hades, for these are in the depths of the earth and inescapable.

You have saved me, he says, from those who are descending into danger –in terms of David and the Church a danger to the soul, and in terms of Hezekiah a bodily danger.

We must recognize that not all of the following verses apply to all of these, but only some, for such, for the most part, are prophetic utterances.

5α Sing to the Lord, O you his devoted servants.

His just or virtuous servants, for those who are not such, when they sing do not sing, for it is not possible for a bad tree to bear good fruits, nor for a death-dealing heart to bring forth Mt 7.18
words of life.

5β And confess to the remembrance of his holiness.

And return thanks to his remembrance, for his holiness has remembered us who were forgotten on account of our sins.

6α For anger is in his rage and life in his will.

'Anger' is what he here calls his punishment and 'rage' his vexation.

The meaning is like this, that there is punishment in his vexation, but life in his will, that is, when vexed he punishes, being just, but, being merciful, he wills ever to engender life, so that the one is by unchosen circumstance and the other by his willing nature. For he says through Ezekiel, *Is it by my will that I will the death of the sinner rather than for him to turn back and live?* Ez 18.23

Scripture places the sorrowful before the pleasurable, for good things are more pleasant after the woeful, as in, *I will slay and I will make to live, I will strike and I will heal.* Dt 32.39

6β Τὸ ἑσπέρας αὐλισθήσεται κλαυθμὸς, καὶ εἰς τὸ πρωῒ ἀγαλλίασις.

Τοῦτο βούλεται δηλοῦν, ὅτι ἡ μετάνοια ταχεῖαν ἐπάγεται τὴν συγχώρησιν. Ὁ γὰρ ἑσπέρας κλαύσας, τὸ πρωῒ εὐθὺς ἀγαλλιαθήσεται, παρηγορούμενος τῇ ἐπιδημίᾳ τοῦ ἁγίου Πνεύματος.

Ἔστι δὲ καὶ προφητεία περὶ τῶν ἀποστόλων, οἷς ἐν ἑσπέρᾳ τοῦ Σαββάτου μετὰ τὴν ταφὴν τοῦ Σωτῆρος κλαίουσι, τὸ πρωῒ τῆς Κυριακῆς αἱ γυναῖκες ἐκόμισαν χαρᾶς εὐαγγέλια, ὅτι ἀνέστη ὁ Κύριος.

Καὶ οἱ περὶ τὸν Ἐζεκίαν δὲ, μετὰ τὴν φοβερὰν ἀπειλὴν τοῦ Σεναχηρεὶμ, ἑσπέρας συλλεγέντες καὶ κλαύσαντες ὡς ἤδη κατασχεθησόμενοι, τὸ πρωῒ χαρᾶς ἐπλήσθησαν διὰ τῆς νυκτὸς ἀοράτως ἀναιρεθεισῶν τῶν τοσούτων ἐκείνων χιλιάδων.

Αὐλισθήσεται δὲ, ἀντὶ τοῦ, σκηνώσει.

7 Ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου, Οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα.

Τοῦτο, καὶ περὶ Δαυίδ ἐστι καὶ περὶ Ἐζεκίου, οἳ ἐν ταῖς εὐημερίαις αὐτῶν, ᾤοντο, μὴ δυσπραγῆσαί ποτε.

Εὐθηνία μὲν γὰρ, ἡ εὐεξία· σάλευσις δὲ, ἡ παρατροπὴ τῆς εὐσταθείας.

8 Κύριε, ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν, ἀπέστρεψας δὲ τὸ πρόσωπόν σου, καὶ ἐγενήθην τεταραγμένος.

Περὶ τῶν αὐτῶν καὶ ταῦτα· φησὶ γὰρ, ὅτι ἥνπερ εἶχε δύναμιν τὸ κάλλος μου πρότερον, ἤτοι ἡ λαμπρότης καὶ περιφάνεια τῆς βασιλείας μου, σοῦ θελήσαντος εἶχον, καὶ οὐκ ἐξ ἐμῆς ἀρετῆς. Ἀπέστρεψας γὰρ τὴν ἐπισκοπήν σου διὰ τὴν ἐμὴν οἴησιν, καὶ εὐθὺς ἐγενόμην ἐν θορύβῳ καὶ συμφορᾷ.

9α Πρὸς σὲ, Κύριε, κεκράξομαι.

Ἀπολαύσας ταχείας ἐπικουρίας, πρὸς σὲ καὶ εἰς τὸ ἑξῆς κεκράξομαι.

Παρατηρητέον δὲ, ὅτι τὸ κράζειν καὶ τὸ βοᾶν, ἐπὶ τῶν ἐκ καρδίας δεομένων τίθησιν ἡ Γραφή.

9β Καὶ πρὸς τὸν Θεόν μου δεηθήσομαι.

Τὸ αὐτὸ κἀνταῦθα. Ἢ πρὸς σὲ μὲν, διὰ τὸν Πατέρα· πρὸς τὸν Θεόν μου δὲ, διὰ τὸν Υἱόν.

Ἔοικε δὲ προαγορεύειν τὴν ἡμέραν, καθ' ἣν αὐτὸς | ὁ Δαυίδ, ὑπὸ Ἀβεσαλὼμ
διωκόμενος, ἐπεκαλέσατο τὸν Θεὸν, ἢ καθ' ἣν Ἐζεκίας, πληροφορηθεὶς παρὰ τοῦ 2Rg 15.31
προφήτου ὅτι αὔριον ἀποθανεῖται, ἱκέτευσε τὸν Κύριον περὶ τῆς ἑαυτοῦ ζωῆς. 4Rg 20.2

Κεκράξομαι, φησὶ, καὶ δεηθήσομαι, λέγων οὕτως·

6β In the evening weeping will enter to lodge, and in the morning rejoicing.

This signifies that repentance swiftly procures forgiveness, for the person who has wept in the evening will at once rejoice in the morning, being consoled by the advent of the holy Spirit.

It is also a prophecy about the Apostles to whom, weeping on the evening of the Sabbath after the burial of Saviour, the women brought the good tidings of joy that the Lord has risen.

And those around Hezekiah, after the dread threat from Sennacherib, having gathered together in the evening and having wept in the belief they were on the very brink of being taken captive, in the morning they were filled with joy by so many thousands having been struck down invisibly in the night.

'Will enter to lodge', in the sense of, 'will encamp'.

7 But I said in my abundance, 'I shall be not rocked to the age'.

This is about David and about Hezekiah who in their days of plenty thought they would never fall on hard times, for 'abundance' is well-being, and 'rocking' is the overturning of stability.

8 O Lord, by your will you granted power to my splendour, but you turned away your face and I became troubled.

These words are about the same things, for he says, whatever power my splendour, that is, the brilliance and illustriousness of my kingship, possessed previously, it possessed by your will and not by my virtue. You turned away your oversight on account of my self-conceit, however, and at once I was plunged into turmoil and misfortune.

9α To you, O Lord, I shall cry.

Having enjoyed swift aid, I shall cry to you also in the future.

Note that Scripture uses the verbs 'to cry' [κράζειν] and 'to shout' [βοᾶν] for those who are praying from the heart.

9β And to my God I shall make entreaty.

This also says the same. Or else 'to you' for the Father and 'to my God' for the Son.

It seems to foretell the day on which David himself, being persecuted by Absalom, called
on God, or on which Hezekiah, having been informed the prophet that he will die the next 2Rg 15.31
day, supplicated the Lord for his own life. 4Rg 20.2

I shall cry, he says, and I shall make entreaty, saying as follows:

10α Τίς ὠφέλεια ἐν τῷ αἵματί μου, ἐν τῷ καταβαίνειν με εἰς διαφθοράν;

Αἷμα λέγει, τὴν σάρκα· ἡ σὰρξ γὰρ, αἷμα πεπηγός ἐστι. Ps 7. 6β

Ποία, φησὶν, ὠφέλεια τῇ σαρκί μου, οὕτως αὐξηθείσῃ καὶ κοσμηθείσῃ, ἐπεὶ καταβῆναι μέλλω εἰς σῆψιν. Ἄμεινον γὰρ μηδὲ γεννηθῆναί με.

Φαυλίζει δὲ τὴν φύσιν, ὡς ἐπίκηρον καὶ ὀλιγοχρόνιον. Ἄνθρωπος γὰρ, φησὶ, *ματαιότητι ὡμοιώθη*. Ps 143.4

10β Μὴ ἐξομολογήσεταί σοι χοῦς, ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου;

Ὅμοια ταῦτα τῷ, *Οὐχ οἱ νεκροὶ αἰνέσουσί σε, Κύριε, οὐδὲ πάντες οἱ καταβαίνοντες εἰς ᾅδην· ἀλλ' ἡμεῖς, οἱ ζῶντες, εὐλογήσομεν τὸν Κύριον*. Θαῤῥῶν γὰρ τῇ ἀνεξικακίᾳ (Ps 113.25-26) τοῦ Θεοῦ, δικαιολογεῖται, λέγων· Ἆρα εὐχαριστήσει σοι ὁ χοῦς, εἰς ὃν ἀναλυθῆναι κινδυνεύω; ἢ διδάξει τοὺς ἀγνοοῦντας, ὅτι σὺ ἀληθῶς Θεός; ἢ ὅτι ἀληθής; τὸ μὲν, ὡς τῶν ἄλλων θεῶν ψευδῶν ὄντων, τὸ δὲ, ὡς πληροῦντός σου τὰ ἐπηγγελμένα. Βέλτιον οὖν ἔτι ζῆν με, εἰ καὶ μὴ δι' ἐμὲ, ἀλλ' ἵνα δοξολογῶ σε καὶ ὑμνῶ καὶ κηρύττω τὴν ἀλήθειάν σου.

11α Ἤκουσε Κύριος καὶ ἠλέησέ με.

Αἰσθόμενος τῆς μελλούσης βοηθείας, ὡς ἤδη γεγονυῖαν αὐτὴν διηγεῖται.

Ἤκουσε τῆς ἐμῆς κραυγῆς, τουτέστι, προσήκατό μου τὴν δέησιν· οἱ γὰρ μὴ προσιέμενοι, οὐδ' ἀκούειν ἀνέχονται.

11β Κύριος ἐγενήθη βοηθός μου.

Ἀκούσας, ἠλέησε, καὶ ἐλεήσας, ἐβοήθησέ μοι, ῥυσάμενος ἐκ τοῦ τηνικαῦτα θανάτου.

12α Ἔστρεψας τὸν κοπετόν μου εἰς χαρὰν ἐμοί.

Κοπετός ἐστι τὸ θρηνεῖν καὶ τύπτειν τὸ στῆθος καὶ τὰς παρειάς· κόπτω γὰρ, τὸ τύπτω. Ἐνήλλαξας τὴν λύπην μου εἰς χαράν.

12β Διέῤῥηξας τὸν σάκκον μου καὶ περιέζωσάς με εὐφροσύνην.

Ὁ σάκκος, μετανοίας ἦν καὶ ταπεινώσεως σύμβολον· οἱ γὰρ μεγάλῃ καὶ ἀπαρηγορήτῳ συμφορᾷ περιπεσόντες, σάκκον περιεβάλλοντο, καὶ σποδὸν τῆς κεφαλῆς κατέπασσον· ὅτε δ' ἐψυχαγωγοῦντο, περιῤῥήξαντες αὐτὸν, εὐφροσύνης ἱμάτια περιεζωννύοντο. Διέῤῥηξας, ἀντὶ τοῦ, ἐξέδυσας τὸ πένθος· περιέζωσας δὲ, τουτέστιν, ἠμφίεσας εὐφροσύνην.

10α What profit is there in my blood in my going down into corruption?

'Blood' is what he calls the flesh, for flesh is coagulated blood. Ps 7. 6β

What, he asks, is the profit for my flesh, having been so increased and so adorned, since I am about to descend into decay. For better it would be for me not to have been born.

He denigrates human nature as subject to death and short-lived, for it is written, *Man has been made like vanity*. Ps 143.4

10β Shall dust confess you or shall it proclaim your truth?

These words are like the verse, *The dead, O Lord, will not praise you, nor all who go down to Hades, but we the living will bless the Lord, from now and until the age*. For trusting in God's forbearance he pleads his cause saying, Will the dust into which I am in danger of dissolving give thanks to you? Or will it teach those who are ignorant that you are truly God? Or that you are true - on the one hand, because the other gods are false, and on the other hand, because you fulfil what you promise? It is better therefore for me to still live, even if not on my own account, but so that I may glorify you and hymn and proclaim your truth. Ps 113.25-26

11α The Lord has heard and has shown mercy on me.

Having sensed the imminent help, he tells of it as having already come about.

He has heard my cry, that is, he has admitted my entreaty, for those who do not admit neither suffer to hear.

11β The Lord has become my helper.

Having heard, he has shown mercy, and having shown mercy, he has helped me, having delivered me from death at that time.

12α You have turned my lamentation into joy for me.

Lamentation [κοπετός from the verb 'to strike' κόπτω] is wailing and striking one's breast and cheeks. You have changed my sorrow into joy.

12β You have torn off my sackcloth and girded me with gladness.

Sackcloth was a symbol of repentance and abasement, for those who had fallen into some great and inconsolable misfortune would clothe themselves in sackcloth and spatter ash on their head, and when they were consoled they would tear it off and gird themselves in garments of joyousness. 'You have torn off' in the sense of you have divested me of mourning and 'you have girded', that is, you have clothed me with joy.

13α Ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου.

Ἵνα ἀνυμνῇ σε ἡ δεδοξασμένη ζωή μου· δεδοξασμένη δὲ, διὰ τὴν παρὰ σοῦ βοήθειαν.

Ἢ καὶ ἄλλως, δόξαν λέγει, τὸν νοῦν, ᾧ τετιμήμεθα διὰ τὸ κατ' εἰκόνα εἶναι Θεοῦ.

13β Καὶ οὐ μὴ κατανυγῶ.

Ἀντὶ τοῦ, κατανυγῶ, οὐ μὴ σιγήσω ἡρμήνευσεν ὁ Σύμμαχος· ἐκ τοῦ προηγουμένου οὖν, τὸ ἑπόμενον ἐδηλώθη· ἕπεται γὰρ τῇ κατανύξει σιγή.

Ἢ, οὐ μὴ κατανυγῶ, ἀντὶ τοῦ, οὐ μὴ ἁμαρτήσω ἔτι, ὡς δηλοῦσθαι διὰ τοῦ ἑπομένου, τὸ προηγούμενον· ἕπεται γὰρ τοῖς ἁμαρτάνουσι κατάνυξις.

13γ Κύριε ὁ Θεός μου, εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι.

Ἀεί σοι εὐχαριστήσω, τοιαύτης με σωτηρίας ἀξιώσαντι.

Καὶ ἄλλως γὰρ, δι' ὅλου τοῦ παρόντος αἰῶνος εὐχαριστεῖ αὐτῷ, τοῖς ἡμετέροις στόμασι χρώμενος, ὁσάκις ᾄδομεν τὸν ψαλμόν. |

30 λʹ

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ· ἐκστάσεως.

Εἰς τὸ τέλος μὲν, ὡς περιέχων προφητείαν εἰς τέλος ὁρῶσαν· ἐκστάσεως δὲ ψαλμὸς, ὡς μνημονεύων τῆς παρατροπῆς ἣν παρετράπη, μοιχεύσας τὴν Οὐρίου γυναῖκα καὶ ἀνελὼν αὐτόν· ἔκστασιν γὰρ, τὴν παραφορὰν τῆς εὐθύτητος ἑρμηνεύουσιν. Ἐῤῥήθη δὲ, καθ' ὃν καιρὸν ἐδιώκετο παρὰ τοῦ υἱοῦ αὐτοῦ Ἀβεσαλώμ.

Οὐχ ἥκιστα δὲ, καὶ ἑκάστῳ ἡμῶν προσήκει τὰ ῥήματα τοῦ ψαλμοῦ, νοοῦντι Ἀβεσαλὼμ καὶ Ἀχιτόφελ καὶ τοιούτους ἐχθροὺς, τὸν διάβολον καὶ τοὺς ἄλλους δαίμονας, καὶ τ' ἄλλα οἰκείως ἐκλαμβάνοντι.

2α Ἐπὶ σοὶ, Κύριε, ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα.

Τοῦτο, ταὐτὸν δύναται τῷ, Ὁ Θεός μου, ἐπὶ σοὶ πέποιθα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα. Καὶ ζήτει λοιπὸν τὴν ἐξήγησιν ἐν τῷ δευτέρῳ στίχῳ τοῦ κδʹ ψαλμοῦ. Ps 24.2α

2β Ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με.

Εἰ καὶ ἀνάξιός εἰμι βοηθείας, ἀλλάγε διὰ τὴν σὴν ῥῦσαί με δικαιοσύνην, ἥτις καταδικάζει τοὺς πατραλοίας, καὶ ἁπλῶς πάντας τοὺς ἀδικοῦντας.

Ταὐτὸν δὲ τὸ, ῥῦσαί με, καὶ τὸ, ἐξελοῦ με, δῆλον δὲ, ὅτι τοῦ θανάτου καὶ τῆς ἐνέδρας.

13α[6] Add. [MP in marg.]C: Ζήτει καὶ ἐν τῷ ρζʹ ψαλμῷ τὸ, Ἄισομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου. [Ps 107.2] : om. SHFV.

13α So that my glory may sing to you.

So that my glorified life may hymn you – glorified on account of the help from you.

Or else 'glory' is what he calls the mind by which we have been honoured on account of its being in the image of God.

13β And I be not pierced by remorse.

Instead of 'I be not pierced by remorse', Symmachus translated this as 'I keep not silence', from what went before, therefore, what ensued was manifested, because silence follows on piercing by remorse.

Or else, 'I be not pierced by remorse' in the sense of 'I may sin no more' as signifying what went before by what follows, because piercing by remorse follows for those who sin.

13γ O Lord my God, I shall confess you to the age.

I shall give thanks to you forever, having been granted such salvation.

And besides indeed, throughout all the present age he gives thanks to him using our mouths whenever we sing the psalm.

30 Psalm 30

1 Towards fulfilment; a psalm belonging to David; of ecstasy.

Towards fulfilment as containing a prophecy looking towards fulfilment; it is a psalm 'of ecstasy' as commemorating the aberration into which he strayed when he committed adultery with the wife of Uriah and killed him, because they interpret 'ecstasy' as aberration from a straight course. It was uttered at the time he was being persecuted by his son Absalom.

The words of the psalm are no less suited to each of us, when we understand Absalom and Achitophel and such enemies as the devil and the other demons and take the rest accordingly.

2α In you, O Lord, I have hoped, may I not be put to shame to the age.

This has the same import as, *O my God, in you I trust, may I not be put to shame to the age*. Ps 24.2α
Look therefore at the exposition of this in the second verse of the twenty fourth psalm.

2β In your justice deliver me and rescue me.

Even though I am unworthy of help, yet deliver me on account of your justice, which condemns parricides and quite simply all wrong-doers.

'Deliver me' and 'rescue me' are the same, and clearly mean from death and ambush.

13α: Seek also in the one hundred and seventh psalm the verse, *In my glory I shall sing and praise with psaltery* [Ps 107.2].

3α Κλῖνον πρός με τὸ οὖς σου.

Περὶ τῆς κλίσεως τοῦ θείου ὠτὸς, εἰρήκαμεν ἐν τῷ ις΄ ψαλμῷ, ἔνθα τὸ, *Κλῖνον τὸ οὖς σου ἐμοὶ, καὶ εἰσάκουσον τῶν ῥημάτων μου.* Ps 16.6β

3β Τάχυνον τοῦ ἐξελέσθαι με.

Μὴ μόνον ἐξελοῦ με, ἀλλὰ καὶ τάχυνον εἰς τοῦτο.

3γ Γενοῦ μοι εἰς Θεὸν ὑπερασπιστήν.

Τὸ, *εἰς Θεὸν ὑπερασπιστὴν*, ἀντὶ τοῦ, Θεὸς ὑπερασπιστής. Ἰδίωμα γὰρ καὶ τοῦτο τῆς Παλαιᾶς· ἢ ἔσο μοι εἰς τόδε καὶ τόδε.

Καὶ μὴν ἦν Θεὸς αὐτοῦ, ἀλλ' οὐχ ἁπλῶς Θεὸν αὐτοῦ τοῦτον εἶναι ζητεῖ, ἀλλὰ Θεὸν ὑπερασπιστὴν, ἐν καιρῷ ταλαιπωρίας.

3δ Καὶ εἰς οἶκον καταφυγῆς τοῦ σῶσαί με.

Ἐπὶ τῷ σῶσαί με ἐν καιρῷ φυγῆς, καθάπερ τινὶ φρουρίῳ ἀναλώτῳ προσφεύγοντά σοι.

4α Ὅτι κραταίωμά μου καὶ καταφυγή μου εἶ σύ.

Διότι καὶ ἄμφω ἃ ζητῶ, σύ μοι γέγονας, καὶ τῆς παρὰ σοῦ καὶ ἄλλοτε πεπείραμαι βοηθείας.

4β Καὶ ἕνεκεν τοῦ ὀνόματός σου ὁδηγήσεις με καὶ διαθρέψεις με.

Καὶ πέποιθα, ὅτι εἰ καὶ μὴ διὰ τὴν ἐμὴν ἀρετὴν, ἀλλά γε διὰ τὸ σὸν ὄνομα — ἐλεήμων γὰρ ὀνομάζῃ — ὁδηγήσεις με εἰς τόπον ζωῆς, ἐξάγων με τοῦ κινδύνου, καὶ Ex 34.6
διαθρέψεις με, πιεζόμενον ἐνδείᾳ τῶν ἐπιτηδείων.

Ἢ, *τοῦ ὀνόματός σου*, ἀντὶ τοῦ, σοῦ, περιφραστικῶς.

5α Ἐξάξεις με ἐκ παγίδος ταύτης, ἧς ἔκρυψάν μοι.

Παγίδα λέγει νῦν, τὴν συμβουλὴν Ἀχιτόφελ, ἣν τῷ Ἀβεσαλὼμ οὗτος ὑπέθετο, συγκλεῖσαι τὸν Δαυὶδ ἐν ἀφύκτῳ διασκεψάμενος. Παγὶς μὲν γὰρ, ὡς συλλαμβάνουσα 2Rg 17.1-3
τὸν περιπίπτοντα. Ἐκρύβη δὲ αὐτῷ, διὰ τὸ λαθραῖον· πᾶσα γὰρ παγὶς κέκρυπται.

Ὑπολήψῃ δὲ καὶ ἄλλως παγίδα, τὴν πρόσφατον ἐπιβουλὴν τῶν δαιμόνων.

5β Ὅτι σὺ εἶ ὁ ὑπερασπιστής μου, Κύριε.

3α Incline your ear to me.

We spoke about the inclining of the divine ear in the sixteenth psalm at the verse: *Incline your ear to me, and hearken to what I say.* Ps 16.6β

3β Make haste to rescue me.

Do not simply rescue, but do so quickly.

3γ Become for me as a God who defends.

The phrase 'as a God who defends' means simply 'a God who defends', for this also is an idiom of ancient Scripture, or else be for me as this and that.

And, of course, he was his God, but he seeks for him to be not simply his God, but a God who defends him in time of distress.

3δ And as a house of refuge to save me.

In order to save me in the time of my flight, as I flee to you as to some impregnable fortress.

4α For you are my stronghold and my refuge.

Because you have become for me both of the things I ask for, and I have experienced help from you on previous occasions.

4β And for the sake of your name you will lead me and sustain me.

And I trust that even if not on account of my virtue, but rather on account of your name – for you are called 'merciful' – you will lead me to a place of life, leading me out of danger, Ex 34.6
and you will sustain me, being pressed by lack of necessities.

Or else, 'of your name' in the sense of 'you', by way of circumlocution.

5α You will pluck me from this snare that they have hidden for me.

'Snare' is what he now calls the advice that Achitophel gave to Absalom, suggesting he encircle David in a place from which he could not escape. It is a 'snare' as capturing the one 2Rg 17.1-3
who falls into it and was 'hidden for him' on account of the stealth, for every snare is hidden.

You may also understand 'snare' differently as the ever active scheming of the demons.

5β For you, O Lord, are my defender.

Πάλιν τῷ Θεῷ μόνῳ τὴν βοήθειαν ἐπιγράφει· τοῦτο μὲν εὐγνωμονῶν, ὡς προευηργετημένος, τοῦτο δὲ καὶ εἰς οἶκτον διὰ τῆς τοῦ λόγου συνεχείας ἐκκαλούμενος αὐτὸν, οἷα μηδένα ἕ | τερον βοηθὸν ἀξιόλογον ἔχειν διαβεβαιούμενος.

6α Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

Τῇ σῇ δυνάμει καταπιστεύσω ἤδη τὴν ψυχήν μου, τουτέστιν, ἐμαυτὸν, μηδενὶ ἄλλῳ θαῤῥῶν.

Χεῖρας γὰρ Θεοῦ, τὴν ἰσχὺν αὐτοῦ καλεῖ· ἐν ταῖς χερσὶ γὰρ ἡ δύναμις.

6β Ἐλυτρώσω με, Κύριε ὁ Θεὸς τῆς ἀληθείας.

Πολλάκις γάρ με ἔσωσας, ἀπὸ τοῦ Γολιὰθ, ἀπὸ τοῦ Σαοὺλ, καὶ ἀπὸ κινδύνων ἄλλων. Ἢ καὶ ἄλλως, προφητεύει περὶ τῆς ἑαυτοῦ σωτηρίας.

Ὁ Θεὸς δὲ τῆς ἀληθείας, ἀντὶ τοῦ, ὁ ἀληθινὸς, ὡς ἐν τῷ ϛ′ στίχῳ τοῦ κη′ ψαλμοῦ προπαραδεδώκαμεν. Ps 28.3β

7α Ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διακενῆς.

Ἀπεστράφης τοὺς ἐφ᾽ ἱκανὸν τηροῦντας τὰς ματαίας βουλὰς καὶ μὴ μεταγινώσκοντας ἀλλὰ θαῤῥοῦντας αὐταῖς, ὁποῖοι ἦσαν οἱ περὶ τὸν Ἀβεσαλώμ· τὸ διακενῆς δὲ πρόσκειται, ἀντὶ τοῦ, ἀχρήστως καὶ περιττῶς, διὰ τὸ ἀποτευκτικὸν τοῦ σκοποῦ.

7β Ἐγὼ δὲ ἐπὶ τῷ Κυρίῳ ἤλπισα.

Καὶ οὐκ ἐπὶ πανουργίαις, ὡς ἐκεῖνοι.

8α Ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἐλέει σου.

Ἢ διὰ τῆς ταὐτολογίας τὸ ὑπερβάλλον τῆς μελλούσης ἡδονῆς παραστῆσαι βούλεται· ἢ ζήτει τὴν διαφορὰν ἐν τῷ τρίτῳ στίχῳ τοῦ ἐννάτου ψαλμοῦ. Ps 9.3α

Ἐπὶ τῷ ἐλέει δὲ, ὃ ποιήσεις εἰς ἐμὲ, τὸν ἐλέους ἄξιον δι᾽ ἃ πέπονθα. [Ps 13.7β]

8β Ὅτι ἐπεῖδες ἐπὶ τὴν ταπείνωσίν μου.

Ἡ ταπείνωσις ποτὲ μὲν δηλοῖ τὴν ἀτυφίαν, ποτὲ δὲ τὴν κακουχίαν καὶ ταλαιπωρίαν, ὡς καὶ νῦν. Πέπεισμαι, φησὶν, ὅτι ἐπεῖδες ἐπὶ τὴν συντριβὴν, ἣν ὑφίσταμαι παρὰ τῶν καταδιωκόντων με· Ὀφθαλμοὶ γὰρ Κυρίου ἐπὶ δικαίους. Ps 33.16

8γ Ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχήν μου.

Again he attributes his help to God alone, on the one hand by way of thanksgiving as having benefited from his protection in the past, and on the other hand summoning him to pity through the insistence of his speech, by confirming that he has no other helper worthy of note.

6α Into your hands I shall commit my spirit.

To your power I shall now entrust my soul, that is, myself, having confidence in nothing else.

'God's hands' is what he calls his strength, for power is in the hands.

6β You have redeemed me, O Lord God of truth.

For many times you have saved me, from Goliath, from Saul and from other dangers. Or else he is prophesying about his salvation.

'God of truth' in the sense of 'true God' as we explained previously at the sixth verse of the twenty-eighth psalm. Ps 28.3β

7α You have hated those who maintain vanities to no end.

You have turned away from those who keep vain purposes and do not repent of them, but trust in them, such as were those around Absalom. The words 'to no end' are added in the sense of 'uselessly' and 'superfluously' because of their failure to achieve their aim.

7β But I have hoped in the Lord.

And not in villainies as they do.

8α I shall rejoice and be glad in your mercy.

Through the tautology he wishes to present the surpassing excellence of the future delight; or else seek for the difference between the two words in the third verse of the ninth psalm. In the mercy that you have shown to me, who am worthy of mercy on account of what Ps 9.3α
I have suffered. [Ps 13.7β]

8β For you have looked upon my humility.

Humility sometimes denotes lack of arrogance and sometimes misery and distress as now. I am persuaded, he says, that you have looked upon the crushing humiliation that I am undergoing at the hands of those persecuting me, for *The eyes of the Lord are upon the just*. Ps 33.16

8γ You have saved my soul from constraints.

Ἤδη προαγορεύει τὴν ἑαυτοῦ σωτηρίαν, διηγούμενος αὐτὴν ὡς γεγενημένην λοιπὸν, νόμῳ προφητείας· ἢ καὶ ἄλλως, παλαιᾶς μνημονεύει βοηθείας.

Ἀναγκῶν δὲ, τῶν περιστάσεων καὶ κινδύνων. Διὰ δὲ τῆς ψυχῆς, ὅλον ἑαυτὸν ἐσήμανε. Ποτὲ μὲν γὰρ ἀπὸ ψυχῆς δηλοῦται ὁ ἄνθρωπος, ὡς ἐν τῷ Λευϊτικῷ, *Πᾶσα ψυχὴ ἥτις φάγεται θνησιμαῖον ἢ θηριάλωτον*, καὶ τὰ ἑξῆς, ποτὲ δὲ, ἀπὸ σαρκὸς, ὡς Lev 17.15
τὸ, *Πρὸς σὲ πᾶσα σὰρξ ἥξει*. Ps 64.3

9α Καὶ οὐ συνέκλεισάς με εἰς χεῖρας ἐχθρῶν.

Τοῦτο σαφές.

9β Ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

Ἐν εὐρυχωρίᾳ, τουτέστιν, εἰς πλάτος ἐλευθερίας, ἀπὸ τῆς στενοχωρίας τοῦ κυκλώματος τῶν ἐχθρῶν.

10α Ἐλέησόν με, Κύριε, ὅτι θλίβομαι.

Πάλιν ἐπὶ τὴν προτεθεῖσαν ἀνατρέχει παράκλησιν, διὰ τῆς ἐπιτεταμένης ἐλεεινολογίας ἐπιταχύνων τὴν σωτηρίαν.

10β Ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου.

Τῷ σῷ δηλονότι· εἰ μὴ γὰρ ἐθυμώθης διὰ τὰ προγεγενημένα μοι σφάλματα, οὐκ ἂν οὕτως ἐταλαιπωρούμην. Διὸ καὶ ἐταράχθη ὁ ὀφθαλμός μου ἀπὸ τοῦ συνεχῶς δακρύειν· τὸ γὰρ, ἐταράχθη, ὁ Σύμμαχος, ἐθολώθη, εἴρηκεν.

10γ Ἡ ψυχή μου καὶ ἡ γαστήρ μου.

Ἡ μὲν, ἀπὸ τοῦ σφοδρῶς ἀδημονεῖν καὶ ἀκηδιᾶν, ἡ δὲ, ἀπὸ τοῦ μὴ προσίεσθαι τροφήν.

Δύναται καὶ ἀναγωγικῶς νοεῖσθαι, ὀφθαλμὸς μὲν, ὁ νοῦς, ὡς ἐν τῷ ἕκτῳ ψαλμῷ Ps 6.8α
προέφημεν· ψυχὴ δὲ, αἱ ἐλπίδες, ὡς ἀναψύχουσαι τὸν ὀλιγωροῦντα· γαστὴρ δὲ, τὸ μνημονικὸν μέρος τῆς ψυχῆς, ἐν ᾧ θησαυρίζεται | ἡ λογικὴ βρῶσις.

11α Ὅτι ἐξέλιπεν ἐν ὀδύνῃ ἡ ζωή μου, καὶ τὰ ἔτη μου ἐν στεναγμοῖς.

Ἀπὸ κοινοῦ ληπτέον τὸ, ἐλέησόν με, Κύριε, ὅτι, φησὶν, ὑπὸ τῆς ἄγαν ὀδύνης ἐξέλιπεν ἡ ζωή μου, καὶ ὑπὸ τῶν πικρῶν στεναγμῶν τὰ ἔτη μου, ἤγουν αἱ ἡμέραι τῆς ζωῆς μου· ταὐτὸ δὲ δι᾽ ἀμφοτέρων σημαίνεται.

10γ[6] βρῶσις MSCBFV : γνῶσις P.

He foretells his salvation, presenting it as if having already happened in accordance with prophetic custom, or else he is recalling earlier help.

'From constraints', from difficulties and dangers. By the soul he denoted his whole self. Sometimes the person is signified by the soul, as in the book of Leviticus, *And every soul that eats a carcass or what has been torn by wild animals*, and so on, and sometimes by the flesh, as in, *To you all flesh will come*.

Lev 17.15
Ps 64.3

9α And you have not enclosed me in the hands of my enemies.

This is clear.

9β You have set my feet in an open space.

In 'an open space', that is, in an expanse of freedom from the narrow constraint of the enemies' encirclement.

10α Have mercy on me, O Lord, for I am afflicted.

Again he reverts to his former supplication, expediting his salvation through the extended piteous appeal.

10β In rage my eye has been troubled.

In your rage, that is, for if you had not been enraged on account of my previous errors, I would not have been distressed in this way, and so my eye has been troubled by constant weeping. Symmachus had 'clouded' for 'troubled'.

10γ My soul and my belly.

The one from being sorely anguished and wearied, the other from not accepting food.

It can also be understood in an anagogical sense, with the eye being the mind, as we said in the sixth psalm, and the soul being the hopes that revive the faint-hearted, and the belly being the memory-storing part of the soul, in which rational nourishment is stored up.

Ps 6.8α

11α For my life has wasted away in pain, and my years in groans.

'Have mercy on me' is also to be understood here, because, he says, my life has wasted away from my intense pain and so have my years, namely, the days of my life, from my bitter groaning. The same is signified by both phrases.

Ἰδίωμα δὲ τῆς Παλαιᾶς, τὸ ἐπὶ τῆς ἄγαν περιωδυνίας λέγειν, ὅτι ἀπέθανον, διὰ τὴν ἀσθένειαν πάντως τῶν σωματικῶν δυνάμεων.

11β Ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχύς μου.

Πτωχείαν ἐνταῦθα, τὴν ἀπὸ τῆς ἀσιτίας νόει· καὶ τοῦτο γὰρ ἡ ἱστορία παρ-
έστησε. 2Rg 17.29

11γ Καὶ τὰ ὀστᾶ μου ἐταράχθησαν.

Παρεκινήθησαν ἀφ' ἧς εἶχον στεῤῥότητος, μὴ δυνάμενά με συνέχειν ὡς τὸ πρότερον.

Νοεῖται δὲ πάλιν, ἰσχὺς μὲν, ἡ ἀνδρεία τῆς ψυχῆς, ἐφ' ᾗ πτωχείαν εἴποις, τὴν ἀπὸ τῆς θείας ἐγκαταλείψεως· ὀστᾶ δὲ, οἱ στεῤῥοὶ λογισμοί.

12α Παρὰ πάντας τοὺς ἐχθρούς μου ἐγενήθην ὄνειδος.

Ἀναπάντας, εἰς πάντας· ὀνειδίζουσι γάρ μοι, ὡς φεύγοντι, ἀνανδρίαν, καὶ ὡς ἡττωμένῳ διὰ τὰς ἐμὰς ἁμαρτίας.

12β Καὶ τοῖς γείτοσί μου σφόδρα.

Καὶ τοῖς γειτνιῶσι τῇ βασιλείᾳ μου ἔθνεσιν λίαν ἐγενόμην ὄνειδος· φθονοῦντες γάρ μοι πάλαι διὰ τὰς εὐπραγίας μου, νῦν ἀφειδῶς ὀνειδίζουσι τὴν δυστυχίαν καὶ συμφοράν.

12γ Καὶ φόβος τοῖς γνωστοῖς μου.

Δεδιόσι μήπως κινδυνεύσωσι διὰ τὴν εἰς ἐμὲ οἰκείωσιν.

12δ Οἱ θεωροῦντές με ἔξω ἔφυγον ἀπ' ἐμοῦ.

Ἐξετρέποντό με, μὴ δοῖεν ὑπόληψιν ὡς ἐμοὶ πρόσκεινται καὶ τὰ ἀνήκεστα πάθοιεν.

13α Ἐπελήσθην ὡσεὶ νεκρὸς ἀπὸ καρδίας.

Ἐπελήσθην ἀπὸ καρδίας τῶν φίλων μου, τουτέστιν, ἠμνημονήθην ὡς ἤδη νεκρὸς, διὰ τὸ ἄφυκτον τῆς ἀναιρέσεως· ἢ ὥσπερ νεκρὸς ἐν λήθῃ ῥίπτεται, οὕτω κἀγὼ, δεδοικότων τὴν ὑποψίαν.

[11α][2] πάντως PSCBFHV : πάντων M. 11γ[4] ἐφ' ᾗ PHV : ἐφ' ἧς MCBF.

It is an idiom of ancient Scripture to say of extreme suffering that I have died, on account, that is, of the infirmity of the bodily powers.

11β My strength has grown weak in penury.

Penury here is to be understood as that arising from want of food, and this indeed is what the story described. 2Rg 17.29

11γ And my bones have been troubled.

They have been dislocated from the firmness they once had, unable to hold me together as before.

Once again strength may be understood as the courage of the soul and in relation to the soul you may say penury is that arising from divine abandonment, and bones are steadfast thoughts.

12α Among all my enemies I have become an object of reproach.

Among all, for all; for they reproach me with cowardice as taking flight and as defeated on account of my sins.

12β And for my neighbours most strongly.

And for those nations neighbouring on my kingdom I have most particularly become an object of reproach; for whereas in earlier times they envied me on account of my prosperity, they now freely mock my distress and misfortune.

12γ And an object of fear to my acquaintances.

Fearing they will be in danger on account of their association with me.

12δ Those sighting me have fled away from me.

They would turn away from me so as not to arouse suspicion that they are connected with me and thereby suffer a ruinous fate.

13α I have been forgotten from the heart like a dead man.

I have been forgotten from the heart of my friends, that is, I have been lost from memory as already dead on account of the inescapable nature of my destruction, or else just as a dead man is cast into oblivion, so am I, with my friends fearing the suspicion.

13β Ἐγενήθην ὡσεὶ σκεῦος ἀπολωλός.

Ὥσπερ τὸ σκεῦος, σῳζόμενον μὲν, χρήσιμον δοκεῖ, ἀπολλύμενον δὲ, ἐν ἀμνημοσύνῃ γίνεται, οὕτω δὴ κἀγώ.

14α Ὅτι ἤκουσα ψόγον πολλῶν παροικούντων κυκλόθεν.

Κἀνταῦθα ληπτέον ἀπὸ κοινοῦ τὸ, ἐλέησον, ὅτι οἰκείοις ὠσὶν ἤκουσα ψόγον παρὰ
πολλῶν, ὧν εἷς ἦν καὶ ὁ Σεμεεὶ, λοιδορούμενος καὶ διαβάλλων φεύγοντα τὸν Δαυίδ. 2Rg 16.5-8

14β Ἐν τῷ ἐπισυναχθῆναι αὐτοὺς ἅμα ἐπ' ἐμὲ, τοῦ λαβεῖν τὴν ψυχήν μου ἐβουλεύσαντο.

Συναχθέντες οἱ ἐχθροί μου ἐν ταὐτῷ, κατ' ἐμοῦ ἐβουλεύσαντο, ὥστε ἀφελέσθαι ἀπὸ τοῦ σώματός μου τὴν ψυχήν μου· τὸ, ἐπ' ἐμὲ, γὰρ νῦν, τὸ σῶμα δηλοῖ.

Λέγει δὲ περὶ τῆς βουλῆς, ἣν Ἀχιτόφελ ὑπέθετο· ἐμάνθανε γὰρ πάντα διὰ Σαδὼκ 2Rg 17.1-3
καὶ Ἀβιάθαρ τῶν ἱερέων, ὡς ἡ τῶν Βασιλειῶν ἀναπτύσσει βίβλος. 2Rg 17.15

15α Ἐγὼ δὲ ἐπὶ σοὶ, Κύριε, ἤλπισα.

Ἐκεῖνοι μὲν οὕτως, ἐγὼ δὲ, σοὶ μόνῳ πέποιθα.

15β Εἶπα, Σὺ εἶ ὁ Θεός μου.

Ὁ ἐξουσιαστής μου· τοῦτο γὰρ νῦν τὸ, Θεός, ἐμφαίνει· καὶ λοιπὸν, ὡς βούλῃ τὰ κατ' ἐμὲ οἰκονόμησον.

16α Ἐν ταῖς χερσίν σου οἱ κλῆροί μου.

Οἱ κλῆροι, αἱ ψῆφοι καὶ τοῦ θανάτου μου καὶ τῆς ζωῆς μου, ἢ τῆς δυσπραγίας
μου καὶ εὐπραγίας μου, ἐν τῇ δυνάμει κεῖνται τῇ σῇ· χεῖρας γὰρ ἐνταῦθα, ταύτην
ὑποληπτέον. Κύριος γὰρ θανατοῖ καὶ ζωογονεῖ, ταπεινοῖ καὶ ἀνυψοῖ, ὥστε σοῦ 1Rg 2.6, 7
θέλοντος, ἢ νικήσας ζήσομαι, ἢ νικηθεὶς ἀποθανοῦμαι.

16β Ῥῦσαί με ἐκ χειρὸς ἐχθρῶν μου, καὶ ἐκ τῶν καταδιωκόντων με.

Οἶδα ὅτι οὐ θέλεις τὸν ἐμὸν θάνατον, ὡς ἀνοσιώτατον· παῖς μου γὰρ, ὁ τοῦτον ἐπείγων. Οὐ μόνον δὲ ἦσαν ἐχθροὶ | οἱ καταγαγόντες αὐτὸν τῆς βασιλείας, ἀλλὰ καὶ φεύγοντα κατεδίωκον.

17α Ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου.

13β^2 ἀπολλύμενον MSCBFV : ἀπολόμενον P. 14β^3 ἐπ' ἐμέ P : ἀπ' ἐμοῦ MASCBFHV. 16α^2 οἱ κλῆροι, αἱ ψῆφοι [M in marg.]ASBF : οἱ κλῆροι PC : οἱ κλῆροί μου V.

13β I have become like a lost vessel.

Just as a household vessel, when preserved, seems useful, but when lost, it is forgotten, and so indeed am I.

14α For I have heard the invective of many of those dwelling round about.

Here, too, 'have mercy' is to be understood, because with my own ears I have heard invective from many, one of whom was Shimei, reviling and slandering David as he fled. 2Rg 16.5-8

14β Even as they gathered together against me, they laid plans to take my soul.

My enemies having gathered together plotted against me so as to take away my soul from my body, for the 'against me' now indicates the body.

He is speaking about the plan that Achitophel proposed, for he would learn everything 2Rg 17.1-3
through the priests Sadok and Abiathar, as the book of Kingdoms tells. 2Rg 17.15

15α But I, O Lord, have hoped in you.

They do thus, but I trust in you alone.

15β I have said, You are my God.

You are the one with authority over me, for this is what 'God' now signifies, and so manage all things concerning me as you so will.

16α In your hands are my lots.

My 'lots', the decisions concerning my death and my life, or concerning my misfortune or good fortune, lie in your power, for 'hands' here are to be understood in this sense, for *The Lord brings death and engenders life, he humbles and exalts*, so that according as you will I 1Rg 2.6, 7
shall either live having triumphed or I shall die having been defeated.

16β Deliver me from the hand of my enemies and from those who are pursuing me.

I know that you do not wish my death as being most sacrilegious, for it is my son who is pressing for it. Not only were enemies those who deposed him from the throne, but also when he was fleeing they pursued him closely.

17α Show forth your face upon your servant.

Ἐπίφανον, ἀντὶ τοῦ, ἐπίστρεψον. Μὴ βοηθῶν μοι γὰρ, δοκεῖς ἀποστρέψαι τοῦτο διὰ τὸ τῶν ἁμαρτιῶν μου εἰδεχθές.

Πρόσωπον δὲ, τὴν ἐπισκοπὴν καὶ οἰκείωσιν καλεῖ.

17β Σῶσόν με ἐν τῷ ἐλέει σου.

Εἰ μὴ δι' ἐμὲ, ἀλλὰ διὰ τὸ σὸν ἔλεος· σὺ γὰρ εἶπας ἐν τῇ βίβλῳ τοῦ Λευϊτικοῦ, Ἐλεήμων εἰμί. Ex 22.27

18α Κύριε, μὴ καταισχυνθείην, ὅτι ἐπεκαλεσάμην σε.

Ἔοικε τοῦτο τῷ ἐν τῷ κδʹ ψαλμῷ, Μὴ καταισχυνθείην, ὅτι ἤλπισα ἐπὶ σέ. Ps 24.20γ

18β Αἰσχυνθείησαν ἀσεβεῖς, καὶ καταχθείησαν εἰς ᾅδου.

Ἀσεβῆ λέγει, τὸν Ἀχιτόφελ, ὡς μὴ σεβόμενον τοὺς κατὰ πατραλοιῶν νόμους τοῦ Θεοῦ ἐν τῷ ἐπεγείρειν τῷ πατρὶ τὸν υἱόν. 2Rg 16.21, 17.1

Τινὲς δὲ λέγουσι τὰ παρόντα ῥητὰ, σχῆμα μὲν ἔχειν ἀρᾶς, δύναμιν δὲ προφητείας. Προείρηκε γὰρ ἃ ἔμελλε παθεῖν· καὶ ᾐσχύνθη γὰρ, προτιμηθείσης τῆς τοῦ Χουσὶ συμβουλῆς, καὶ ἀνηρέθη, βρόχον ἀψάμενος. 2Rg 17.23 Hom Od. 11.277-8

19 Ἄλαλα γενηθήτω τὰ χείλη τὰ δόλια, τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν ἐν ὑπερηφανίᾳ καὶ ἐξουδενώσει.

Χείλη δόλια, τὰ τοῦ αὐτοῦ Ἀχιτόφελ, ὡς κρύψαντα τὸν ἔκπαλαι δόλον ἄχρι τότε, ἃ καὶ ἄλαλα γεγόνασιν, ἀποπνιγέντος οὐκ εἰς μακράν. Δίκαιον δὲ, ἑαυτὸν λέγει, ὡς μὴ ἀδικήσαντα ἢ τὸν Ἀβεσαλὼμ, ἢ τὸν Ἀχιτόφελ, ἤ τινα τῶν σὺν αὐτοῖς. Ἀνομίαν δὲ, τὴν τούτου συμβουλὴν ὀνομάζει· ἄνομος γὰρ, ὡς παραθήγουσα υἱὸν κατὰ τοῦ πατρός. Ἐν ὑπερηφανίᾳ δὲ, ὅτι ἐμεγαλαύχησε δύνασθαι δι' ὅλης τῆς νυκτὸς ἐκείνης ἐπιπεσεῖν καὶ ἀνελεῖν αὐτὸς τὸν Δαυὶδ, ὡς ἡ τῶν Βασιλειῶν ἐδίδαξε βίβλος. Ἐξουδενώσει δὲ, ὅτι καὶ ὕβρισεν αὐτόν. 2Rg 17.1

20α Ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου, Κύριε, ἧς ἔκρυψας τοῖς φοβουμένοις σε.

Τὸ, ὡς, ἀντὶ τοῦ, λίαν. Φιλοσοφεῖ δὲ περὶ τῆς τοῦ Θεοῦ ποτὲ μὲν μακροθυμίας, ποτὲ δὲ ἀμύνης, καί φησιν, ὅτι λίαν πολλὴ ἡ χρηστότης σου, ἣν πρὸς καιρὸν ἔκρυψας τοῖς δούλοις σου, γυμνάζων τὴν ὑπομονὴν αὐτῶν, ἐν τῷ ἀναβάλλεσθαι.

20β Ἐξειργάσω τοῖς ἐλπίζουσιν ἐπὶ σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων.

[18β][5] Add. [MP! in marg.]PV: *Διὰ πολλὰ ταῦτα τὴν θείαν ἀγανάκτησιν κατὰ τῶν πολεμούντων αὐτῷ ἐκκαλεῖται· ἓν μὲν, ὥστε τούτους βελτιωθῆναι, Τύπτε γὰρ, φησὶν, ἀδόκιμον ἀργύριον, καὶ καθαρισθήσεται* [Prov 25.4]*· ἕτερον δὲ, ἵνα ὧδε βασανισθέντες, ἐκεῖ ῥυσθῶσι τῶν αἰωνίων κολάσεων· τρίτον, ἵνα καὶ ἕτεροι διὰ τούτων σωφρονισθῶσι, Πανοῦργος γὰρ, φησὶν, ἰδὼν ἄφρονα μαστιζόμενον, κραταιῶς παιδεύεται·* [Prov 22.3]*· τέταρτον, ὥστε καὶ τὸν βίον ἀπαλλαγῆναι λοιμώδους κακίας· πέμπτον, ἵνα μὴ καὶ ἄλλοι ἐπιτεθῶσιν αὐτῷ, τὰς ἐπενεχθείσας ἐκείνοις φοβηθέντες πληγάς· ἕκτον, ἵνα μή τινες εἴπωσιν, Οὐκ ἔστι σωτηρία αὐτῷ ἐν τῷ Θεῷ αὐτοῦ.* [Ps 3.3α] : om. SCBF.

'Show forth' in the sense of 'turn back', for in not helping me you seem to turn away your face on account of the ugliness of my sins.

'Face' is what he calls his oversight and familiar affection.

17β Save me in your mercy.

If not on my account, then on account of your mercy, for you have said in the book of Leviticus, *I am merciful*. Ex 22.27

18α O Lord, may I not be put to shame, for I have called on you.

This is like the phrase in the twenty fourth psalm, *May I not be put to shame, for I have hoped in you*. Ps 24.20γ

18β May the impious be shamed and brought down to Hades.

'Impious' is what he calls Achitophel as not respecting God's laws against parricides when inciting son against father. 2Rg 16.21, 17.1

Some say that the present words have the form of a curse, but have the force of a prophecy, for he foretold what he would suffer, for he was shamed when the advice of Chousi was preferred and he was destroyed, having 'fastened a noose'. 2Rg 17.23 [Hom *Od.* 11.277-8]

19 Let deceitful lips become speechless, lips that speak lawlessness against the just man with pride and disparagement.

'Deceitful lips' are those of the same Achitophel, as having concealed their long-standing guile until then, and his lips indeed became speechless when he was strangled not long after. He calls himself a 'just man' as having wronged neither Absalom nor Achitophel nor any of those with them. He names Achitophel's advice 'lawlessness', for it was lawless in inciting a son against his father, and it was 'with pride' for he boasted of being able throughout that night to fall on and slay David, as the book of Kingdoms told, and 'with disparagement' 2Rg 17.1
because he insulted him.

20α How great is the magnitude of your goodness, O Lord, that which you have hidden for those who fear you.

'How' is in the sense of 'very'. He is reflecting on God's forbearance at certain times and his vengeance at other times, and he says that very great is your goodness, which you have hidden for a time from your servants, thereby exercising their patience by your continued postponement.

20β Which you have brought about for those who hope in you before the sons of men.

18β: He calls forth divine wrath against those making war on him for many reasons: one is so as for them to be made better, for it is written, *Strike impure silver and it will be purified* [Prov 25.4], another is so that having been chastised here they may be delivered from eternal punishments there, a third is so that others may be brought to their senses through them, for it is written, *A knavish man on seeing a fool being chastised is mightily instructed* [Prov 22.3], a fourth is so that life is ridded of infectious evil, a fifth so that others, terrified by the stripes brought on such people, may not attack him, and a sixth so that people will not say, *There is no salvation for him in his God* [Ps 3.3α].

Ἐξεπλήρωσας δὲ, καὶ ἔκδηλον εἰργάσω αὐτὴν τοῖς ἐλπίζουσιν ἐπὶ σὲ, ὅτε ἠθέλησας· ἐνώπιον πολλῶν, ἵνα μάθωσιν, ὅτι ὑπερασπίζεις τῶν σῶν.

Περὶ δὲ τῶν υἱῶν τῶν ἀνθρώπων, προείρηται ἐν τῷ γʹ στίχῳ τοῦ δʹ ψαλμοῦ. Ps 4.3α

21α Κατακρύψεις αὐτοὺς ἐν ἀποκρύφῳ τοῦ προσώπου σου.

Τὴν ποικίλην τοῦ Θεοῦ βοήθειαν ὁμολογεῖ, ὅπως τοὺς φοβουμένους αὐτὸν παντοίας ἐξαιρεῖται περιστάσεως· ἀναζητουμένους γὰρ, φησὶν, ὑπ᾽ ἐχθρῶν, κατακρύψεις ἐν ἀποκρύφῳ σου δηλονότι τόπῳ· τοῦ προσώπου σου γὰρ, περίφρασις, ἀντὶ τοῦ, σοῦ.

21β Ἀπὸ ταραχῆς ἀνθρώπων σκεπάσεις αὐτοὺς ἐν σκηνῇ.

Ἐν δὲ καιρῷ ταραχῆς στασιαζόντων, σκεπάσεις αὐτοὺς ἐν σκηνῇ τῆς σκέπης σου, ἢ δίκην σκηνῆς.

21γ Ἀπὸ ἀντιλογίας γλωσσῶν.

Ἀπὸ κοινοῦ ληπτέον τὸ, *σκεπάσεις αὐτοὺς*, ἐν καιρῷ πάλιν ἀντιλογίας λαοῦ· ἀπὸ τῶν γλωσσῶν γὰρ, τοὺς λέγοντας ἐδήλωσεν· ἀντιλογία δὲ, ἡ ἀπείθεια τῶν ὑπηκόων.

22 Εὐλογητὸς Κύριος, ὅτι ἐθαυμάστωσε τὸ ἔλεος αὐτοῦ ἐν πόλει περιοχῆς.

Περιοχὴ μέν ἐστι τὸ τεῖχος· πόλις δὲ περιοχῆς, ἡ πόλις | ἡ περιτετειχισμένη. Φησὶν οὖν, ὅτι αἰνετὸς ὁ Θεὸς, ὅτι θαυμάζεσθαι ἐποίησε τὸ ἔλεος αὐτοῦ ἐν ἐμοὶ, τῷ χρηματίσαντι πόλει περιτετειχισμένῃ· δίκην γὰρ πόλεως τοιαύτης, ἀνάλωτος ἔσομαι, διὰ τῆς αὐτοῦ φυλακῆς.

23α Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Ἀπέῤῥιμμαι ἀπὸ προσώπου τῶν ὀφθαλμῶν σου.

Ἔκστασιν, ὡς προέφημεν, λέγει, τὴν ἐκτροπὴν τῆς εὐθείας ὁδοῦ τῶν θείων ἐντολῶν· ὅτε, φησὶν, ἐπλημμέλησα τὴν μοιχείαν καὶ τὸν φόνον, μεταμεληθεὶς, εἶπον, ὅτι τοῦ λοιποῦ ἀπέῤῥιμμαι ἀπὸ τῆς ἐπιφανείας τῆς ἐπισκοπῆς σου. Ps 30.1

23β Διὰ τοῦτο εἰσήκουσας τῆς φωνῆς τῆς δεήσεώς μου, ἐν τῷ κεκραγέναι με πρὸς σέ.

Διὰ δὲ τὴν μεταμέλειαν καὶ συντριβήν μου, εἰσήκουσάς μου, βοήσαντος πρὸς σέ. Πέπεισμαι γὰρ τοῦτο, καὶ παρέξεις βοήθειαν.

24α Ἀγαπήσατε τὸν Κύριον, πάντες οἱ ὅσιοι αὐτοῦ.

You have brought your goodness to fulfilment and made it evident to those who hope in you, when you wished, and before many people, so that they may learn that you defend your own.

About the 'sons of men' we have spoken earlier in the third verse of the fourth psalm. Ps 4.3α

21α You will hide them away in the secret hiding of your face.

He confesses the manifold help of God, how he extricates those who fear him from every danger, for, he says, you will hide away those who are being sought after by enemies in your secret hiding, that is, your secret hiding place, for 'of your face' is a circumlocution for 'you'.

21β From the tumult of men you will shelter them in a tent.

At a time of rebellious tumult you will shelter them in a tent of your protection, or like a tent.

21γ From the gainsaying of tongues.

'You will shelter them' is to be understood, at a time of gainsaying by the people, for by the 'tongues' he signified those speaking; 'gainsaying' is the disobedience of the subjects.

22 The Lord is to be blessed, for he has made his mercy wondrous in a city of enclosure.

A wall is an enclosure and a city of enclosure is a city that is walled around. He is saying therefore that God is to be praised because he made his mercy to be admired in me, a fortified city, for like such a city I shall be impregnable through his guardianship.

23α But in my ecstasy I said, I have been cast away from the face of your eyes.

Ecstasy, as we said previously, is what he calls the aberration from the straight way of the
divine commandments; when, he says, I transgressed by adultery and murder, having repent- Ps 30.1
ed, I said that from now on I have been cast away from the manifestation of your oversight.

23β On this account you have heard the voice of my entreaty, even as I cried to you.

On account of my repentance and contrition you heard me, when I cried aloud to you. For I am convinced of this and you will bestow help.

24α Love the Lord, all you his devoted servants.

From the things whereby he himself sensed the divine turning of the scale, he urges the

Ἐξ ὧν αὐτὸς ᾐσθάνθη τῆς θείας ῥοπῆς, προτρέπεται τοὺς ὁσίους, ἤτοι τοὺς ἐναρέτους, ἀγαπᾶν τὸν Κύριον, μὴ ἁπλῶς, ἀλλ' ἐξ ὅλης καρδίας.
Τοῦτο γὰρ διὰ τοῦ ἑξῆς ἐδήλωσεν, εἰπών·

24β Ὅτι ἀληθείας ἐκζητεῖ Κύριος.

Τὰς ἀληθεῖς πρὸς αὐτὸν ἀγάπας.

24γ Καὶ ἀνταποδίδωσι τοῖς περισσῶς ποιοῦσιν ὑπερηφανίαν.

Τοῦτο, διὰ τὸν Ἀχιτόφελ, ὡς προειρήκαμεν. Ps 30. 19
Ἐπὶ μὲν γὰρ τοῖς ἁπλῶς ὑπερηφανευομένοις, μακροθυμεῖ, τοῖς δὲ περισσῶς τοῦτο ποιοῦσιν, οὐκ εἰς μακρὰν ἀντὶ ταύτης ἀποδίδωσι τιμωρίαν.

25 Ἀνδρίζεσθε καὶ κραταιούσθω ἡ καρδία ὑμῶν, πάντες οἱ ἐλπίζοντες ἐπὶ Κύριον.

Βοηθήσει γὰρ ἀναμφιβόλως, καὶ οὐ περιόψεται. Οἱ γὰρ πεποιθότες ἐπ' αὐτὸν οὐ μὴ καταισχυνθῶσιν.
Ἐπεφώνησε δὲ ταῦτα καὶ ἑαυτῷ ἐν τῷ τέλει τοῦ κϛʹ ψαλμοῦ. Ps 26. 14β

31 λαʹ
1α Ψαλμὸς τῷ Δαυίδ· συνέσεως.

Ὅτι συνέσεως πλησθεὶς, ἔγραψε ταῦτα, ἢ ὅτι χρεία συνέσεως ἐνταῦθα τῷ ἀναγινώσκοντι διὰ τὴν βαθύτητα τῶν νοημάτων, ἢ καὶ ὅτι συνετίζει τοὺς ἀναγινώσκοντας· φησὶ γὰρ, *Μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος, οἷς οὐκ ἔστιν σύνεσις.* Ps 31.9α
Εἴρηκε δὲ καὶ τὸν παρόντα ψαλμὸν μετὰ τὴν μοιχείαν καὶ τὸν φόνον Οὐρίου. Διαφόροις γὰρ περιπεσὼν ἔκτοτε συμφοραῖς, διαφόρους ψαλμοὺς συνέγραψε, μνημονεύοντας ἐκείνης τῆς ἁμαρτίας.
Πρόσφορος δὲ καὶ ἡμῖν ὁ ψαλμὸς, ἀναλόγως ἐκλαμβανόμενος.

1β Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Αὐτὸς μετὰ τὴν ἁμαρτίαν, πολλὰ πονήσας ἐν τῇ μετανοίᾳ, μακαρίζει τοὺς ἀπόνως ἀπολουομένους τὰ ἐγκλήματα, τοὺς βαπτιζομένους αἰνιττόμενος.
Ἐπεὶ δὲ τούτων οἱ μὲν ἐξ ἐθνῶν εἰσιν, οἱ δὲ ἐκ περιτομῆς, ἀνομίαν μὲν εἶπεν ἐπὶ τῶν ἐξ ἐθνῶν, οἷς οὐκ ἐδόθη νόμος, ἁμαρτίαν δε, ἐπὶ τῶν ἐκ περιτομῆς, τῶν ὑπὸ τὸν Tit 1.10
νόμον· ἁμαρτία γὰρ, ἀθέτησις νόμου.

2α Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

1β[1] ἐπεκαλύφθησαν PHA[corr.]F[TRa] : ἀπεκαλύφθησαν MSCBV. 1β[5] ἁμαρτίαν P : ἁμαρτίας MSCBF.

devoted servants, or in other words, the virtuous, to love the Lord, not simply, but from all their heart.

For he declared this through what follows, saying:

24β For the Lord seeks out truths.

True loving dispositions towards him.

24γ And he repays those who display arrogance to excess.

This is on account of Achitophel, as we have said. Ps 30. 19

With those who simply display pride he has forbearance, but those who do so to excess before long he repays them for this with punishment.

25 Take courage and let your heart be strong, all you who hope in the Lord.

For he will undoubtedly help and will not overlook, for those who trust in him will surely not be shamed.

He addressed the same words to himself at the end of the twenty-sixth psalm. Ps 26. 14β

31 Psalm 31

1α A psalm belonging to David; of understanding.

Because he wrote these things having been filled with understanding, or because here understanding is required on the part of the reader on account of the depth of the meanings, or because he is instilling understanding into the readers, for he says, *Do not become like a horse and mule in which there is no understanding*. Ps 31.9α

He spoke the present psalm also after his adultery and the murder of Uriah. For since that time having fallen into various misfortunes he composed various psalms commemorating that sin.

The psalm is fitting for us also when understood in due manner.

1β Blessed are those whose lawless acts have been forgiven and whose sins have been covered over.

Having toiled much in repentance after his sin, he calls blessed those who without pain are washed of their crimes, alluding thereby to the baptized.

Since some of those are from the nations and others from among the circumcised, he said Tit 1.10
'lawless acts' for those from the nations to whom a law had not been given, and 'sin' for those from among the circumcised, who were under the law, for sin is a breach of law.

2α Blessed is the man to whom the Lord will reckon no sin.

Ὧι οὐκ ἐπιγράψεται, οὐ μετρήσει, διὰ τὸ ἀφανισθῆναι ταύτην παρὰ τοῦ τῆς παλιγγενεσίας λουτροῦ. Ἁμαρτίαν δὲ νῦν, ἀδιαφόρως τὸ ἔγκλημα κέκληκε. Tit 3.5

Τινὲς δὲ καὶ τὰ ἄνω ῥητὰ ἀδιαφόρως λαμβάνουσιν, ἐκ παραλλήλου, τὸ αὐτὸ λέγοντες ἄμφω σημαίνειν.

2β Οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος.

Οὐδὲ μετὰ τὸ βάπτισμα ἐψεύσατο τὰς εἰς Θεὸν συνθήκας. Δόλον γὰρ νῦν, τὸ ψεῦδος ὑποληπτέον. Ὁμολογεῖ γὰρ ὁ βαπτιζόμενος, ἀποτάξασθαι μὲν τοῖς ἔργοις τοῦ δαίμονος, συντάξασθαι δὲ ταῖς ἐντολαῖς τοῦ Χριστοῦ.

3α Ὅτι ἐσίγησα.

Μακάριοι οὗτοι· καὶ γὰρ ἐγὼ ἀποκαμὼν ἐν τῷ κόπτεσθαι, | ἐσίγησα.

3β Ἐπαλαιώθη τὰ ὀστᾶ μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν.

Τοῦτο, ἡ αἰτία τῆς σιγῆς. Διὰ δὲ τῶν ὀστῶν, τὴν δύναμιν αὐτοῦ ἐσήμανε· τὰ ὀστᾶ γὰρ ὑπερείδουσι τὸ ζῷον. Ἐπαλαιώθη δὲ, ἀντὶ τοῦ, ἠσθένησαν, ὅτι τὸ παλαιὸν, ἀσθενές· ἠσθένησε, φησὶν, ἡ δύναμίς μου. Ὅλην δὲ τὴν ἡμέραν, ἀντὶ τοῦ, διὰ παντός.

Ὁσάκις γὰρ ἂν πειρασμῷ περιέπιπτεν, ὠδύρετο τὴν ἁμαρτίαν ἐκείνην, ὡς ἐκεῖθεν αὐτῷ τῆς ἀνωμαλίας τοῦ βίου ῥυείσης.

Ἐπεὶ γὰρ καὶ τῇ μοιχείᾳ καὶ τῷ φόνῳ θάνατος ἦν ἐπιτίμιον, τοῦτον μὲν
συνεχωρήθη διὰ τοῦ προφήτου Νάθαν, ὁμολογήσας ἡμαρτηκέναι, φήσαντος, Οὐ 2Rg 12.13
μὴ ἀποθάνῃς. Συμφοραὶ δὲ αὐτῷ οἰκειακαὶ παρὰ τούτου ἠπειλήθησαν, ἃς καὶ πρὸ 2Rg 12.10
ὀφθαλμῶν ἔχων ὠδυνᾶτο.

4α Ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ᾽ ἐμὲ ἡ χείρ σου.

Τοῦτο πάλιν, αἰτία τοῦ κράζειν. Χεὶρ δὲ ἐνταῦθα, ἡ κολαστικὴ δύναμις· τῇ χειρὶ γὰρ κολάζει τις. Ἐβαρύνθη δὲ, ἀντὶ τοῦ, βαρέως ἐπηνέχθη. Ἡμέρας δὲ καὶ νυκτὸς, ἀντὶ τοῦ, διὰ παντός.

4β Ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐμπαγῆναί μοι ἄκανθαν.

Ἄκανθαν ὀνομάζει, τὴν ἁμαρτίαν, καὶ ὡς ἔξωθεν παρὰ φύσιν ἐμπειρομένην, καὶ ὡς νύσσουσαν καὶ ἀλγύνουσαν. Ἐμπαγείσης οὖν μοι ταύτης, περιετράπη μοι τὰ τῆς εὐτυχίας εἰς ἀθλιότητα.

5α Τὴν ἀνομίαν μου ἐγνώρισα, καὶ τὴν ἁμαρτίαν μου οὐκ ἐκάλυψα.

To whom he will not attribute, he will not account, on account of its having been removed by the bath of regeneration. 'Sin' he now used indifferently for any reproachful act. Tit 3.5

Some take the above two verses indifferently in parallel, saying both mean the same.

2β And in whose mouth there is no guile.

And who neither after baptism has proved false to his covenants with God. 'Guile' now is to be understood as falsehood. For the person who is being baptized promises to renounce the works of the demon and embrace the commandments of Christ.

3α For I have fallen silent.

Blessed are these, for I, having grown weary in mourning, have fallen silent.

3β My bones have grown old from my crying out all day long.

This is the reason for his silence. By his bones he indicated his strength, for the bones support the animal. 'They have grown old' in the sense of 'they grown weak', for what is old is weak; my strength, he says, has grown weak. 'All day long' in the sense of 'continually'.

For as often as he would fall into some trial he would lament that sin, in the belief that the malaise of his life had derived therefrom.

Since death was the punishment for both adultery and murder, he was on the one hand released from this penalty through the prophet Nathan on confessing that he had sinned,
when Nathan said, *You shall not die*, on the other hand, in spite of this, dire misfortunes to 2Rg 12.13
his household were threatened, having which before his eyes he would be deeply anguished. 2Rg 12.10

4α For day and night your hand has weighed heavily on me.

This in turn is the reason for his crying out. The 'hand' here is the punitive force, for one chastises with the hand; 'has weighed heavily' is in the sense of 'has been brought down heavily' and 'day and night' in the sense of 'continually'.

4β I have revolved into misery since a thorn was planted in me.

'Thorn' is what he calls his sin, both as stabbed in from outside contrary to nature and also as pricking and paining. This having been planted in me, my happiness has revolved into misery.

5α I acknowledged my lawlessness and did not cover my sin.

So that he would not appear to be complaining peevishly, he changed the direction of his

Ἵνα μὴ δόξῃ γογγύζειν, μετέβαλε τὸν λόγον, καὶ διηγεῖται πῶς ἔτυχε φιλανθρωπίας. Τοῦ γὰρ Νάθαν ἐπ' ἀλλοτρίου προσώπου δραματουργήσαντος τὴν παρανομίαν μου, εἶτα προστεθέντος, ὅτι *Σὺ εἶ περὶ οὗ ταῦτα*, ἐγνώρισα, φησὶ, τὴν ἐμαυτοῦ πλημμέλειαν, καὶ οὐκ ἠρνησάμην· τοῦτο γὰρ δηλοῖ τὸ, *οὐκ ἐκάλυψα*. Ἀνομίαν γὰρ νῦν, τὴν παρανομίαν νοήσεις, ἣν καὶ ἁμαρτίαν αὖθις ἐκάλεσεν. 2Rg 12.7

5β Εἶπα, Ἐξαγορεύσω κατ' ἐμοῦ τὴν ἀνομίαν μου τῷ Κυρίῳ.

Γνοὺς ὅτι ἐν ἀφύκτῳ καταδίκης γέγονα, εἶπα ἐν ἑαυτῷ, ποιήσω τόδε· εὐθὺς γὰρ ἐξωμολογήσατο, φήσας, *Ἡμάρτηκα τῷ Κυρίῳ*. 2Rg 12.13

5γ Καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας μου.

Διὰ τοῦ προφήτου Νάθαν, εἰπόντος αὐτίκα, *Καὶ Κύριος ἀφεῖλε τὸ ἁμάρτημά σου*. Ἀσέβειαν δὲ λέγει καρδίας, τὴν ἁμαρτίαν, οἷα τῆς καρδίας μὴ σεβασθείσης τοὺς περὶ μοιχείας καὶ φόνου νόμους. Ἀφῆκας δὲ, ἀντὶ τοῦ, συνεχώρησας. Sir 47.11 2Rg 12.13

Ἀποροῦσι δέ τινες ὡς εἰ συνεχωρήθη τὴν ἁμαρτίαν, πῶς λέγει βαρυνθῆναι ἐπ' αὐτὸν τὴν τοῦ Θεοῦ κολαστικὴν δύναμιν· καί φαμεν, ὅτι, ἐπεὶ αὐτὸς ὁ Δαυὶδ, τὴν ὑποκριθεῖσαν τῷ Νάθαν δίκην εὐθύνων, ἀπεφήνατο ἔνοχον εἶναι καὶ θανάτῳ καὶ ζημίᾳ τὸν οὕτω πεπλημμεληκότα· τὸν μὲν θάνατον αὐτίκα συνεχωρήθη διὰ τὸ θερμὸν καὶ ἐγκάρδιον τῆς ἐξομολογήσεως, τὴν δὲ ζημίαν ἀπητήθη διὰ τῶν μετέπειτα συμφορῶν, κατὰ τὴν οἰκείαν ἀπόφασιν, ἵνα μὴ τέλεον καὶ τάχιον ἀπαλλαγεὶς, ἐπιλάθοιτο ῥᾳδίως, καὶ πάλιν ἐμπέσοι. 2Rg 12.5-6

6α Ὑπὲρ ταύτης προσεύξεται πρὸς σὲ πᾶς ὅσιος ἐν καιρῷ εὐθέτῳ.

Τὸ, ὑπὲρ ταύτης, ἀντὶ τοῦ, ἀπὸ ταύτης τῆς ἀφεθείσης μοι ἁμαρτίας κινούμενος, παρακαλέσει σε πᾶς θεοσεβής. Μαθὼν γὰρ ὅτι ἐξομολογησάμενος, εὐθὺς συνεχωρήθην, μιμήσεταί με ἐν καιρῷ μετανοίας· τοῦτον γὰρ εὔθετον ὡς ἐπιτήδειον εἴρηκε. Καὶ ἔσται αὕτη τοῖς μετανοοῦσιν ὑπόδειγμα· ὁ γὰρ ἀνόσιος, οὐδὲ μεταμέλεται.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι προφητεύει περὶ τῶν πιστῶν, | οἵτινες ἐν καιρῷ εὐθέτῳ, δηλαδὴ τῷ μετὰ τὸ κήρυγμα, χρώμενοι τοῖς περὶ τῆς ἁμαρτίας αὐτοῦ ψαλμοῖς, δοκοῦσιν ὑπὲρ ταύτης προσεύχεσθαι.

6β Πλὴν ἐν κατακλυσμῷ ὑδάτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιοῦσι.

Τὸ, πλὴν, ἀντὶ τοῦ *καί* συνδέσμου νοοῦμεν, ἵν' ᾖ τοιοῦτον, ὅτι καὶ ἐν πλημμύρᾳ πειρασμῶν — ὕδατα γὰρ τούτους οἰητέον, ὡς τὸ, *Ῥῦσαί με καὶ ἐξελοῦ με ἐξ ὑδάτων πολλῶν* — οὐκ ἐγγιοῦσι ταῦτα τὰ ὕδατα πρὸς αὐτὸν, τὸν οὕτως ἐξομολογησάμενον καὶ συγχωρηθέντα. Διὰ δὲ τοῦ ἐγγίζειν, τὸ ἅπτεσθαι καὶ δάκνειν ᾐνίξατο. Ps 143.7β

[5α][2] ἀλλοτρίου MSCBF : ἄλλου P. 6α[4] εἴρηκε MPSCV : εἰσήνεγκε H.

speech and tells how he found clemency. For with Nathan having dramatized my transgression in the person of another and then adding, *You are the one about whom these things are told*, I acknowledged my own transgression and did not deny it, for this is what 'I did not cover' indicates. 'Lawlessness' here you will understand as 'transgression' and this in turn he called a 'sin'. 2Rg 12.7

5β I said, 'Against myself I will openly confess my transgression to the Lord'.

Realizing that I was trapped in inescapable condemnation, I said to myself, I shall do this; for at once he confessed, saying, *I have sinned against the Lord*. 2Rg 12.13

5γ And you acquitted the impiety of my heart.

Through the prophet Nathan who said forthwith, *The Lord has taken away your fault*. Sir 47.11
'Impiety of the heart' is what he calls his sin, his heart not having respected the laws about 2Rg 12.13
adultery and murder. 'You acquitted', in the sense of, 'you forgave'.

Some are puzzled about why if he was forgiven his sin does he say that God's punishing power has weighed heavily upon him. And we reply that when David himself, directing the trial enacted by Nathan, decided that the person guilty of such a crime was subject to both death and reparation, he was forthwith forgiven the death penalty on account of his fervent and heart-felt confession, but the reparation was demanded through the ensuing misfortunes in accordance with his own verdict, so that he would not, by being completely and swiftly exonerated, easily forget and fall again. 2Rg 12.5-6

6α For this every devout man will pray to you in due time.

'For this' is in the sense of, moved by this sin that was forgiven me, every god-fearing person will entreat you, for on learning that having confessed I was at once forgiven, they will emulate me in time of repentance. He called this time 'due' as convenient and fitting. And this will be a pattern for the penitent, for the person who is not devout will not repent.

This can be interpreted in a different way, namely, that he is prophesying about the believers who in due time, that is, the time after the Gospel preaching, using the psalms about his sin, will appear to be praying for this sin.

6β Except in a flood of many waters they will not come near him.

'Except' we understand in the sense of the conjunction 'and', so that the meaning is this: and in a flood of temptations – 'waters' are to be thought of as such, as in, *Deliver me and rescue me from many waters* – these waters will not come near him, namely, the person who has thus confessed and been forgiven. By 'coming near' he alluded to touching and biting. Ps 143.7β

Ἢ καὶ ἄλλως, κατακλυσμὸς, τὸ δι᾽ ὑδάτων βάπτισμα νοηθείη, ὡς κατακλύζον τὴν ἁμαρτίαν· ὑδάτων δὲ πολλῶν, τῇ ποιότητι καὶ δυνάμει τοῦ Πνεύματος, καὶ οὐ τῇ ποσότητι τῶν ῥείθρων· οὕτω γὰρ λέγομεν πολὺν ἄνεμον, τὸν ἰσχυρόν.

Προσεύξεται, φησὶ, πρὸς σὲ, πλὴν ἐν τῷ βαπτίσματι πρὸς αὐτὸν οὐκ ἐγγιοῦσι, δηλονότι αἱ ἁμαρτίαι, κατακλυζόμεναι καὶ ἀφανιζόμεναι.

7α Σύ μου εἶ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχούσης με.

Ἀπὸ ταύτης γὰρ εἰς σὲ καταφεύγω, ὡς εἰς εὐφροσύνην.

7β Τὸ ἀγαλλίαμά μου, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με.

Ἐνδιάθετος ἡ ἐπιφώνησις. Ὦ ἡ χαρά μου! ῥῦσαί με ἀπὸ τῶν κυκλωσάντων με πειρασμῶν, οἷς ἐναπείλημμαι, ἢ ἐχθρῶν, ὁρατῶν καὶ ἀοράτων.

7γ Διάψαλμα.
8α Συνετιῶ σε καὶ συμβιβῶ σε ἐν ὁδῷ ταύτῃ, ᾗ πορεύσῃ.

Τὸ Διάψαλμα προσκείμενον ἐνταῦθα, μεταβολὴν τῆς ἀκολουθίας δηλοῖ· καὶ γὰρ ὁ ἑξῆς λόγος ἀπὸ Θεοῦ λέγεται, διὰ φωνῆς ἀκουστῆς προφήταις, ἀποκρινομένου ὅτι Συνετίσω σε, πῶς ἂν ὑπερτερήσῃς, καὶ συνοδεύσω σοι ἤδη ἐν τῇ προκειμένῃ σοι πορείᾳ τοῦ πολέμου· βιβῶ γὰρ, τὸ βαίνω. Ἀδιάφορος δὲ κἀνταῦθα ἡ σύνταξις. § 61

8β Ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου.

Οὐκ ἐπιβλέψω μόνον, ἀλλὰ καὶ ἀκλινῶς, δίκην τῶν ἐν πολέμοις κηδομένων τινὸς, καὶ τοὺς ὀφθαλμοὺς ἐπ᾽ αὐτὸν ἀπερειδόντων, ἵνα κινδυνεύοντι βοηθήσοιεν.

Εἰρήκαμεν δὲ πολλάκις, ὅτι ἀπὸ τῶν ἀνθρωπίνων διαθέσεων ἡ Γραφὴ σχηματίζει τὰ θεῖα, συγκαταβαίνουσα τῇ ἀσθενείᾳ τῶν ἀκροωμένων.

9α Μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος, οἷς οὐκ ἔστιν σύνεσις.

Τὸ ἐντεῦθεν αὐτὸς πάλιν ὁ Δαυὶδ ἐξ ὧν πέπονθε παραινεῖ, μὴ γίνεσθε, λέγων, θηλυμανεῖς, ὡς ἵππος, καὶ διὰ τοῦτο ἄγονοι πρὸς ἀρετὴν ὡς ἡμίονος, οἵτινές εἰσιν ἀσύνετοι καλοῦ καὶ χείρονος, ὡς μὴ λόγῳ τετιμημένοι, καθὼς ὑμεῖς.

9β Ἐν κημῷ καὶ χαλινῷ τὰς σιαγόνας αὐτῶν ἄγξαις, τῶν μὴ ἐγγιζόντων πρὸς σέ.

Μνημονεύσας ἵππου καὶ ἡμιόνου, εἰκότως καὶ χαλινὸν ἐπήγαγεν, ἐπαρώμενος τοῖς διὰ τῆς ὁμοιώσεως τῶν δηλωθέντων ἀλόγων πόῤῥω γινομένοις Θεοῦ. Ἄγξαις, φησὶ, καὶ δαμάσαις καὶ πιέσαις τὰς σιαγόνας αὐτῶν, τῶν μὴ ἐγγιζόντων σοι δι᾽ ἀρετῆς.

9α Add. [MP in marg.]B: Ὡς ἵππος μὲν, τῷ χρεμετίζειν ἐπὶ τὰς ἡδονάς· ὡς ἡμίονος δὲ, τῷ μήτε συλλαμβάνειν σπέρμα ἀρετῆς, μήτε τίκτειν καρπὸν αὐτῆς· τὸ μὲν γὰρ, ἐνέργεια κακίας, τὸ δὲ, ἀργία ἀρετῆς. : om. SCF.

Or in a different way 'flood' may be understood as baptism through waters, over-flooding and washing away sin; 'of many waters' by the quality and power of the Spirit and not by the quantity of the streams, for thus we talk of 'much wind' as a strong wind.

He will pray to you, he says, except in baptism they will not come near him, that is, sins will not come near, being overwhelmed and eradicated.

7α You are my refuge from the affliction encompassing me.

For I flee from affliction towards you as towards gladness.

7β My transport of joy, redeem me from those who have encircled me.

The exclamation is from the heart, O my joy! Deliver me from the temptations that have encircled me in which I am caught up, or from my enemies, visible and invisible.

7γ Inter-psalm
8α I shall bring you to understanding and walk with you [instruct you] on this way that that you will tread.

The 'inter-psalm' that is inserted here indicates a change in the train of discourse, and indeed the following words are spoken by God through a voice audible to prophets, responding that I shall bring you to understanding as to how you will prevail and I shall accompany you on the path of war before you (βιβῶ is from βαίνω 'to walk'). The syntax is indifferent here also ['you' in the accusative instead of 'with you' in the dative case]. § 61

8β I shall make my eyes rest upon you.

I shall not look upon you only, but I shall do so unswervingly like those who are guarding someone in battle and have their eyes fixed on him so that if the person is in danger they may help.

We have said many times that Scripture formulates divine things from human dispositions, out of condescension for the weakness of the listeners.

9α Do not become like a horse and a mule in which there is no understanding.

In what follows David himself once again exhorts on the basis of what he suffered, saying, Do not become obsessed by females like a horse and on this account sterile towards virtue like the mule, which animals have no understanding of better and worse, as not being endowed with reason as we are.

9β With bridle and bit may you pinch the jaws of those who do not come near you.

Having mentioned horse and mule he appropriately followed with mention of the curb, imprecating curses on those who through their likeness to these dumb beasts become far from God: May you compress and tame and squeeze the jaws of those who do not approach you through virtue.

9α: Like a horse in their neighing for pleasures [Jer 5.8] and like a mule in their neither conceiving any seed of virtue nor bearing its fruit, for the one is an activation of evil and the other an absence of virtue.

Κημὸς μὲν οὖν, ὁ χαλινός· τὸ μὲν, ὡς κάμπτων τὸν αὐχένα, τὸ δὲ, ὡς χαλώμενος εἰς τὸ στόμα. Εἴη δ' ἂν χαλινὸς, αἱ διὰ πειρασμῶν παιδεῖαι. Ἀπὸ δὲ τῶν σιαγόνων, ὅλους αὐτοὺς ἐδήλωσεν, ὡς ἀπὸ μέρους τὸ πᾶν. Ἐπαρᾶται δὲ τούτοις, ὡς ἀναπολογήτοις, μετὰ τὸ καθ' ἑαυτὸν παράδειγμα.

Οἱ δὲ λέγουσιν τὸ, ἄγξαις, εὐκτικοῦ μὲν ἔχειν σχῆμα, δύναμιν δὲ καὶ σημασίαν μέλλοντος.

10α Πολλαὶ αἱ μάστιγες τοῦ | ἁμαρτωλοῦ.

Ταῦτα, φησὶ, λέγω, γινώσκων οἴκοθεν ὅτι πολλαὶ παιδεῖαι τὸν ἁμαρτωλὸν διαδέχονται.

10β Τὸν δὲ ἐλπίζοντα ἐπὶ Κύριον ἔλεος κυκλώσει.

Εἰ δέ τις μετὰ τὰς μάστιγας ὅλην μεταθήσει τὴν ἐλπίδα πρὸς Θεὸν, ἐλεηθήσεται πάντοθεν.

11 Εὐφράνθητε ἐπὶ Κύριον καὶ ἀγαλλιᾶσθε, δίκαιοι, καὶ καυχᾶσθε, πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

Πρὸς τοὺς ἀσθενεστέρους ποιήσας τὴν παραίνεσιν, ἤδη μεταβαίνει καὶ πρὸς τοὺς ἰσχυροτέρους, οὓς καὶ δικαίους καλεῖ, διὰ τὸ δικαίως βιοῦν, καὶ εὐθεῖς, διὰ τὴν ὀρθότητα τοῦ βίου. Καί φησιν, ὅτι Εὐφράνθητε, καὶ ἀγαλλιᾶσθε, καὶ καυχᾶσθε, μὴ ἐπὶ ταῖς ἀρεταῖς ὑμῶν, ἀβέβαιοι γὰρ, εἰ μὴ φυλάττοιντο παρὰ Θεοῦ, ἀλλ' ἐπὶ μόνῳ Κυρίῳ, τῷ βοηθοῦντι καὶ σκέποντι· κἀγὼ γὰρ τῇ ἀρετῇ θαῤῥήσας, ὠλίσθησα.

Προειρήκαμεν δὲ διαφορὰν εὐφροσύνης καὶ ἀγαλλιάσεως ἐν τῷ τέλει τῆς ἐξ-
ηγήσεως τοῦ ιγ′ ψαλμοῦ· ἢ καὶ τὸ αὐτὸ σημαίνουσιν ἐκ παραλλήλου. Τὸ δὲ, ἐπὶ Ps 13.7β
Κύριον, ἀδιάφορον, ἀντὶ, ἐπὶ Κυρίῳ.

32 λβ′

1α Ψαλμὸς τῷ Δαυίδ· ἀνεπίγραφος παρ' Ἑβραίοις.

Ἀνεπίγραφος οὗτος παρ' Ἑβραίοις ἐστίν. Ἔοικε δὲ πεποιῆσθαι εἰς τὴν κατὰ τὸν Ἐζεκίαν ὑπόθεσιν, προτρέπων τοὺς ἀξίους ὑμνεῖν τὸν Θεὸν, ἀοράτως ἀνελόντα τοὺς
Ἀσσυρίους. Εἴη δ' ἂν καὶ ἡμῖν ἁρμόδιος. 4Rg 19.35

1β Ἀγαλλιᾶσθε, δίκαιοι, ἐν Κυρίῳ.

Τί μέν ἐστιν ἀγαλλίασις, ἤδη προειρήκαμεν· δικαίους δὲ λέγει, τοὺς ἐναρέτους, οὓς ἐπὶ μόνῳ τῷ βοηθῷ καὶ νικοποιῷ Χριστῷ ἀγαλλιᾶσθαι κελεύει, καὶ μὴ ἐπί τινι τῶν ἄλλων· οὔτε γὰρ ἰσχὺς, οὔτε στρατὸς, οὔτε πλοῦτος, οὔτε τεῖχος, ὠφέλησε.

The bridle belongs with the bit, the bridle [κημός] as bending [κάμπτων] the neck, the bit [χαλινός] as let down [χαλώμενος] into the mouth. The bit may be interpreted as chastisements through trials. By the 'jaws' he signified the whole person, the part standing for the whole. He curses them as being without excuse after seeing the example of his own case.

Some say that 'may you pinch' is optative in form but has the force and meaning of the future.

10α Many are the scourges of the sinner.

I say these things, he asserts, knowing from my own experience that many chastisements fall in succession on the sinner.

10β But mercy will encircle the one who hopes in the Lord.

If after the scourges he transfers all his hope to God he will be shown mercy on every side.

11 Be glad in the Lord and rejoice, O you just, and boast loudly, all you who are upright in heart.

Having made exhortation towards the weaker, he now turns to the stronger, whom he also calls 'just' on account of their living in a just manner, and 'upright' on account of the uprightness of their life, and he says, be glad and rejoice and boast loudly, not for your virtues, for they are very uncertain if they are not guarded by God, but in the Lord alone who helps and shelters, for I trusting in virtue slipped and fell.

We have spoken earlier of a distinction between 'gladness' and 'rejoicing' at the end of the exposition of the thirteenth psalm; or else they mean the same in parallel. The phrase 'in the Ps 13.7β
Lord' uses the accusative case for the dative indifferently.

32 Psalm 32

1α A psalm belonging to David; without superscription among the Hebrews.

This psalm is without superscription among the Hebrews. It seems to have been composed in regard to the events at the time of Hezekiah, exhorting the worthy to hymn God, who had invisibly destroyed the Assyrians. It may also be fitting for ourselves. 4Rg 19.35

1β Rejoice in the Lord, O you just.

What 'rejoicing' is we have already said; the 'just' is what he calls the virtuous, whom he summons to rejoice in Christ alone, the helper and giver of victory, and not in anything else, for neither strength, nor army, nor wealth, nor fortification was of benefit.

1γ Τοῖς εὐθέσι πρέπει αἴνεσις.

Διὰ τοῦ ἀγαλλιᾶσθε, καὶ τὸ αἰνεῖτε δεδήλωκεν· ὁ γὰρ ἀγαλλιώμενος ἐπί τινι, πάντως ἐπαινεῖ αὐτό. Ἐπεὶ δὲ τοῖς ἐναρέτοις μόνοις ἀνέθηκε τὴν ἀγαλλίασιν καὶ τὸν αἶνον, τίθησι καὶ τὴν αἰτίαν, λέγων, ὅτι τοῖς ὀρθῶς βιοῦσι πρέπει ἡ τοῦ Θεοῦ
αἴνεσις. *Οὐ γὰρ ὡραῖος, φησὶν, αἶνος ἐν στόματι ἁμαρτωλοῦ*, καὶ σκολιὸς ποὺς Sir 15.9
οὐκ ἐναρμόζεται ὀρθῷ ὑποδήματι· *Εὐθὴς γὰρ Κύριος ὁ Θεὸς ἡμῶν, καὶ εὐθύτητας* Ps 91.16
εἶδε τὸ πρόσωπον αὐτοῦ. Ὁ δὲ διάβολος, σκολιὸς, ὡς ὄφις, καὶ τοῖς ὁμοίοις ἥδεται Ps 10.7
σκολιοῖς.

2 Ἐξομολογεῖσθε τῷ Κυρίῳ ἐν κιθάρᾳ, ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ.

Τοῖς τότε γὰρ νόμος ἦν ὑμνεῖν τὸν Θεὸν ἐν κιθάρᾳ καὶ ψαλτηρίῳ καὶ τοῖς ἄλλοις μουσικοῖς ὀργάνοις, ὡς ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου σαφῶς ἐξεθέμεθα, διδάξαντες καὶ ποίαν διαφορὰν ἔχει τὸ ψαλτήριον πρὸς τὰ ἄλλα. § 68-70

Χρὴ δὲ καὶ ἀναγωγικῶς εἰπεῖν.

Κιθάραν μὲν νόει μοι, τὸ σῶμα, διὰ τὸ κάτωθεν ἡμῖν συμπεπλάσθαι. Φησὶ γὰρ
ὁ μέγας Βασίλειος, ὅτι ἐν τῇ κιθάρᾳ καὶ τῇ λύρᾳ, κάτωθεν ὁ χαλκὸς ὑπηχεῖ πρὸς PG29.213B
τὸ πλῆκτρον. Ἐξομολογεῖσθε τοίνυν, τουτέστιν, εὐχαριστεῖτε τῷ Θεῷ, διὰ τοῦ σώματος πρῶτον, ὅσοι τῆς πολιορκίας τοῦ νοητοῦ Ἀσσυρίου παραδόξως ἐῤῥύσθητε, οἷον, νηστεύετε, κλαίετε, χαμευνεῖτε, ᾄδετε, καὶ ὅσα τῆς πρακτικῆς ἀρετῆς, εὐχαριστήρια δῶρα ταῦτα προσάγοντες.

Ψαλτήριον δὲ λάβε μοι, τὸν νοῦν· ὡς γὰρ τῷ μουσικῷ ψαλτηρίῳ, δέκα μὲν ἐνετέταντο χορδαὶ, ἄνωθεν δὲ τὰς ἀφορμὰς εἶχε τῶν φθόγγων, ὡς ἐν τῷ δηλωθέντι προοιμίῳ λεπτομερῶς παραδεδώκαμεν, οὕτω καὶ τῷ νοΐ δέκα μὲν ἐπίκεινται νομικαὶ ἐντολαὶ, ἄνωθεν δὲ παρὰ Θεοῦ ἐνηχήθησαν, ἃς φυλάττων, διὰ τῆς συμφω | νίας αὐτῶν, ψάλλει τῷ Θεῷ νοητὸν μέλος. Ἀπὸ γοῦν τῆς κιθάρας, ἔλθετε ἐπὶ τὸ ψαλτήριον, καὶ ψάλατε νοερῶς, διὰ τῆς θεωρητικῆς ἀρετῆς.

3α Ἄισατε αὐτῷ ᾆσμα καινόν.

Ἱστορικῶς μὲν, πρόσφατον ἐπὶ προσφάτῳ τερατουργήματι· ἀναγωγικῶς δὲ, τὰ Χριστιανικὰ νοητέον ᾄσματα, ὅσα τῷ Χριστῷ οἱ πιστοὶ συνέθηκαν. Καινὰ γὰρ ταῦτα πρὸς τὰ τῆς παλαιᾶς νομοθεσίας.

3β Καλῶς ψάλατε αὐτῷ ἐν ἀλαλαγμῷ.

Ἀλαλαγμός ἐστιν, ἀθρόα φωνὴ τῶν συνασπιζόντων, θαρσοποιὸς κατὰ πολεμίων· διὰ τοῦ ἀλαλαγμοῦ δὲ, τὸ θαῤῥεῖν προτρέπεται, ψάλατε, λέγων, ἐν φωνῇ ἀλαλαζούσῃ, τουτέστι, θαῤῥαλέᾳ, τροπωθέντων ἤδη τῶν ἐκφοβούντων ἐχθρῶν. Τὸ δὲ, *καλῶς*, ἀντὶ τοῦ, ἀμετεωρίστως, ὁλοψύχως.

1γ Praise is fitting for those straight heart.

Through the imperative 'rejoice' he signified 'praise', for a person who rejoices in something will also certainly praise it. Since he attributed rejoicing and praise to the virtuous alone, he gives the reason, saying, that the praise of God befits those who live aright. As it is written, *A song of praise is not good in the mouth of a sinner*, and a crooked foot does not fit in Sir 15.9
a straight shoe. *For the Lord our God is straight,* and *his face has looked on straight judgements*. Ps 91.16
The devil, on the contrary, is twisted like a snake and takes pleasure in those who are similarly Ps 10.7
crooked.

2 Make confession to the Lord with the cithara, sing to him with the ten-stringed psaltery.

For those of that time it was the custom to hymn God with the cithara and psaltery and with other musical instruments as we clearly set out in the preamble to the present book when we explained also the way in which the psaltery differed from the other instruments. § 68-70

We need also to give an anagogical interpretation.

Understand the cithara as the body on account of the body having been fashioned together for us from below. For Basil the Great says that on the cithara and lyre the copper resonates PG29.213B
to the plectrum from below. Make confession therefore, that is, give thanks to God, first through the body, you who have been strangely delivered from the siege of the intelligible Assyrian, namely, fast, weep, lie on the ground, sing and do all that is of practical virtue, offering these as gifts of thanksgiving.

Take the psaltery as the mind, for just as on the musical psalter there were stretched ten strings and the striking point for the notes was at the top as we explained in detail in the aforementioned preamble, so also on the mind are lain ten commandments of the law, which were sounded from above by God; by keeping these commandments one sings through their harmony an intelligible melody to God. Thus from the cithara proceed to the psaltery and sing intelligibly through contemplative virtue.

3α Sing to him a new song.

In a historical sense, sing a fresh song for a recently worked marvel; in an anagogical sense, the Christian songs are to be understood, namely, those that the believers have written to Christ, for these are new in relation to the songs of the ancient lawgiving.

3β Sing well to him with ululation.

Ululation is the collective shout of a body of fighters, heartening themselves against adversaries. Through the ululation he exhorts to take courage, saying, sing with ululating voice, that is, a voice of confidence, the alarmed enemies having already been routed. 'Well' is in the sense of 'undistractedly' and 'whole-heartedly'.

4 Ὅτι εὐθὴς ὁ λόγος τοῦ Κυρίου, καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει.

Ὅτι, φησὶν, ὀρθὸς ὁ λόγος, ὃν ἐμήνυσε διὰ τοῦ προφήτου Ἡσαΐου περὶ τοῦ λυθῆναι τὴν πολιορκίαν. Καὶ ἰδοὺ τὰ ἔργα ἃ ἐποίησε κατὰ τῶν Ἀσσυρίων, πιστὰ, βεβαιοῦντα τὸν λόγον. Isa 37.21-35

Ἢ πάντα καθόλου τὰ ἔργα αὐτοῦ ἐν πίστει εἰσὶ, τουτέστιν, εἰς πίστιν τοῦ δημιουργοῦ Θεοῦ τὸν ὁρῶντα κινοῦσιν· αὐτίκα γὰρ, ἵνα τ' ἄλλα παρῶμεν, τὸ λεπτότατον κέντρον τῆς μελίσσης, σωληνοειδὲς ὂν, ὥστε δι' αὐτοῦ τὸν ἰὸν ἐκχεῖσθαι, διδακτικόν ἐστι τοῦ μὴ αὐτομάτως, ἀλλὰ θείᾳ δυνάμει κοιλανθῆναι τὴν τοσαύτην λεπτότητα.

Ἄλλως δὲ πάλιν, ὀρθὸς ὁ τῆς Νέας Διαθήκης λόγος τοῦ Σωτῆρος, μηδὲν σκολιὸν καὶ δύσλυτον ἔχων, οἷα τὰ τῆς Παλαιᾶς. Ἔτι δὲ καὶ ὅσα ἐποίησεν ἔργα, πολιτευόμενος ἐν σαρκὶ, πιστοῦσι τὸν λόγον αὐτοῦ, συμφωνοῦντα τούτῳ· καὶ αὐτὰ δὲ πιστά εἰσιν, ὡς ἀληθῆ καὶ ἀναντίῤῥητα.

Ἢ καὶ Λόγος, αὐτὸς ὁ Υἱὸς, ὅς ἐστιν εὐθὴς, ὡς ὁδὸς ἀπλανὴς, καὶ ὡς ἀλήθεια·
ἔφησε γὰρ, *Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια*. Καὶ πάντα ὅσα ἐποίησε σημεῖα, διὰ Jn 14.6
πίστιν τῶν ὁρώντων ἐποίησεν, *ἵνα πιστεύσωσιν εἰς αὐτόν*. Jn 11.42

5α Ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν ὁ Κύριος.

Ὅρα ὅπως πρὸ τῆς κρίσεως φιλεῖ τὴν ἐλεημοσύνην· διὸ καὶ ἐπὶ τῶν ἁμαρτανόντων, πρῶτον ἀναμένει τὴν μετάνοιαν αὐτῶν, ὅπερ ἐστὶν ἐλεημοσύνης, ἔπειτα μένοντας ἀνιάτους, κολάζει, ὅπερ ἐστὶ κρίσεως.

Ἢ καὶ ὅτι ἐλέῳ πᾶσαν κρίσιν αὐτοῦ κίρνησιν· *Ἐὰν γὰρ ἀνομίας*, φησὶ, *παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται;* Ἢ ἀγαπᾷ ἐλεημοσύνην μὲν εἰς τοὺς διορθωθέντας, κρίσιν δὲ εἰς τοὺς ἀδιορθώτους. Ἢ ἔλεον μὲν ἐν τῷ παρόντι αἰῶνι, *Οὐ γὰρ ἦλθον*, φησὶ, *κρῖναι τὸν κόσμον*, κρίσιν δὲ ἐν τῷ μέλλοντι. Ps 129.3 Jn 12.47

Τοιοῦτόν ἐστι καὶ τὸ, *Ἔλεον καὶ κρίσιν ᾄσομαί σοι, Κύριε*· ᾄσομαι δὲ, ἀντὶ τοῦ, ᾠδήν σοι ποιήσω καὶ ὕμνον, τὸν ἔλεον καὶ τὴν κρίσιν, οἷον, ὅτι ἐλεῶν, κρίνεις, καθ' ὃν εἰρήκαμεν τρόπον· κέκραται δὲ καὶ ὁ ἔλεος κρίσει, καὶ ἡ κρίσις ἐλέῳ, ἵνα μήτε ὁ ἔλεος χαύνωσιν ἐμποιήσῃ μόνος, μήτε ἡ κρίσις ἀπόγνωσιν. Ps 100.1

Ἐπὶ δὲ τῆς ὑποθέσεως Ἐζεκίου εἴληπται τὸ ῥητὸν, ὅτι ἐλεήσας τὴν Ἱερουσαλὴμ πολιορκουμένην, κατέκρινε τοὺς ἀδικοῦντας αὐτὴν Ἀσσυρίους.

5β Τοῦ ἐλέους Κυρίου πλήρης ἡ γῆ.

Πάντας γὰρ ἐλεεῖ, καὶ τοὺς ἀθέους· ἢ γὰρ, οὐκ ἂν εἴα ζῆν· πλὴν τοὺς μὲν πεπιστευκότας μᾶλλον, ἧττον δὲ, τοὺς ἄλλους.

Ἢ καὶ ἔλεος Κυρίου νόει, τὸ κήρυγμα τοῦ Εὐαγγελίου, πλῆρες ὂν ἐλέους, ὡς καὶ δεδομένον ἐξ ἐλεημοσύνης τοῦ δημι | ουργήσαντος ἡμᾶς, οὗ πεπλήρωται πᾶσα γῆ, διὰ τῆς τῶν ἀποστόλων διδασκαλίας.

Εἶτα κινεῖ τὸν λόγον εἰς ὕμνον, διηγούμενος τὰ θαυμάσια τοῦ Θεοῦ, καί φησι.

4[10] *οἷα* MSCBF : *οἷον* P.

4 For the word of the Lord is straight and all his works are in faith.

For, he says, the word that he made known through the prophet Isaiah about the raising of the siege is correct. And, see, the works that he did against the Assyrians are trustworthy, confirming the word. Isa 37.21-35

Or else all his works in general are 'in faith', that is, they move the person who beholds them to faith in the creator God; for example, now, to ignore the rest, the delicately formed sting of the bee, pipe-formed so as to infuse the venom through it, is instructive that such extreme delicacy is not hollowed out on its own but by divine power.

In a different way again, the Saviour's word of the New Covenant is straight, having nothing crooked or insoluble as do the things of the Old Covenant. Furthermore, all the works he did while living in the flesh, make trustworthy his word, being in concord with it, and they themselves are trustworthy as true and incontrovertible.

Or else the Word is the Son himself, who is straight, as an unerring way and as truth, for
he said, *I am the way and the truth*. And all the signs that he worked, he worked for the faith Jn 14.6
of those who beheld, so that they might believe in him. Jn 11.42

5α The Lord loves mercy and judgement.

Observe how prior to judgement he loves mercy, and so with sinners he awaits first their repentance, which is a mark of mercy, then when they remain incurable, he punishes, which is a mark of judgement. Or else that he mixes his every judgement with mercy, for *If you will
note lawless acts, O Lord, O Lord, who will endure?* Or else he loves mercy for those who have Ps 129.3
been corrected and judgement for those who are irremediable. Or else, mercy in the present
age, for he says, *I did not come to judge the world*, and judgement in the future age. Jn 12.47

Similar to this is, *I shall sing mercy and judgement to you, O Lord*; 'I shall sing' in the sense Ps 100.1
of 'I shall make mercy and judgement an ode and hymn to you', namely, in showing mercy you judge, in the manner we have said; both mercy is mixed with judgement and judgement with mercy, so that neither the mercy alone would produce slackness, nor the judgement despair.

The words are understood in regard to the situation of Hezekiah in that having shown mercy on the besieged city of Jerusalem, he condemned the Assyrians who were wronging it.

5β The earth is full of the Lord's mercy.

For he shows mercy on all, even those who deny God, otherwise he would not permit them to live, except that on those who believe he shows mercy to a greater extent, and to a lesser extent on the others.

Or else understand the Lord's mercy as the preaching of the Gospel which is full of mercy and is bestowed out of the mercifulness of the one who created us, with which the whole earth has been filled through the teaching of the Apostles.

He then moves his discourse to praise, telling of God's wonders and he says:

6 Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.

Κατὰ μὲν τὸ πρόχειρον, ἐκ παραλλήλου τὸ αὐτό φησιν. Εἶπε γὰρ ὁ Θεὸς ἐφ' ἑκατέρου, *Γενηθήτω*, *καὶ ἐγένετο*. Καὶ ὁ λόγος γὰρ, πνεῦμά ἐστι στόματος, πλῆττον τὸν ἀέρα· τοιῶσδε καὶ τὸ πνεῦμα τοῦ στόματὸς τὸ πλῆττον τὸν ἀέρα, τοιῶσδε λόγος ἐστίν. Ὁμοίως δὲ καὶ στερέωσις καὶ δύναμις, ταὐτόν· εἴη δ' ἂν τὸ δύσφθαρτον αὐτῶν καὶ εὔτονον. Gen 1.1, 6

Κατὰ δὲ τὸ ὑψηλότερον, περὶ τῆς ἁγίας Τριάδος ὁ Δαυὶδ ἐνταῦθα θεολογεῖ, Κύριον μὲν, τὸν Πατέρα λέγων, Λόγον δὲ, τὸν Υἱὸν, Πνεῦμα δὲ, τὸ Πνεῦμα τὸ ἅγιον. Τοῦ στόματος δὲ εἶπε, διότι τῆς αὐτῆς οὐσίας ἐστὶ τῷ προβαλλομένῳ, καὶ οὐκ ἔξωθεν κτιστόν.

Δύναμις δὲ οὐρανῶν, αἱ ἐπουρανίαι δυνάμεις τῶν ἀγγέλων. Οὐ διῃρημένως δὲ, ὁ μὲν Υἱὸς τοὺς ἀνθρώπους ἔκτισε, τὸ δὲ Πνεῦμα, τοὺς ἀγγέλους, ἀλλ' ὁ μὲν Υἱὸς πάντα παρήγαγε· *Πάντα γὰρ*, φησὶ, *δι' αὐτοῦ ἐγένετο*. Τὸ Πνεῦμα δὲ τὸ ἅγιον ἡγίασε τοὺς ἀγγέλους, ἅμα τῇ κτίσει αὐτῶν· ὅθεν καὶ δυσκίνητοι πρὸς τὸ κακόν εἰσιν εὐθὺς ἐξ ἀρχῆς, οἷα βαφῇ τινι τῷ ἁγιασμῷ στομωθέντες. Jn 1.3

Νοοῖντο δ' ἂν οὐρανοὶ, καὶ οἱ ἀπόστολοι, ὡς τὰ οὐράνια φρονοῦντες καὶ ὑπερκείμενοι τῶν γηΐνων, οἳ τῷ λόγῳ τῆς τοῦ Σωτῆρος διδασκαλίας στεῤῥοὶ γεγόνασιν εἰς πίστιν καὶ εἰς θλίψεις, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν γέγονε. Τοῦτο γὰρ συνεξακούεται· *Ἐνεφύσησε γὰρ*, φησὶ, *καὶ εἶπεν αὐτοῖς, Λάβετε Πνεῦμα ἅγιον*· δύναμις δὲ, ἡ διὰ τῶν ἐπιτελουμένων σημείων. Jn 20.22

7α Συνάγων ὡσεὶ ἀσκὸν ὕδατα θαλάσσης.

Λείπει τὸ, εἰς, ἵν' ᾖ, ὡσεὶ εἰς ἀσκόν· συνάγων, φησὶν, εἰς τὰ κοιλώματα τῆς γῆς, ὡσεὶ εἰς ἀσκὸν, τὰ ὕδατα τῆς θαλάσσης.

Ἢ ὡσεὶ ἀσκὸν, ἀντὶ τοῦ, δίκην ἀσκοῦ, ἐξοιδούμενα μὲν τῇ βίᾳ τοῦ ἀνέμου, συστελλόμενα δὲ τῇ ἀπουσίᾳ αὐτοῦ.

Ἢ ἀσκὸν λέγει, τὸ ἐν τῷ ἀσκῷ ὑγρὸν, ἐκ τοῦ περιέχοντος, τὸ περιεχόμενον, οἷον συνάγων τὰ ὕδατα τῆς θαλάσσης, ὡς τὸ ἐν ἀσκῷ συνῆκται, κατεχόμενα, καὶ μὴ σκεδαννύμενα κατὰ τῆς γῆς, τῷ προστάγματί σου, καθὼς ἐκεῖνο τῷ δεσμῷ.

Τινὲς δὲ λέγουσιν, ὅτι περὶ τῶν ἀπὸ θαλάσσης ἀτμῶν ὁ λόγος, οἳ κατὰ μικρὸν ἀναφερόμενοι, συνίστανται καὶ παχύνονται δίκην ἀσκοῦ καὶ νεφέλαι γίνονται.

7β Τιθεὶς ἐν θησαυροῖς ἀβύσσους.

Ἄβυσσος λέγεται, τὸ βάθος τῶν ὑδάτων, εἰς ὃ οὐ βύεταί τις. Θησαυροὶ δὲ ἀβύσσων, οἱ κόλποι τῆς γῆς, ἀφ' ὧν ἀναδίδονται πηγαὶ καὶ ῥέουσι ποταμοί.

Ἢ θησαυροὶ, ὁ ἐπάνω τοῦ στερεώματος τόπος, ἐφ' οὗ τὰ ἡμίση τῶν ὑδάτων καταρχὰς ὁ Θεὸς ἔθετο· θησαυροὶ δὲ, διὰ τὸ δαψιλὲς καὶ τὸ κεκρυμμένον, καὶ κατὰ Gen 1.7

6 By the word of the Lord the heavens have been established, and by the spirit of his mouth all their power.

On the one hand, in the obvious sense, he is saying the same thing in parallel, for God said about each, *Let it be*, and it was so. And the word indeed is a spirit of the mouth, striking the air; such as is the breath of mouth striking the air, such also is the word. Similarly establishing and power are the same; this may also be interpreted as their incorruptibility and well toned nature. Gen 1.1, 6

On the other hand, in a higher sense, David is here making a theological statement about the holy Trinity, calling the Father 'Lord' and the Son 'Word' and the holy Spirit 'Spirit'. He said 'of the mouth' because the Spirit is of the same essence with the Word projected and not something created from without.

The heavenly powers of angels are the 'powers of the heavens'. For it was not separately that the Son created mankind and the Spirit the angels, but the Son brought forth everything, for it is written, *Through him all things came to be*. The holy Spirit sanctified the angels on their creation; hence from the very beginning they are difficult to dislocate towards evil, having been hardened by sanctification as if by some tempering. Jn 1.3

The Apostles might also be understood as heavens, as being heavenly-minded and above earthly things. By the word of the Saviour's teaching they became firm in faith and in the face of afflictions and all their power came by the word of his mouth. This indeed is understood as implied, for it is written, *He breathed on them and said to them, 'Receive the Holy Spirit'*; 'their power' is the power through the signs they worked. Jn 20.22

7α Gathering waters of the sea as if a flask.

The word 'into' is missing, so that it would be 'as if into a flask'; gathering, he says, the waters of the sea into the hollows of the earth as if into a flask.

Or 'as if a flask' in the sense of 'like a flask', being swollen up by the force of the wind and contracted by its absence.

Or else 'flask' is what he calls the fluid in the flask, using the container to denote what is contained, namely, gathering the waters of the sea as the fluid in a flask is held together and not scattered on the earth, the waters being held together by your decree, just as the fluid is held together by the bond of the flask.

Some say that the words are about the vapors from the sea which being borne up a little, come together and form a shape like a flask and become clouds.

7β Placing the depths in treasuries.

The depths of the waters is what he calls 'depths', (the 'abyss' [ἄβυσσος] into which one cannot enter [βύεται]). The treasuries of the depths are the hollows of the earth from which springs rise up and rivers flow. Gen 1.7

χρείαν ἀνοιγόμενον καὶ κλειόμενον· ταῦτα γὰρ ἴδια θησαυροῦ.

Ἐγὼ δὲ τὸ ῥητὸν καὶ τοῖς ἀποστόλοις προσαρμόζω, οἳ θησαυροὶ καὶ φύλακες τῶν ἀβύσσων, ἤτοι τῶν βαθυτάτων μυστηρίων τῆς πίστεως, ἐγένοντο.

8α Φοβηθήτω τὸν Κύριον πᾶσα ἡ γῆ.

Γῆν πολλάκις καλεῖ τοὺς ἀνθρώπους, ὡς καὶ νῦν, ἢ διὰ τὸ ἀπὸ γῆς πεπλάσθαι, ἢ διὰ τὸ ἐπὶ γῆς οἰκεῖν. Παραδείξας γὰρ ἀπὸ τῆς μεγαλουργίας τῶν κτισμάτων τὴν τοῦ κτίσαντος δύναμιν, τοῦτον φοβηθῆναι καὶ σέβεσθαι προτρέπεται, ὡς μόνον Θεόν.

Ἢ γῆν λέγει νῦν, τοὺς μόνα τὰ γεώδη φρονοῦντας (ἔστι γὰρ καὶ τοιαύτη σημασία πολλαχοῦ τῆς Γραφῆς), οὓς κελεύει φοβηθῆναι τὸν Θεὸν, καὶ φυλάξαι τὰς ἐντολὰς αὐτοῦ.

8β Ἀπ' αὐτοῦ δὲ σαλευθήτωσαν | πάντες οἱ κατοικοῦντες τὴν οἰκουμένην.

Ἀπὸ δὲ τοῦ φόβου αὐτοῦ τρομασάτωσαν οἱ ἄνθρωποι, ὅτι μέγας καὶ φοβερός ἐστιν.

Ὁ δὲ μέγας Βασίλειος ἄλλως ἐξελάβετο τὸ ῥητόν· τὸ μὲν γὰρ, *ἀπ' αὐτοῦ*, ἀντὶ τοῦ, ὡς αὐτὸς βούλεται, τὸ δὲ, *σαλευθήτωσαν*, ἀντὶ τοῦ, κινείσθωσαν· οἷον, ἔστω τούτοις καὶ τὰ σωματικὰ καὶ τὰ ψυχικὰ κινήματα κατὰ Θεὸν, τοῦ θείου φόβου ἐχόμενα. PG29.337C

Ἐγὼ δὲ καὶ εἰς τὸν Χριστὸν ἐκδέχομαι τὸ ῥητόν· ἀπὸ γὰρ τῶν λόγων καὶ ἔργων αὐτοῦ ἐσείσθησαν πάντες, οἱ μὲν μεταθέντες εἰς τὴν πίστιν, οἱ δὲ ταραχθέντες.

9α Ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν.

Τοῦ φόβου τὸ εὔλογον παρίστησιν ὁ λόγος· Αὐτὸς γάρ ἐστι, φησὶν, ὁ τούτων δημιουργός· εἶπε γὰρ, Γενηθήτω τόδε, καὶ γέγονε παραυτίκα.

9β Αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.

Ἐκ παραλλήλου, τὸ αὐτό· ἢ τὸ, *ἐνετείλατο*, σαφηνιστικόν ἐστι τοῦ, *εἶπεν*· οὐ γὰρ ἁπλῶς εἶπεν, ἀλλὰ προσέταξεν, ὡς παντοδύναμος.

Ἢ τὸ μὲν, *εἶπε καὶ ἐγενήθησαν*, τακτέον ἐπὶ τῆς ἁπλῶς δημιουργίας τῶν ἀνθρώπων, τὸ δὲ, *ἐνετείλατο καὶ ἐκτίσθησαν*, ἐπὶ τῆς διὰ τοῦ κηρύγματος ἀναγεννήσεως· ἐνετείλατο γὰρ τοῖς ἀποστόλοις, ὅτι *Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη*, καὶ Mt 28.19
τὰ ἑξῆς· ἐπεὶ καὶ οἱ πιστοὶ, *καινὴ κτίσις* ὀνομάζονται. 2Cor 5.17

10 Κύριος διασκεδάζει βουλὰς ἐθνῶν· ἀθετεῖ δὲ λογισμοὺς λαῶν, καὶ ἀθετεῖ βουλὰς ἀρχόντων.

8β[5] κινείσθωσαν MPASCFBV : κινηθήτωσαν H.

Or else treasuries are the place above the firmament on which in the beginning God placed half of the waters; they are 'treasuries' on account of their abundance and being hidden and being opened and closed at need, for these are the characteristics of a treasury.

I myself adapt the verse to the Apostles who became treasuries and guardians of the depths, namely, of the deepest mysteries of the faith.

8α Let all the earth fear the Lord.

He often calls the people 'earth' as now, either on account of having been fashioned from earth or on account of dwelling on the earth. Having displayed the power of the creator from the magnificence of the created things, he urges to fear and reverence him as God alone.

Or else he is referring now to those who think only of earthly things (this meaning is found in many places in Scripture), whom he summons to fear God and keep his commandments.

8β And from him let all the inhabitants of the world be shaken.

And from fear of him let the people be filled with trembling, for he is great and terrible.

Basil the Great took the verse in a different way: 'from him' in the sense of 'as he wills' and PG29.337C
'let them be shaken' in the sense of 'let them be moved', namely, let their movements of body and mind be godly, cleaving to divine fear.

I myself take the verse also in relation to Christ, for from his words and deeds all were shaken, some moved to faith, others thrown into confusion.

9α For he spoke and they came to be.

The verse shows the reasonableness of the fear. He is, after all, he says, their creator. He said, 'Let it be', and whatever straightway came to be.

9β He gave the command and they were created.

The same by way of parallelism; or else 'he gave the command' is a clarification of the previous 'he spoke'; he not only spoke but he commanded as all-powerful.

Or else 'he spoke and they came to be' is to attributed to the simple creation of mankind, while 'he gave the command and they were created' is to be attributed to the rebirth through
the preaching, for he commanded the Apostles, *Go and make disciples of all nations*, and so Mt 28.19
on, and because the faithful are called *a new creation*. 2Cor 5.17

10 The Lord scatters the purposes of the nations; he annuls the thoughts of peoples and annuls the purposes of princes.

These words also can be understood in various ways: about the Assyrians who invested

Διαφόρως καὶ ταῦτα νοητέον, ἐπί τε τῶν περικεκαθικότων τὴν Ἰερουσαλὴμ Ἀσσυρίων, ἐπί τε τῶν ἐσταυρωκότων τὸν Κύριον, καὶ ἐπὶ τῶν τυραννούντων τοὺς ἀποστόλους καὶ μάρτυρας.

Καὶ ἐπὶ μὲν τῶν Ἀσσυρίων, ἔθνη λέγει τούτους, ὡς ἐκ διαφόρων ἐθνῶν συστρατεύσαντας κατὰ τῆς Ἰερουσαλήμ· λαοὺς δὲ, τοὺς Ἑβραίους (τινὲς γὰρ αὐτῶν ἐλογίζοντο δεῖν σφᾶς αὐτοὺς ἐγχειρίσαι τοῖς πολεμίοις διὰ τὴν ἀνάγκην), ἄρχοντας δὲ, τοὺς στρατηγοὺς τῶν πολιορκούντων.

Καὶ ἐπὶ τῶν ἐσταυρωκότων τὸν Κύριον, εἴσῃ τὴν διαφορὰν, ἐντυχὼν τῇ ἐξηγήσει τοῦ δευτέρου ψαλμοῦ. Ps 2.1-2α

Ἐπὶ δὲ τῶν τυράννων, ἔθνη μὲν, τὰ διάφορα κατὰ πόλεις γένη, λαοὶ δὲ, οἱ Ἑβραῖοι, ἄρχοντες δὲ, οἱ βασιλεῖς καὶ ἡγεμόνες.

11α Ἡ δὲ βουλὴ τοῦ Κυρίου εἰς τὸν αἰῶνα μένει.

Βουλὴ τοῦ Κυρίου, τὸ εὐαγγελικὸν κήρυγμα, βουλόμενον σωθῆναι δι' αὐτοῦ πάντας τοὺς πιστεύοντας, ὃ μένει μέχρι τοῦ μέλλοντος αἰῶνος ἀήττητον.

11β Λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεάν.

Ὥσπερ ἄνω βουλὰς καὶ λογισμοὺς εἶπεν, οὕτω καὶ νῦν. Ἔστι δὲ βουλὴ μὲν, ἡ καλῶς ἔχειν δόξασα γνώμη, λογισμὸς δὲ, ἡ ἁπλῶς ἐνθύμησις. Εἰς γενεὰν δὲ καὶ γενεὰν εἰώθασιν οἱ παλαιοὶ λέγειν, τὸ ἀεὶ, τὸ εἰς πᾶσαν γενεὰν ἐκ διαδοχῆς. Καρδία δὲ Θεοῦ ἀνθρωποπρεπῶς εἴρηται, ἡ θέλησις τοῦ Θεοῦ. Ps 32.10

Σκοπὸς δὲ τοῖς ῥητοῖς, τοιοῦτος, ὅτι ὃ βούλεται ὁ Θεὸς, ἀεὶ μένει· καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ὃ ἐνθυμηθῇ. Τὸ γὰρ ἐννόημα, φησὶν, ἔργον ἦν.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν· λογισμοὺς καρδίας Θεοῦ, τὴν Παλαιὰν Διαθήκην καὶ τὴν Νέαν· γενεὰν δὲ καὶ γενεὰν, τήν τε τῶν Ἰουδαίων καὶ τὴν τῶν Χριστιανῶν· ἡ μὲν γὰρ, ἐκείνοις, ἡ δὲ, τούτοις παραμένει.

Ἐκδεχόμεθα δὲ ἁπλῶς τὰ ῥητὰ καὶ ἐπὶ τῶν ἐπιβουλευόντων ἡμῖν ὁρατῶν ἢ ἀοράτων ἐχθρῶν, ὅτι Κύριος διασκεδάζει τὰς βουλὰς αὐτῶν, καὶ ὃ αὐτὸς βούλεται, ποιεῖ πρὸς σωτηρίαν ἡμῶν.

12α Μακάριον τὸ ἔθνος, οὗ ἐστι Κύριος ὁ Θεὸς αὐτοῦ.

Μακάριον τὸ ἔθνος, τὸ κυριευόμενον καὶ οἰκονομούμενον ὑπὸ τοῦ ἰδίου Θεοῦ· εἴη δ' ἂν τὸ τῶν Χριστιανῶν μόνον, οἷς ἐπηγγείλατο λέγων ὁ Σωτὴρ, *Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος.* Mt 28.20

12β Λαὸς, ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ.

Ἡμεῖς ἐσμεν, ἔθνος μὲν, ὡς ἐξ ἐθνῶν συλλεγέντες, λαὸς δὲ, ὡς ἀντεισαχθέντες τοῦ

Jerusalem, about those who crucified the Lord, and about those tyrannizing the Apostles and martyrs.

In relation to the Assyrians, 'nations' is what he calls the Assyrians themselves, various nations having joined together in their expedition against Jerusalem; 'peoples' is what he calls the Hebrews (for some of them were thinking that it was necessary to hand themselves over to the enemies on account of the duress), and 'princes' what he calls the generals of the besiegers.

And in relation to those who crucified the Lord you will learn the difference by reading the exposition of the second psalm. Ps 2.1-2α

In relation to the tyrants, 'nations' are the various races in different cities, 'peoples', the Hebrews, 'princes' the kings and rulers.

11α But the purpose of the Lord remains to the age.

The Lord's purpose is the gospel preaching, purposing for all believers to be saved through it, which preaching remains invincible until the age to come.

11β The thoughts of his heart are to generation and generation.

Just as above he mentioned purposes and thoughts, so he does again now. A 'purpose' is an intention that seems good, a 'thought' is a simple inward desire. The ancients were accustomed to say 'to generation and generation' for 'always', namely, to every generation in succession. 'God's heart' is used in a human manner for God's will. Ps 32.10

The import of the words is this: what God purposes remains eternally, and not this only, but also what he desires, for the conception, he says, was made deed.

There is also another interpretation: the thoughts of God's heart are the Old and New Covenants and generation and generation that of the Jews and that of the Christians; the one remains for the former, the other for the latter.

We can take the words simply as about the visible or invisible enemies scheming against us, for the Lord scatters their purposes and what he purposes he does for our salvation.

12α Blessed the nation, whose God is the Lord.

Blessed the nation ruled and managed by God himself; this may be interpreted as the nation of the Christians alone to whom the Saviour promised saying, *And see, I am with you all the days, even to the consummation of the age*. Mt 28.20

12β The people whom he has chosen as an inheritance for himself.

We are these things - a 'nation' as having been gathered from the nations and a 'people' as having been brought in in place of the rejected people. And he chose us as an inheritance,

ἀποβληθέντος λαοῦ. Ἐξελέξατο δὲ | ἡμᾶς εἰς κληρονομίαν, κατὰ τὸ, *Δώσω σοι ἔθνη τὴν κληρονομίαν σου*. Μακάριον δὲ, διὰ τὴν τῶν ἡτοιμασμένων ἀγαθῶν ἀπόλαυσιν. Ps 2.8α

13α *Ἐξ οὐρανοῦ ἐπέβλεψεν ὁ Κύριος.*

Τοῦτο καὶ ἐν τῷ ιγ′ κεῖται ψαλμῷ, *Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, καὶ ζήτει ἐκεῖ*. Ps 13.2

13β *Εἶδε πάντας τοὺς υἱοὺς τῶν ἀνθρώπων.*

Πάντες γὰρ ὑπὸ τὸν οὐρανὸν οἰκοῦσι, καὶ λοιπὸν οὐδεὶς λανθάνει.

14α *Ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ.*

Τοῦ προχείρου εἰς τὸ πάντα θεᾶσθαι ῥᾷον.

14β *Ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν.*

Διὰ τῆς ἀναδιπλώσεως τοῦ, *ἐπέβλεψεν*, εἰς φόβον ἐμβαλεῖν πειρᾶται τοὺς ἐντυγχάνοντας, ὡς οὐ λήθοντας ἐφ᾽ οἷς ἂν ποιῶσιν.

15α *Ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν.*

Ἔτι φοβερώτερον τοῦτο· εἰ γὰρ ἔπλασε, πάντως καὶ οἶδε τὰς κινήσεις αὐτῶν. Χρὴ τοίνυν δεδιέναι, εἰ μὴ μόνον ἐν τῷ πράττειν οὐ λήθομεν, ἀλλ᾽ οὐδ᾽ ἐν τῷ διανοεῖσθαι.

Κατὰ μόνας δὲ, ἀντὶ τοῦ, μεμονωμένας καὶ κεχωρισμένας τῆς κακίας καὶ τῆς ἐπιπλοκῆς τῶν παθῶν. Ἢ κατὰ μόνας, ἀντὶ τοῦ, κεχωρισμένως παρὰ τὰς τῶν λοιπῶν ζῴων, ὡς λογικάς.

15β *Ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν.*

Καὶ τοῦτο, μέγιστον, ὅτι μηδ᾽ αἰσθήσεως δεῖται πρὸς κατανόησιν τῶν πραττομένων ἢ λεγομένων ἢ νοουμένων, ἀλλ᾽ ἁπλῶς συνίησιν ἐν πᾶσιν.

16 *Οὐ σῴζεται βασιλεὺς διὰ πολλὴν δύναμιν, καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ.*

Διὰ πολλὴν δύναμιν, τὴν ἐν πλήθει στρατιωτῶν καὶ ἵππων καὶ ὅπλων καὶ πλούτου· γίγας δὲ, ὁ κατὰ σῶμα γενναιότατος· ὥστε εἴ τις τούτων σωθείη, διὰ χάριν Θεοῦ σῴζεται, καὶ οὐ δι᾽ ἐκεῖνα.

15α[6] ἀντὶ τοῦ κεχωρισμένως MPV : ἀντὶ τοῦ κεχωρισμένας CBH : om. S.

in accordance with, *I shall give you the nations as your inheritance*. And we are blessed on account of the enjoyment of the blessings prepared. Ps 2.8α

13α The Lord has looked down from heaven.

This is found also in the thirteenth psalm, *From heaven the Lord has stooped down on the sons of men*, and look there for the exposition. Ps 13.2

13β He has seen all the sons of men.

For all live under heaven and so no one escapes notice.

14α From his ready dwelling.

Which is prepared for seeing all things easily.

14β He has looked down on all those inhabiting the earth.

By the repetition of the words 'he has looked down' he seeks to instil fear in the readers as not escaping notice in whatever they do.

15α He who has fashioned their hearts all alone.

This is even more awesome, for if he has made them then he certainly knows their movements. It is necessary therefore to fear if not only in our actions do we not escape notice, but not even in thinking.

'All alone' in the sense of set alone and apart from evil and from entanglement with the passions. Or else 'all alone' in the sense of separated from the hearts of other animals as rational.

15β Who has understanding for all their works.

This also is very great, for he requires no sensory perception to understand what is done, said or thought, but simply comprehends in everything.

16 A king is not saved by great power and a giant will not be saved by the greatness of his strength.

On account of great power, namely, power in his multitude of soldiers and horses and weaponry and wealth; and a giant, namely, one of great bodily force; so that if any of these are saved, they are saved by the grace of God and not thanks to these attributes.

17α Ψευδὴς ἵππος εἰς σωτηρίαν.

Ἀβέβαιος· ἄδηλον γὰρ, εἰ σώσει τὸν ἐπιβάτην.

17β Ἐν δὲ πλήθει δυνάμεως αὐτοῦ οὐ σωθήσεται.

Ὁ ἵππος δηλονότι· τοῖς γὰρ ἀπαριθμηθεῖσι πᾶσιν ὁ Σεναχηρεὶμ εὐθηνούμενος, οὐδὲν ἐντεῦθεν ἀπώνατο, κακὸς κακῶς διαφθαρείς.

18 Ἰδοὺ οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν, τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ.

Τοῦτο, περὶ πάντων τῶν τοιούτων, προηγουμένως δὲ, διὰ τοὺς περὶ τὸν Ἐζεκίαν· τοιοῦτοι γὰρ ἦσαν. Εἶτα τίθησι καὶ τὴν αἰτίαν τῆς θείας ἐποπτείας.

19α Ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν.

Τοῦ προσδοκωμένου μεθ' ἡμέραν, ὡς προειρήκαμεν· *Τὸ ἑσπέρας γὰρ, φησὶν, αὐλισθήσεται κλαυθμός.* Ps 29.6β

19β Καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ.

Τῷ ἀπὸ τῆς πολιορκίας· ἃ πάντα γεγόνασιν, ὡς ἡ τῶν Βασιλειῶν βίβλος ἑρμηνεύει. 4Rg 18-19

20α Ἡ δὲ ψυχὴ ἡμῶν ὑπομενεῖ τῷ Κυρίῳ.

Καὶ αὖθις ἐν καιρῷ πειρασμῶν ὑπομενοῦμεν διὰ τὸν Κύριον· δι' αὐτὸν γὰρ μισούμεθα παρὰ τοῖς ἑτεροδόξοις. Εἶτα καὶ τὴν αἰτίαν ἐπήγαγε τῆς ὑπομονῆς.

20β Ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστιν.

Πεπληροφορήμεθα γὰρ ἐκ πολλῶν, ὅπως ἡμῖν βοηθεῖ.

21α Ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν.

Ὑπομενοῦμεν, φησὶν, ὅτι βοηθὸς ἡμῶν ἐστιν ὁ Κύριος, καὶ ὅτι δι' αὐτοῦ εὐφρανθησόμεθα νικήσαντες.

21β Καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν.

17α A horse is false for salvation.

Uncertain, for it is unclear if it will save the rider.

17β In the greatness of its power it will not be saved.

The horse, that is; for Sennacherib though abundant in all these things gained nothing thereby, being utterly and completely destroyed.

18 See, the eyes of the Lord are upon those who fear him, those who hope in his mercy.

This is about all such people, but primarily about those around Hezekiah, for they were such. Then he gives the reason for the divine oversight.

19α To deliver their souls from death.

The death expected by day, as we said previously, for *In the evening weeping will enter to lodge*, as is written. Ps 29.6β

19β And sustain them in famine.

The famine arising from the siege, all which came about as the book of Kingdoms expounds. 4Rg 18-19

20α But our soul will wait patiently for the Lord.

And again in time of trials we shall wait patiently for the sake of the Lord, for on his account we are hated by the heterodox. Then he presented the reason for the patience.

20β For he is our helper and defender.

For we have been assured by many things that he will help us.

21α For in him our heart will be glad.

We shall wait patiently, he says, because the Lord is our helper and because through him we shall be glad in victory.

21β And we have hoped in his holy name.

Περιφραστικῶς, ἀντὶ τοῦ, ἐν αὐτῷ, ἢ ἐν τῇ ἐπιφωνήσει τοῦ ὀνόματος αὐτοῦ, δυναμένῃ τρέπειν τοὺς ἐχθρούς.

Νοοῖτο δ' ἂν τοῦτο καὶ περὶ Χριστιανῶν, οἳ ἐλπίζουσι νικᾶν ἐν τῷ ὀνομάζεσθαι τῷ ὀνόματι τοῦ Χριστοῦ· πολλὰ γὰρ τεράστια τὸ ὄνομα τοῦτο μόνον ὀνομαζόμενον ἐποίησε, καὶ ποιεῖ· Ἐν τῷ ὀνόματι γάρ, φησὶ, τοῦ Χριστοῦ, ἀνάστα, καὶ τὰ Ac 3.8
τοιαῦτα.|

22 Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σέ.

Γένοιτο οὕτως, ὡς ἡμεῖς ἠλπίσαμεν· ἠλπίσαμεν δὲ θερμῶς· πολὺ οὖν γένοιτο.

33 λγʹ
1 Ψαλμὸς τῷ Δαυίδ·
ὁπότε ἠλλοίωσε τὸ πρόσωπον αὐτοῦ ἐναντίον Ἀβιμέλεχ
καὶ ἀπέλυσεν αὐτὸν καὶ ἀπῆλθεν.

Φεύγων Δαυὶδ τὸν Σαοὺλ, ἦλθεν εἰς Νομβὰ, πόλιν τῶν ἱερέων, καὶ ἐντυχὼν Ἀβιμέλεχ, τῷ ἐντιμοτέρῳ αὐτῶν, προσεποιήσατο παρὰ Σαοὺλ ἀποσταλῆναι πρός τινα χρείαν, καὶ ἐζήτησεν ἄρτους καὶ ῥομφαίαν· καὶ μὴ εὑρὼν ἄλλους, ἔλαβε τοὺς
τῆς προθέσεως, καὶ ἔφαγεν αὐτὸς καὶ οἱ μετ' αὐτοῦ διὰ τὴν ἀνάγκην τοῦ λιμοῦ, Lk 6.3
παρὰ τὸν νόμον, τοῖς γὰρ ἱερεῦσι μόνοις ἀπονενέμηντο. Ναὶ μὴν, εἰλήφει καὶ τὸ
δόρυ Γολιὰθ, ἐκεῖ φυλαττόμενον εἰς ἀνάθημα τῷ Κυρίῳ. Καὶ ἐξελθὼν, ἀπῆλθε πρὸς 1Rg 21.1-10
τὸν ἀλλόφυλον Ἀχοὺς, βασιλέα τῆς Γέθ· τῶν δὲ περὶ τὸν Ἀχοὺς ἀναγνωρισάντων αὐτὸν καὶ ὑποψιθυριζόντων, δειλιάσας, προσεποιήσατο μαίνεσθαι, καὶ παρεφέρετο, καὶ ἐτυμπάνιζεν ἐπὶ ταῖς θύραις, καὶ ἔπιπτε, καὶ τὰ σίελα κατέῤῥει τοῦ πώγωνος αὐτοῦ, καὶ οὕτω δόξας ἐπίληπτος, ἀπελύθη, καὶ διεσώθη ἐκεῖθεν. Ἡ μὲν οὖν ἱστορία,
τοιαύτη. 1Rg 21.11-16

Ὀνομάζουσι δέ τινες Ἀβιμέλεχ, τὸν Ἀχιμέλεχ, ὡς διώνυμον, καὶ ἀλλοίωσιν προσ- [1Rg 30.7]
ώπου καλοῦσι, τὴν ὑπόκρισιν τοῦ πράγματος· φεύγων γὰρ, ἐπλάσατο ἀποσταλῆναι πρός τινα χρείαν, ἵνα μὴ φωραθεὶς, καταμηνυθῇ. Πλὴν, εἰ καὶ δῶμεν διώνυμον εἶναι τὸν Ἀχιμέλεχ, ἀλλ' οὖν ἡ τῶν Βασιλειῶν βίβλος παρὰ μόνῳ τῷ Ἀχοὺς ἠλλοιωκέναι τὸ πρόσωπον αὐτοῦ τὸν Δαυὶδ ἀναγράφει, καὶ οὐ παρὰ τῷ Ἀχιμέλεχ.

Διό φησιν ὁ μέγας Βασίλειος, ὅτι τὸ Ἀβιμέλεχ ὄνομα, κοινὸν ἦν τῶν βασιλέων PG29.349
τῆς Γὲθ, ὡς καὶ παρὰ Ῥωμαίοις πάλαι, τὸ Καῖσαρ καὶ τὸ Αὔγουστος, καὶ παρ' Αἰγυπτίοις, τὸ Φαραὼ, καὶ τὰ τοιαῦτα, ὥστε κοινὸν μὲν βασιλικὸν εἶχεν ὁ Ἀχοὺς ὄνομα, τὸ Ἀβιμέλεχ, ἰδιαίτατον δὲ, τὸ Ἀχούς. Ὃν καὶ ἐφοβήθη Δαυὶδ, καὶ οὗ ἄσμενος ἀπαλλαγεὶς, ᾖσε τὸν προκείμενον ψαλμὸν, εὐχαριστήριον τῷ Θεῷ, τῷ συνετίσαντι αὐτὸν, ὥστε δι' ὑποκρίσεως μανίας, ἀπολυθῆναι.

Ἁρμόζει δὲ καὶ παντὶ ἀπαλλαγέντι κινδύνου.

2α Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ.

1[10] βασιλέα τῆς Γέθ MSCBF : τῆς Γὲθ βασιλεύοντα P. 1[18] Ἀχιμέλεχ MCBF : Ἀβιμέλεχ PSHV. 1[19] Ἀχιμέλεχ MCBF : Ἀβιμέλεχ PSHV. 1[24] εὐχαριστήριον PSCHBFV : εὐχαριστήριον δὲ M.

By way of circumlocution, in the sense of 'in him', or else in the acclamation of his name which is able to rout enemies.

This may also be understood about Christians who hope to triumph in naming the name of Christ, for this name merely by being named has worked and continues to work many marvels, as is written, *In the name of Christ arise*, and suchlike. Ac 3.8

22 May your mercy, O Lord, be upon us as we have hoped in you.

May it be as we have hoped; we have hoped fervently and so may it be very much.

33
Psalm 33
1
A psalm belonging to David
when he changed his face before Abimelech and he dismissed him and he went away

When David was fleeing from Saul he came to Nomba, the city of the priests, and encountering Abimelech, the most honourable of them, he pretended to have been sent by Saul on some mission, and asked for loaves of bread and a sword; on finding no others, he took the loaves of presentation and both he and those with him ate them, on account of the constraint of their hunger, contrary to the law, for they were reserved for the priests alone. Lk 6.3
Furthermore, he took Goliath's spear, preserved there as votive offering to the Lord. And having left, he went to the Philistine Achous, the king of Geth. When those around Achous 1Rg 21.1-10
recognized him and began to whisper, he became afraid and pretended to be mad. He started to behave strangely, beating on the doors and falling down and saliva ran down his beard, and so appearing to be epileptic, he was sent away and escaped from there. Such then is the story.

Some call Achimelech 'Abimelech', as having two names, and they call the 'change of the 1Rg 21.11-16
face' the play acting that took place, for when fleeing he pretended to have been sent on some [1Rg 30.7]
mission so that he would not be detected and be informed against. But, even if we accept that Achimelech had two names, the book of Kingdoms records David having changed his face only with Achous and not with Achimelech.

Hence Basil the Great says that the name 'Abimelech' was a common name for the kings PG29.349
of Geth, just as 'Caesar' and 'Augustus' used to be common names among the Romans and 'Pharaoh' a common name among the Egyptians, and suchlike, so that Achous had the common royal name 'Abimelech' and the personal name 'Achous'. David became afraid of him and having gladly escaped him he sang the following psalm of thanksgiving to God who had given him the good sense so as to be dismissed by enacting madness.

It is fitting for everyone who has escaped from danger.

2α I shall bless the Lord at all time.

Having now escaped the danger, I shall repay the God who saved me with continuous praise, as continually helping me.

Διαφυγὼν ἤδη τὸν κίνδυνον, ἀμείψομαι τὸν σεσωκότα Θεὸν εὐφημίᾳ διηνεκεῖ, διηνεκῶς βοηθοῦντά μοι. Ἐντεῦθεν ὁ μέγας Παῦλος μαθητευθεὶς, φησὶν, *Ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε.* 1Thes 5.17-18

2β *Διὰ παντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου.*

Καὶ πῶς περὶ βιωτικῶν ἀναγκαίως ὁμιλοῦντός τινος, ἢ ἐσθίοντος, ἢ πίνοντος, ἢ κοιμωμένου, διὰ παντὸς ἡ αἴνεσις ἔσται τῷ στόματι; ἢ δῆλον, ὥς ἐστι καὶ νοητὸν στόμα, τοῦ ἔνδον ἀνθρώπου, δι' οὗ μεταλαμβάνει τῆς τροφῆς τῶν θείων νοημάτων, περὶ οὗ φησι, *Τὸ στόμα μου ἤνοιξα, καὶ εἵλκυσα πνεῦμα*, καὶ, *Πλάτυνον τὸ στόμα* Ps 118.131
σου, καὶ πληρώσω αὐτὸ, ὅπερ οὐκ ἐμποδίζεσθαί ποτε δύναται μνημονεῦον ἀεὶ Θεοῦ Ps 80.11β
τοῖς νήφειν ἐθέλουσι.

Καὶ ἄλλως δὲ, *ἐν παντὶ καιρῷ*, δηλονότι τῷ προσήκοντι, καὶ διὰ παντὸς, ὅτε δηλαδὴ χρεών. Χρὴ δὲ στόματι μὲν αἰσθητῷ τὸν Θεὸν αἰνεῖν, ὅτε μὴ χρεία τις ἀναγκαία προσίσταται, νοητῷ δὲ, ἀεί· *μνημονευτέον γὰρ Θεοῦ μᾶλλον ἢ ἀναπνευστέον*. Καὶ PG36.16B
ἐν τῷ Ἄισματι δὲ τῶν ᾀσμάτων φησὶν, *Ἐγὼ καθεύδω, καὶ ἡ καρδία μου ἀγρυπνεῖ.* SS 5.2

3α Ἐν τῷ Κυρίῳ ἐπαινεθήσεται ἡ ψυχή μου.

Οὐ δι' ἀρετὴν οἰ | κείαν ἐπαινεθήσομαι παρὰ τοῖς ἀνθρώποις, ἀλλὰ διὰ τὸν Θεὸν, ὡς τὸν Θεὸν ἔχων βοηθόν. *Μακάριος γὰρ*, φησὶν, *οὗ ὁ Θεὸς Ἰακὼβ βοηθὸς αὐτοῦ.* Ps 145.5
Ἡ ψυχή μου δὲ, ἀντὶ τοῦ, ἐγὼ, περιφραστικῶς.

3β *Ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν.*

Ἀκουσάτωσαν, ὅτι σέσωσμαι παραδόξως. Πραεῖς δὲ λέγει, τοὺς ἀνεξικάκους, οἷος ἦν αὐτός. Καὶ εὐφρανθήτωσαν, ὅτι οὐ περιορᾷ τοὺς τοιούτους ὁ Θεὸς, ἀλλὰ καὶ κινδυνεύοντας διασῴζει. Ἐμὲ, φησὶν, ἐχέτωσαν ὑπόδειγμα, καὶ θαῤῥείτωσαν.

4 Μεγαλύνατε τὸν Κύριον σὺν ἐμοὶ, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Πρὸς τοὺς πραεῖς ἔτι ἀποτείνεται, καὶ καλεῖ τούτους εἰς τὸ μεγαλύνειν καὶ ὑψοῦν ὁμοῦ τὸν Κύριον. Πῶς δέ τις ὑψοῖ καὶ μεγαλύνει τὸν Θεὸν, εἰρήκαμεν ἐν τῇ ἀρχῇ τοῦ κθ´ ψαλμοῦ. Εἶτα διηγεῖται, πῶς ἐῤῥύσθη. Ps 29.2α

5α Ἐξεζήτησα τὸν Κύριον, καὶ ἐπήκουσέ μου.

Ἡ ἐξ πρόθεσις, ἐπίτασιν ἐμφαίνει ζητήσεως. Ἐν μέσοις, φησὶ, τοῖς κινδύνοις ἀπολειφθεὶς, ἐμπόνως ἐζήτησα τὸν Κύριον εἰς ἐπικουρίαν, καὶ ταχέως ἐπήκουσέ μου.

5β *Καὶ ἐκ πασῶν τῶν θλίψεών μου ἐῤῥύσατό με.*

[2α][2] βοηθοῦντά μοι HV : βοηθοῦντι μοι MPSCBF.

Having learned from this, the great Apostle Paul says, *Pray unceasingly, give thanks in everything*. 1Thes 5.17-18

2β His praise will be in my mouth continually.

And how, when someone is necessarily busying himself with matters of daily life, either eating or drinking or sleeping, will praise be continually in his mouth? Rather it is clear that there is also an intelligible mouth of the inner man through which he partakes of the food of divine perceptions, about which it is written, *I have opened my mouth and drawn in spirit*, Ps 118.131
and, *Open wide your mouth and I shall fill it*, which mouth can never be hindered from always Ps 80.11β
commemorating God for those wishing to stay vigilant.

And in a different way, 'at all time', that is, at the fitting time, and 'continually', that is, when necessary. One ought then to praise God with the sensible mouth when no compelling business inhibits, and with the intelligible mouth continually, for *One must remember God even more than* PG36.16B
one must breathe. And in the *Song of Songs* it is written, *I am sleeping and my heart is awake*. SS 5.2

3α My soul will be praised in the Lord.

I shall be praised by people not on account of any virtue of my own, but on account of God, as having God as helper, for as is written, *Blessed is he whose helper is the God of Jacob*. Ps 145.5
'My soul', in the sense of 'I', by way of circumlocution.

3β Let the meek hear and be glad.

Let them hear that I am saved against all expectation. 'Meek' is what he calls the long-suffering such as he was himself. And let them be glad that God does not overlook such people, but when they are in danger he preserves them through the peril. Let them, he says, have me as an example and let them take courage.

4 Magnify the Lord with me and let us exalt his name together.

He is addressing himself still to the meek and calls on them to likewise magnify and exalt the Lord. As to how one exalts and magnifies God we spoke at the beginning of the twenty-ninth psalm. Then he tells how he was delivered. Ps 29.2α

5α I sought out the Lord and he heard me.

The preposition 'out' manifests intensity of seeking. Having been abandoned amid dangers, he says, I sedulously sought the Lord to come to my aid and swiftly he heard me.

5β And he delivered me from all my afflictions.

Διάφοροι γὰρ αὐτὸν εἶχον θλίψεις, ὅτι μέλλει ἐκδοθῆναι τῷ Σαοὺλ, ὅτι αἰκισθῆναι, ὅτι προπηλακισθῆναι, ὅτι τελευταῖον, ἀναιρεθῆναι πικρῶς.

6 Προσέλθετε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ἡμῶν οὐ μὴ καταισχυνθῇ.

Ἡ θλῖψις εἴωθε συγχέειν καὶ σκοτίζειν τὸν νοῦν. Οἱ ἐν σκότει οὖν θλίψεως προσέλθετε τῷ Θεῷ, διὰ τοῦ ἐκζητεῖν αὐτὸν, ὡς ἐγὼ, καὶ φωτίσθητε τῇ εὐθυμίᾳ διασκεδαζούσῃ τὴν ἀχλὺν τῆς θλίψεως, καὶ οὐ μὴ καταισχυνθῆτε ταῖς ἐλπίσι τῆς σωτηρίας.

Ἀναγωγικώτερον δὲ, περὶ τοῦ θείου βαπτίσματος ἡ προτροπή· προσέλθετε πρὸς τὴν τοῦ Χριστοῦ πίστιν, οἱ ἐν σκότει πλάνης, καὶ φωτίσθητε διὰ τοῦ βαπτίσματος, λαμπρύνοντος τὴν ψυχὴν, καὶ τὸ ὄμμα ταύτης ἀνακαθαίροντος, καὶ οὐ μὴ καταισχυνθῆτε, διὰ τὸ ἀπολούσασθαι τὰ αἴτια τῆς αἰσχύνης.

Τὰ πρόσωπα δὲ ὑμῶν, ἀντὶ τοῦ, ὑμεῖς, ἀπὸ μέρους τὸ πᾶν.

7 Οὗτος ὁ πτωχὸς ἐκέκραξε, καὶ ὁ Κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

Οὗτος, δεικτικῶς· τουτέστιν, ἐγὼ, ὃν ὁρᾶτε. Πτωχὸν δὲ ἑαυτὸν καλεῖ, ὡς ἐνδεῆ πάσης ἀνθρωπίνης ἐπικουρίας, ἢ καὶ διὰ τὴν εὐτέλειαν τοῦ γένους αὐτοῦ.

8 Παρεμβαλεῖ ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν, καὶ ῥύσεται αὐτούς.

Στρατοπεδεύσει πέριξ ἑκάστου, περιτειχίζων αὐτόν.

Ὅρα δὲ τὴν δύναμιν τοῦ φύλακος τῆς ἑκάστου ζωῆς ἀγγέλου· εἷς γὰρ ὢν, ὅλῳ στρατῷ παρείκασται. Φοβουμένους δὲ λέγει, τοὺς τηροῦντας τὰς ἐντολάς. Οὗ γὰρ φόβος, ἐντολῶν τήρησις. PG36.344A

9α Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος.

Γνῶτε καὶ ὑμεῖς· γεῦσιν γὰρ ἐνταῦθα, τὴν πεῖραν ὀνομάζει.

Πῶς δὲ γεύσεσθε; Εἰ καθάπερ ἐγὼ, κράξετε ἐκ ψυχῆς, εἰ ἐκζητήσετε αὐτὸν ὁλοσχερῶς, εἰ ἐλπίσετε ἐπ' αὐτὸν ἀδιστάκτως.

Προτρέπεται δὲ καὶ ἄλλως εἰς τὴν μετάληψιν τοῦ Δεσποτικοῦ σώματος καὶ αἵματος, ὧν οἱ γευόμενοι ἀξίως, εὐθὺς αἰσθάνονται τῆς παρὰ Θεοῦ ῥοπῆς καὶ βοηθείας.

9β Μακάριος ἀνὴρ, ὃς ἐλπίζει ἐπ' αὐτόν.

Εἰ γὰρ ἐπικατάρατος ὁ ἐλπίζων ἐπ' ἄνθρωπον, τοὐναντίον, μακάριος ὁ ἐλπίζων ἐπὶ Κύριον. Jer 17.5

5β[2] μέλλει MPSCV: ἔμελλεν H. 6[8] πλάνης M: πάντες P.

For various afflictions possessed him, that he would be handed over to Saul, that he would be tortured that he would be buffeted and finally would be painfully killed.

6 Come to him and be illuminated and your faces will not be put to shame.

Affliction is accustomed to confuse and darken the mind. Therefore, you who are in the darkness of affliction, come to God through seeking him out, as I do, and be illuminated by the joyfulness scattering the mist of affliction and you surely will not be put to shame in your hopes of salvation.

In a more anagogical sense the exhortation is about divine baptism: come to the faith of Christ, you who are in the darkness of error, and be illuminated through baptism, brightening your soul and cleansing its vision completely and you will not be put to shame, on account of having washed away the causes of shame.

'Your faces' in the sense of 'you', the part standing for the whole.

7 This poor man cried and the Lord heard him and saved him from all his afflictions.

This, demonstratively, that is, I, whom you see. He calls himself poor as wanting in all human assistance, or else on account of the meanness of his race.

8 An angel of the Lord will encamp round those who fear him and will deliver them.

He will take up position around each one, surrounding him with a wall.

Observe the power of the guardian angel of each life, for being just one he is likened to an entire army. 'Those who fear the Lord' is what he calls those who keep the commandments, for *Where there is fear, there is keeping of commandments*. PG36.344A

9α O taste and see that the Lord is good.

Come you also and learn this; 'taste' here is what he calls experience.

How will you taste? If, as I do, you will cry out from your soul, if you will seek him out whole-heartedly, if you will hope in him unhesitatingly.

And in another way he is exhorting to communicate in the body and blood of the Master; those who taste these worthily at once sense the influence and help from God.

9β Blessed is the man who hopes in him.

If the one who hopes in man is accursed, on the contrary blessed is the one who hopes in the Lord. Jer 17.5

10α Φοβήθητε τὸν Κύριον, πάντες οἱ ἅγιοι αὐτοῦ.

Ἁγίους λέγει, τοὺς ἀφωσιωμένους τῷ Θεῷ. Φοβήθητε οὖν, διότι ὁ φόβος τοῦ Θεοῦ δεσμεῖ τὰς ἀτάκτους ὁρμάς. *Καθήλωσον γὰρ*, φησὶν, *ἐκ τοῦ φόβου σου τὰς σάρκας μου*. Εἶτα ἐπάγει καὶ τὸ ἀπὸ τοῦ φόβου κέρδος. | Ps 118.120

10β Ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

Οἱ γὰρ τὸν θεῖον φόβον ἐν τῇ ψυχῇ φυτεύσαντες, οὐκ ἐλλείπουσιν εἰς ἀρετὴν, τοῦ φόβου τούτους ἀναγκάζοντος.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι οὐκ ἔστιν ἔλλειμμα τούτοις· ἔχουσι γὰρ ἔνδυμα μὲν, τὸ θεῖον βάπτισμα, τροφὴν δὲ, τὴν τοῦ ἀχράντου σώματος καὶ αἵματος, ὅπλον δὲ, τὸν τίμιον σταυρὸν, καὶ ἁπλῶς, ὧν χρῄζουσιν ἀπολαύουσιν.

11 Πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.

Εἰπὼν ὅτι οὐκ ἔστιν αὐτοῖς ὑστέρημα, πιστοῦται τὸν λόγον ἀποδεικτικῶς· οἱ μὲν γὰρ πλούσιοι τοῦ βίου τούτου ἐπτώχευσαν πολλάκις καὶ ἐπείνασαν· εὐμετάπτωτος γὰρ ὁ αἰσθητὸς πλοῦτος, καὶ ἄπιστος. Οἱ δὲ διὰ τοῦ θείου φόβου καὶ τῆς ὁδοῦ τῶν ἐντολῶν ἐκζητοῦντες τὸν Κύριον, οὐκ ἐνδεήσουσι παντὸς ἀγαθοῦ, δηλονότι τοῦ ἀποκειμένου τοῖς εὐηρεστηκόσιν αὐτῷ. Τῶν γὰρ ἀνθρωπίνων ἀγαθῶν καὶ πάνυ ἐνδεήσουσι, διὰ *στενῆς καὶ τεθλιμμένης ὁδοῦ* βαδίζοντες. Mt 7.14

Αἰνίττεται δὲ ὁ λόγος καὶ τοὺς Ἰουδαίους, οἳ πλούσιοι πρότερον ὄντες ἐν πόλεσι καὶ πλήθει στρατοῦ καὶ τῷ περιωνύμῳ ναῷ καὶ τῷ θείῳ νόμῳ καὶ τῇ πρὸς Θεὸν ὁμιλίᾳ, ἐπτώχευσαν τούτων πάντων, ἐπειδὴ τὸν *πλούσιον ἐν ἐλέει* καὶ *πτωχὸν δι’* Eph 2.4
ἡμᾶς ἀπέκτειναν ἀνοήτως, καὶ ἐπείνασαν, διότι τὸν *ἄρτον τῆς ζωῆς* ἀνεῖλον· οἱ δὲ 2Cor 8.9
ἐκζητοῦντες τὸν Χριστὸν ἐξ ἐθνῶν αὐξήσουσιν ἔτι καὶ ἔτι. Jn 6.35

12 Δεῦτε, τέκνα, ἀκούσατέ μου, φόβον Κυρίου διδάξω ὑμᾶς.

Αὕτη διδασκάλου φωνή· τέκνον γὰρ, ὁ μαθητὴς τοῦ διδάσκοντος, πλαττόμενος εἰς ἀρετὴν καὶ οἷον μορφούμενος.

Φόβον δὲ Κυρίου εἶπε, πρὸς ἀντιδιαστολὴν τοῦ φόβου τοῦ δαίμονος, ὃν ἐκεῖνος ἐμποιεῖ, περὶ οὗ φησιν ἐν ἄλλοις, *Ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχήν μου*. Ps 63.2

13α Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν;

Εἰρηκὼς, Δεῦτε, οὐ πάντας ἁπλῶς καλεῖ, ἀλλὰ εἴ τις θέλει ζωὴν, οὐ τὴν κοινὴν ταύτην, ἣν καὶ τὰ ἄλογα ζῇ, ἀλλὰ τὴν ὄντως, τὴν ἀΐδιον· ἡ γὰρ παροῦσα, θάνατος

10α Fear the Lord, O all you his saints.

He calls 'saints' those who are dedicated to God. Fear then, because the fear of God fetters undisciplined impulses, for it is written, *Nail down my flesh with your fear*. The he presents the profit from fear. Ps 118.120

10β For there is nothing wanting for those fear him.

Those who have planted divine fear in their soul are not deficient in virtue, with fear constraining them.

This can also be interpreted differently, namely, there is nothing wanting for them because they have divine baptism as clothing, the immaculate body and blood as nourishment and the precious Cross as a shield, and, in a word, they enjoy whatever they need.

11 The rich have become poor and gone hungry, but those who seek out the Lord will not be lacking in any good thing.

Having said that there will be nothing wanting for them, he confirms his statement demonstratively. The rich in this life have often become beggars and gone hungry, for material wealth is unstable and not to be trusted. Those who seek out the Lord through divine fear and the path of the commandments, will not be wanting in any good thing, that is, which is laid up for those who have been well-pleasing to him. For they will be wanting very much in human goods as they walk along the narrow and hard-pressed way. Mt 7.14

The verse also alludes to the Jews who were previously rich in cities and in the great numbers of their army and in the far-famed temple and the divine law and their converse with God, but who were impoverished of all this because they foolishly killed the one who is rich Eph 2.4
in mercy and became poor for our sake and they went hungry because they did away with the 2Cor 8.9
bread of life, while those from the nations who seek out Christ will increase more and more. Jn 6.35

12 Come, O children, listen to me, I shall teach you fear of the Lord.

This is the voice of a teacher, for the child is the pupil of the one who is teaching, being forged in virtue and as it were formed.

He said 'fear of the Lord' in contradistinction to the fear of the demon that the latter induces, about which he says elsewhere, *Deliver my soul from fear of the enemy*. Ps 63.2

13α Who is the man who wishes for life?

Saying, 'Come', he does not invite all indifferently, but if one wishes life, not this common life that even the dumb beasts live, but the true and eternal life, for the present life is rather

μᾶλλόν ἐστι, περὶ ἧς ἔλεγεν ὁ Ἀπόστολος, *Τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;* θάνατον, τὸ σῶμα καλῶν, ἤτοι τὴν ἐν σώματι ζωήν. Ro 7.24

13β *Ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς.*

Οὐ τὰς τοῦ αἰῶνος τούτου. Φησὶ γὰρ ὁ Ἰακὼβ, ὅτι *Αἱ ἡμέραι τῶν ἐτῶν μου μικραὶ καὶ πονηραί·* καὶ ὁ μέγας Παῦλος, *Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσιν.* Gen 47.9 Eph 5.16

Ἀγαθαὶ δὲ ἡμέραι εἰσὶν, ὁ μέλλων αἰών· ἀγαθαὶ μὲν, διὰ τὴν ἄληκτον καὶ ἄῤῥητον χαράν· ἡμέραι δὲ, διὰ τὸ δι' ὅλου φῶς.

14α *Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ.*

Ἐντεῦθεν ὑποτίθεται τὰ ἔργα τοῦ θείου φόβου, τοῦ στοιχειωτικοῦ.

Προτίθησι δὲ τὴν γλῶσσαν, ὡς εὐόλισθον μόριον καὶ προχειρότατον εἰς πᾶν εἶδος κακίας· ὑπουργεῖ γὰρ βλασφημίαις Θεοῦ, ὕβρεσιν ἀνθρώπων, μαστροπεύει αἰσχραῖς ἐπιθυμίαις, συκοφαντεῖ, καταλαλεῖ, κατηγορεῖ, δόλους ὑφαίνει, ἐξαπατᾷ, καταμαρτυρεῖ, ἐπιορκεῖ, καὶ ὅλως ὄργανόν ἐστι κακοῦ παντός.

14β *Καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον.*

Δόλος ἐστὶ κακοποιΐα λαθραία, ἐν προσποιήσει καλοῦ.

Προσεκτέον οὖν, ὅτι διὰ τοῦ εἰπεῖν, *Παῦσον τὴν γλῶσσαν σου ἀπὸ κακοῦ*, καθόλου πάντα λόγον κακὸν συμπεριέλαβε· νῦν δὲ κατεξαίρετον ἐπανέλαβε τὸν δόλον, ὡς χαλεπώτατον, διὰ τὸ λαθραῖον καὶ ἄφυκτον — πρῶτον γὰρ τοῦτον τὸν ἰὸν ὁ διάβολος ἐξήμεσεν ὅτε τὴν Εὔαν ἠπάτησε — καὶ ὡς ἐπιπολάζοντα | μάλιστα τοῖς ἀνθρώποις. Gen 3.5

15α *Ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν.*

Ὅρα τάξιν ἀρίστην· ἐπειδὴ γὰρ ἑτοιμότερος ὁ λόγος ἐστὶ τῆς πράξεως, παραινεῖ πρῶτον ἀπέχεσθαι κακοῦ λόγου· *Παῦσον γὰρ*, φησὶ, *τὴν γλῶσσαν σου ἀπὸ κακοῦ·* ὁ γὰρ λόγος, ὁδός ἐστιν εἰς πρᾶξιν, ὡς οἱ σοφοὶ λέγουσιν. Εἶτα ἀποτρέπει καὶ τοῦ κακοῦ πράγματος· *Ἔκκλινον γὰρ*, φησὶν, *ἀπὸ κακοῦ.* Καὶ οὕτως ἀνάγει πρὸς τὴν ἀγαθοεργίαν, προεξάρας τὰ σκῶλα. Ὥσπερ γὰρ ἀμήχανον ὑγεῖαν ἀπολαβεῖν, μὴ ἀπαλλαγέντα τῆς νόσου, οὕτω καὶ ποιῆσαι ἀγαθὸν, μὴ ἀποστάντα τοῦ κακοῦ.

Σκόπει δὲ, ὅτι οὐκ ἀρκεῖ μόνον ἡ ἀποχὴ τοῦ κακοῦ, ἀλλὰ χρὴ καὶ ποιῆσαι τὸ ἀγαθὸν, εἰ μὴ μέλλοι τις ἀποσχέσθαι μὲν τοῦ κακοῦ, μὴ ποιῆσαι δὲ τὸ καλόν.

15β *Ζήτησον εἰρήνην καὶ δίωξον αὐτήν.*

15α Add. [MP in marg.]B: Τὸ μὲν, ἵνα μὴ τιμωρηθῇς, τὸ δὲ ἵνα τιμηθῇς. Καθ' ἕτερον δὲ λόγον, καὶ τὸ μὴ ποιῆσαι τὸ ἀγαθὸν, ἑτέρα τίς ἐστι κακία, ὡς ἀργία τοῦ καλοῦ· κακία ἐστὶ προδήλως ἡ τοιαύτη ἀργία. : om. SCF.

death, about which the Apostle said, *Who will deliver me from the body of this death*, calling the body 'death', or in other words, life in the body. Ro 7.24

13β Who desires to see good days.

Not the days of this age, for Jacob says, *The days of my years are few and grievous*, and the great Apostle Paul says, *Buying up the time, because the days are grievous*. Gen 47.9 Eph 5.16

Good days are rather the future age, 'good' on account of the unceasing and ineffable joy and 'days' on account of being all light.

14α Silence your tongue from evil.

From here onwards he sets out the works of divine fear of the elementary kind.

He places the tongue first as a slippery member and every ready for every kind of evil, for it executes blasphemies against God and insults against people, it panders to shameful desires, it slanders, defames and accuses, it weaves cunning, cheats, deceives, bears false witness and commits perjury, and all in all it is an instrument of every evil.

14β And your lips from speaking guile.

Guile is covert evil-doing under the pretext of good.

It is to be noted that by saying, *Silence your tongue from evil*, he included every evil word in general, but now he repeats most especially guile as most grievous on account of its clandestine and inexorable action – the devil first vomited out this venom when he deceived Eve – and as exceedingly prevalent among people. Gen 3.5

15α Turn away from evil and do good.

Observe the excellent order. Because speech comes more easily than action, he exhorts first to shun evil speech. *Silence your tongue from evil*, he says, for speech is a path to action, as the wise say. Then he deters from evil action, saying, *Turn away from evil*. And thence he leads to good deeds, having first removed the impediments. Just as it is impossible to enjoy health without having been set free from illness, so it is impossible to do good without having distanced oneself from evil.

See also that abstinence from evil alone is not enough, but it is also necessary to do good if one is not to desist from evil but not do good.

15β Seek peace and pursue it.

15α: On the one hand, so that you are not punished, and on the other hand so that you may be honoured. In a different way, not to do good is a different kind of evil as the absence of good; such absence is very manifestly evil.

Ἡ εἰρήνη τῶν ἀγαθῶν ἐστι τὸ κεφάλαιον, ἣν καὶ ὁ Κύριος, οἷά τινα κλῆρον, τοῖς ἑαυτοῦ μαθηταῖς ἀπολέλοιπεν· *Εἰρήνην γὰρ*, φησὶ, *τὴν ἐμὴν, ἀφίημι ὑμῖν*. Ὁ γὰρ Jn 14.27
εἰρηνεύων πρὸς Θεὸν καὶ πρὸς ἀνθρώπους, παντὸς πάθους ὑπέρκειται. Μὴ τοίνυν ἁπλῶς ζητήσῃς αὐτὴν, ἀλλὰ μετὰ σπουδῆς· τοῦτο γὰρ νῦν ἐμφαίνει τὸ, δίωξον, εἴτουν καταδίωξον, κατ' ἴχνος αὐτῆς τρέχων, ὥστε φθάσαι καὶ λαβεῖν αὐτήν.

16 Ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

Ὀφθαλμοὶ μὲν Κυρίου, ἡ ἐποπτικὴ αὐτοῦ δύναμις· ὦτα δὲ, ἡ ἀκουστική. Λέγει τοίνυν, ὅτι ὁ Θεὸς διὰ παντὸς ἐφορᾷ τοὺς δικαίους, ἐπευφραινόμενος ταῖς πράξεσιν τούτων, καὶ εἰσακούει τῆς δεήσεως αὐτῶν, ὡς ἀξίας εἰσακούεσθαι. Δικαίους δὲ καλεῖ νῦν, τοὺς ἐναρέτους.

17 Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ, τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

Ὁρᾷ, φησὶ, καὶ τοὺς τὰ πονηρὰ πράσσοντας, ἀλλ' οὐ καθάπερ τοὺς δικαίους. Ἐκείνους μὲν γὰρ, ὥστε φυλάττειν, τούτους δὲ, ὥστε δίκας εἰσπράττεσθαι. Καὶ μέντοι πᾶς τοιοῦτος, καιροῦ καλοῦντος, ἀπόλλυται ἐκ γῆς, εἴτε ταύτης, εἴτε τῆς τῶν σῳζομένων. Φοβηθήτωσαν τοίνυν πάντες οἱ ἁμαρτωλοὶ, ὡς οὐ λανθάνοντες ἐν οἷς πράττουσιν.

Ἢ πρόσωπον Κυρίου λέγει, τὴν ἐν τῇ μελλούσῃ κρίσει ἐπιφάνειαν αὐτοῦ, ὅτε πικρὸν αὐτοῖς ἐμβλέψει καὶ αὐστηρόν.

18 Ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

Ὁ μὴ περὶ χαμαιζήλων καὶ γηΐνων αἰτούμενος, ἀλλὰ μεγάλων καὶ οὐρανίων, εἰ καὶ σιγᾷ τῇ γλώσσῃ, ἀλλά γε τῷ νῷ κράζει τρανῶς, καὶ ἡ κραυγὴ αὐτοῦ φθάνει μέχρι τῶν ἀκοῶν τοῦ Θεοῦ. Ἔνθεν τοι καὶ εἰσακούεται, καὶ ῥύεται πάσης θλίψεως· τοῦτο μὲν, ἀπαλλαττόμενος αὐτῆς, τοῦτο δὲ, νικῶν τῇ καρτερίᾳ τὴν ἐπίθεσιν αὐτῆς,
ὃ καὶ τοῦτο λύτρωσίς ἐστιν, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν. Ps 21.5-6

19α Ἐγγὺς Κύριος τοῖς συντετριμμένοις τὴν καρδίαν.

Ὁ μὲν Θεὸς δι' ἀγαθότητα πᾶσιν ἐγγύς ἐστι· φησὶ γὰρ, *Θεὸς ἐγγίζων, ἐγώ εἰμι*. Jer 23.23
Ἡμεῖς δὲ, διὰ μοχθηρίαν μακρὰν αὐτοῦ γινόμεθα· φησὶ γὰρ, *Ἰδοὺ οἱ μακρύνοντες
ἑαυτοὺς ἀπὸ σοῦ, ἀπολοῦνται*. Συντετριμμένοι δὲ τὴν καρδίαν, οἱ κατανενυγμένοι Ps 72.27
ἐπὶ τοῖς ἑαυτῶν ἁμαρτήμασι. Σφόδρα γὰρ συντρίβει τὸ φρόνημα ἡ κατάνυξις.

19β Καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

17[6] λανθάνοντες PHV : λανθάνουσιν MASCFB.

Peace is the crown of all goods, which the Lord left behind as a kind of inheritance to his own disciples, saying, *My peace I leave with you*. For the one who is at peace with God and with men is above every passion. Do not therefore simply seek it, but do so with the greatest zeal, for this is what the word 'pursue' signifies, namely, hunt it down, chasing after its tracks so as to reach and catch it. Jn 14.27

16 The eyes of the Lord are upon the just and his ears towards their supplication.

The Lord's eyes are his overseeing faculty and his ears his auditory faculty. He is saying accordingly that God continually watches over the just, delighting in their actions and he hears their supplication as worthy of being heard. Here he calls 'just' the virtuous.

17 The face of the Lord is upon evil-doers to expunge their remembrance from the earth.

He also sees those who do evil, but not in the way he does for the just. The latter he sees in order to guard them, but the former in order to exact punishment. And indeed each of these, when the time comes, is destroyed from the earth, either this earth or the land of the saved. Let all sinners then be filled with fear, since they do not escape notice in all they do.

Or else he calls 'the face of the Lord' his appearance at the last judgement when he will look upon them bitterly and austerely.

18 The just have cried out and the Lord has heard them and has delivered them from all their afflictions.

The one who is not asking for mean and earthly things, but for great and heavenly things, even if he keeps silent with his tongue, yet with his mind he cries out clearly and distinctly and his cry reaches even to God's hearing. Where indeed it is heard and he is delivered from all affliction, on the one hand, by being freed from it, and on the other hand, by triumphing over its attack, which also is a redemption, as we have said elsewhere. Ps 21.5-6

19α The Lord is near to those who are crushed in heart.

God, on account of his goodness, is near to all; he says indeed, *A God who draws near I am*. We, on the contrary, on account of our depravity, keep far from him; it is written, *See, those who distance themselves from you will perish*. The crushed in heart are those who are punctured by remorse at their own sins. For contrition greatly crushes the spirit. Jer 23.23 Ps 72.27

19β And he will save the humble in spirit.

Προηγεῖται μὲν ἡ κατάνυξις, ἕπεται δὲ ἡ ταπείνωσις. Τῷ πνεύματι δὲ ταπεινοὺς, ἤτοι τῇ ψυχῇ, καὶ μὴ τῷ σώματι, ὅ ἐστι τῷ σχήματι, μηδὲ τῷ λόγῳ, μηδ' ἐξ ἀνάγκης τινός.

20 Πολλαὶ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ | πασῶν αὐτῶν ῥύσεται αὐτοὺς ὁ Κύριος.

Συγχωρεῖ μὲν γὰρ ὁ Κύριος κατελθεῖν αὐτοὺς εἰς τὸ τῆς ἀρετῆς γυμνάσιον· οὐκ ἐᾷ δὲ τῶν πόνων ἡττᾶσθαι, ὅπερ ἐστὶ νίκη, καθὼς προείρηται. Διό φησιν, *Ἐν τῷ* Ps 21.5
κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, καὶ ὅσα ὁ Ἀπόστολος, *Ἐν παντὶ θλιβόμενοι,* Jn 16.33
ἀλλ' οὐ στενοχωρούμενοι. 2Cor 4.8

21 Φυλάσσει Κύριος πάντα τὰ ὀστᾶ αὐτῶν· ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

Καὶ μὴν πολλῶν μαρτύρων ὀστᾶ συνετρίβησαν· ἀλλ' ἐπεὶ ἄνθρωπος λέγεται, οὐχ ὁ ἐκτὸς μόνον, ἤτοι τὸ σῶμα, ἀλλὰ καὶ ὁ ἐντὸς, τουτέστιν, ἡ ψυχὴ, ἔχει πάντως καὶ
μέλη, ὁμώνυμα τοῖς τοῦ σώματος, ὡς τὸ, *Ἡ ἐντολὴ Κυρίου, τηλαυγὴς, φωτίζουσα* Ps 18.9
ὀφθαλμοὺς, δηλονότι τοὺς τῆς ψυχῆς, καὶ, *Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω*, καὶ, *Τὸ* Mt 11.15
στόμα μου ἤνοιξα, καὶ εἵλκυσα πνεῦμα, καὶ, *Ὀδόντας ἁμαρτωλῶν συνέτριψας*, καὶ, Ps 118.131
Τὴν κοιλίαν μου ἀλγῶ, καὶ, *Ὁ ποὺς τοῦ δικαίου, οὐ μὴ προσκόψῃ*, καὶ ὅσαι τοιαῦται Ps 3.8
δυνάμεις τῆς ψυχῆς. Οὕτως οὖν καὶ νῦν ὀστᾶ λέγει, τοὺς στερεοῦντας καὶ ἀνέχοντας Jer 4.19
τὴν ψυχὴν λογισμοὺς, ὡς καὶ τὰ ὀστᾶ τὸ σῶμα. Φυλάττει δὲ τούτους ὁ Κύριος, διὰ Prov 3.23
τὴν πρὸς αὐτὸν εὐαρέστησιν. Οὐδὲν δὲ τούτων συντριβήσεται τῇ βίᾳ τῆς ἁμαρτίας.

22α Θάνατος ἁμαρτωλῶν πονηρός.

Ἐπίπονος, ἀλγεινός. Τότε γὰρ ὀξέως αἰσθάνονται τῆς διαδεχομένης αὐτοὺς κολάσεως· ὁ δὲ τῶν δικαίων, ἀγαθὸς, αἰσθανομένων τῆς μενούσης αὐτοὺς χαρᾶς.

22β Καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσι.

Μισοῦσι τὸν δίκαιον, οἱ ἐν ἁμαρτίαις· εἰ γὰρ τῷ ὁμοίῳ χαίρει τὸ ὅμοιον, δῆλον, ὡς μισεῖ τὸ ἀνόμοιον· καὶ ὧν ὁ βίος ἀνόμοιος, τούτων ἐναντίαι καὶ αἱ γνῶμαι.

Πλημμελήσουσι δὲ, ὡς τοῖς ἄλλοις αὐτῶν ἁμαρτήμασιν ἔτι προστιθέντες καὶ τὸ τοῦ μίσους αὐτοῦ ἁμάρτημα. Οὐ μόνον γὰρ οὐκ ἐμιμήσαντο τοῦτον, ἀλλὰ καὶ ἐμίσησαν. Ἢ τοίνυν τὸ, πλημμελήσουσιν, ἀντὶ τοῦ, ἁμαρτήσουσι, νοητέον, ἢ ἀντὶ τοῦ, κινδυνεύσουσι.

23α Λυτρώσεται Κύριος ψυχὰς δούλων αὐτοῦ.

Ἀπὸ τῶν ἀνθρωπίνων καὶ δαιμονικῶν ἐπιβουλῶν, αἳ ἡττηθήσονται τῆς ὑπομονῆς αὐτῶν.

First comes contrition and then humility follows. The humble in spirit, that is, in soul and not in body, which is in form, nor in word, nor from any constraint.

20 Many are the afflictions of the just and the Lord will deliver them from them all.

For the Lord allows them to enter the arena of virtue, but he does not permit them to be
defeated by the pains, which is a victory, as we have said before. Wherefore he says, *In the* Ps 21.5
world you will have affliction, but take courage, and then all the things the Apostle says, *We are* Jn 16.33
afflicted in every way, but not kept confined. 2Cor 4.8

21 The Lord is guarding all their bones, not one of them will be crushed.

And surely the bones of many martyrs have been crushed, but since man, it is said, is not
only the outer man, that is, the body, but also the inner man, that is, the soul, this inner man
possesses members homonymous with the members of the body, as in, *The commandment* Ps 18.9
of the Lord is far-shining, giving light to the eyes, namely, those of the soul, and, *Let him who* Mt 11.15
has ears to hear, hear, and, *I have opened my mouth and drawn in spirit*, and, *You have crushed* Ps 118.131
the teeth of sinners, and, *In my belly I am pained*, and, *The foot of the just man shall surely not* Ps 3.8
stumble, and all suchlike powers of the soul. Accordingly, he is now also calling 'bones' the Jer 4.19
thoughts that support and hold the soul together, just as the bones do the body. The Lord Prov 3.23
guards such people on account of their being well-pleasing to him. Not one of these will be
crushed by the force of sin.

22α The death of sinners is grievous.

Painful, full of suffering, for at that time they sense the retribution awaiting them. The death of the just, on the contrary, is blessed, as they sense the joy that will remain with them.

22β And those who hate the just man will err.

Those who are mired in sins hate the just man, for if like delights in like, it is evident that it hates what is unlike, and those whose life is dissimilar have contrary dispositions.

They will err by adding to their other sins the further sin of hatred towards him. Not only did they not emulate him, but they hated him. Or else 'they will err' is to be understood in the sense of 'they will sin' or 'they will place themselves in danger'.

23α The Lord will redeem the souls of his servants.

From human and demonic attacks which will be defeated by their patience.

23β Καὶ οὐ μὴ πλημμελήσωσι πάντες οἱ ἐλπίζοντες ἐπ' αὐτόν.

Οὔτε γὰρ ἁμαρτήσουσι, τῇ πρὸς αὐτὸν ἐλπίδι χειραγωγούμενοι, οὔτε κινδυνεύσουσι ψυχικῶς.

34 λδ'

1α Ψαλμὸς τῷ Δαυΐδ.

Καὶ τοῦτον εἴρηκε τὸν ψαλμὸν ἔτι διωκόμενος ὑπὸ τοῦ Σαοὺλ, καὶ μηδαμοῦ στῆναι συγχωρούμενος· προσήκει δὲ καὶ πᾶσι καταδιωκομένοις ὑπ' ἐχθρῶν.

Χρὴ δὲ ταῖς μὲν ἀραῖς ἐν πᾶσι τοῖς ψαλμοῖς κατὰ τῶν δαιμόνων κεχρῆσθαι (οὗτοι γὰρ καὶ τοὺς πολεμοῦντας ἡμῖν ἀνθρώπους διεγείρουσι), τοῖς ὀνείδεσι δὲ, κατὰ τῶν ἐπιβουλευόντων ἡμῖν ἀνθρώπων· τὰ κατορθώματα δὲ, προσώπῳ τοῦ Δαυὶδ ἀπαγγέλλειν, ὥστε κινηθῆναι πρὸς τὴν τούτων μίμησιν.

1β Δίκασον, Κύριε, τοὺς ἀδικοῦντάς με, πολέμησον τοὺς πολεμοῦντάς με.

Πρῶτον, φησὶ, δίκασον τοὺς ἀμφὶ τὸν Σαούλ· εἶτα, πολέμησον καὶ κόλασον, ὡς ἀδίκους φαινομένους. Ἀδιάφοροι δὲ αἱ συντάξεις, νόμῳ διαλέκτου παλαιᾶς.

2-3α Ἐπιλαβοῦ ὅπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειάν μου· ἔκχεον ῥομφαίαν, καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιωκόντων με.

Πολέμου μνημονεύσας, ἀκολούθως καὶ τὰ εἴδη τῶν ὅπλων προσέθηκεν, οὐχ ὡς τοῦ Θεοῦ τοιούτοις χρωμένου, ἀλλ' ἀνθρωποπρεπῶς τῷ φοβερῷ καταλόγῳ τοῦ σχήματος τῆς πα | νοπλίας ἐκδειματῶν τοὺς πονηρούς. Τῷ Θεῷ γὰρ ἀρκεῖ θέλησις μόνον ἢ λόγος εἰς τιμωρίαν μὲν τῶν ἀδικούντων, σωτηρίαν δὲ τῶν ἀδικουμένων.

Ἔκχεον δὲ, ἀντὶ τοῦ, ἕλκυσον· ἑλκομένη γὰρ ἡ σπάθη, ἐκχεῖσθαι τοῦ κολεοῦ δοκεῖ, διὰ τὴν λειότητα. Σύγκλεισον δὲ, ἀντὶ τοῦ, φράξον ἔμπροσθεν, ὥστε μὴ δύνασθαι αὐτοὺς ἐκφυγεῖν τὸν ἀπὸ σοῦ κίνδυνον.

3β Εἶπον τῇ ψυχῇ μου, Σωτηρία σού εἰμι ἐγώ.

Τῇ νοερᾷ σου φωνῇ, εἰπὲ τῇ νοερᾷ ψυχῇ μου, μόνον, ὅτι Μὴ φοβοῦ, σωτηρία σού εἰμι ἐγώ· ἡ γὰρ ἀρχαία διάλεκτος τὸ, εἰπὲ, εἶπον λέγει, ὡς τὸ, ποίησον.

4α Αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχήν μου.

Αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν, ἐκ παραλλήλου τὸ αὐτὸ σημαίνουσιν, ὃ πείσονται, μὴ δυνάμενοί με ἑλεῖν. Τὴν ψυχήν μου δὲ, ἀντὶ τοῦ, ἐμέ.

2[3] προσέθηκεν MSCFBV : προστέθεικεν P.

23β And all who hope in him will surely not err.

For neither will they sin, being guided by their hope in him, nor will they place their souls in danger.

34 Psalm 34
1α A psalm belonging to David.

This psalm also he spoke while still being pursued by Saul and being allowed no place to remain at rest. It is also fitting for all who are being pursued by enemies.

In all the psalms one ought to direct the curses against the demons (for they are the ones who spur on the people who attack us), and the reproaches against the people who harbour hostility towards us, but to proclaim all the virtuous actions in the name of David, so as to be moved to emulate them.

1β Pass judgement, O Lord, on those who are wronging me, and wage war on those who are warring against me.

First, he says, pass judgement on those around Saul, then wage war on and punish them as evidently unjust. The syntax with the two verbs is indifferent [accusative for dative], following the habit of the ancient dialect.

2-3α Take up arms and shield and rise to my help, pour out your sword and close off against those pursuing me.

Having mentioned war, he appropriately added the types of weaponry, not that God uses such, but, in a human way, striking terror into the wicked by the awe-inspiring rehearsal of the schema of the panoply. For God, of course, his will or word is enough to punish wrong-doers and to save those wronged.

'Pour out' in the sense of 'draw out', for the sword appears to be poured from the scabbard on account of the smoothness. 'Close off' in the sense of fence them in from the front, so that they are unable to escape the danger from you.

3β Say to my soul, 'I am your salvation'.

With your intelligible voice say to my intelligible soul this alone, 'Do not be afraid, I am your salvation'; the ancient dialect uses εἶπον for εἰπέ ['say'] like ποίησον ['do'].

4α Let those who are seeking my soul be shamed and disgraced.

Let them be shamed and disgraced mean the same thing in parallel, which indeed they will suffer when they are unable to capture me. 'My soul', in the sense of 'me'.

4β Ἀποστραφήτωσαν εἰς τὰ ὀπίσω.

Κενοὶ καὶ ἄπρακτοι.

4γ Καὶ καταισχυνθήτωσαν οἱ λογιζόμενοί μοι κακά.

Τὸ, καταισχυνθήτωσαν, ἐπίτασίς ἐστι τοῦ, αἰσχυνθήτωσαν· λογιζόμενοι δὲ, ἀντὶ τοῦ, μελετῶντες, συσκεπτόμενοι.

5α Γενηθήτωσαν ὡσεὶ χνοῦς κατὰ πρόσωπον ἀνέμου.

Ὡσεὶ χνοῦς, ὅσον ἐπὶ τῷ σκεδαννύεσθαι ἐν τῷ φεύγειν· ἡ γὰρ λεπτὴ κόνις ἐνώπιον ἀνέμου σκεδάννυται.

5β Καὶ ἄγγελος Κυρίου ἐκθλίβων αὐτούς.

Λείπει τὸ, ἔστω. Ἄγγελοι γὰρ πολλάκις εἰς τὸ κολάζειν ἀποστέλλονται, ὡς ὁ
ὀλοθρεύσας τὰ πρωτότοκα τῶν Αἰγυπτίων, καὶ ὁ τὰς τῶν Ἀσσυρίων ἑκατὸν ὀγδοή- Ps 77.49
κοντα πέντε χιλιάδας ἀνελών. 4Rg 19.35

6α Γενηθήτω ἡ ὁδὸς αὐτῶν σκότος καὶ ὀλίσθημα.

Τοῦτο, σφοδρότης τῆς ἀρᾶς· κατεύχεται γὰρ αὐτῶν, ἵνα φεύγουσιν αὐτοῖς, ἡ ὁδὸς γένηται σκοτεινὴ μὲν, ὥστε μὴ δύνασθαι βαδίζειν ὀρθῶς, ὀλισθηρὰ δὲ, ὥστε κατακρημνίζεσθαι.

6β Καὶ ἄγγελος Κυρίου καταδιώκων αὐτούς.

Τούτους δὲ, τοσούτοις κακοῖς περιπίπτοντας, καὶ ὁ ἐκθλίβων ἄγγελος καταδιωκέτω προσέτι. Τί οὖν εἰκὸς παθεῖν, τὸν μήτε ὀφθαλμῷ, μήτε ποδὶ βοηθούμενον, ἀλλὰ καὶ κατεπειγόμενον ὑπὸ τοῦ διώκοντος;

7α Ὅτι δωρεὰν ἔκρυψάν μοι διαφθορὰν παγίδος αὐτῶν.

Τὸ, δωρεὰν, ὁ Σύμμαχος ἀναιτίως εἶπε. Μηδὲν ὑπ᾽ ἐμοῦ, φησὶ, βλαβέντες, ἔκρυψάν μοι ὄλεθρον παγίδος αὐτῶν· τὸν γὰρ διὰ παγίδος ὄλεθρον κατακρύπτουσιν οἱ θηρεύοντες.

7β Μάτην ὠνείδισαν τὴν ψυχήν μου.

Τουτέστιν, ἐμὲ, κατὰ περίφρασιν. Παρατηρητέον δὲ, ὅτι πολὺ παρὰ τοῖς ψαλμοῖς

5α[2] σκεδαννύεσθαι MPSB : σκεδάννυσθαι CFV.

4β Let them be turned back in retreat.

Empty handed and unsuccessful.

4γ And let those thinking out evils against me be utterly shamed.

'Let them be utterly shamed' is an intensification of the previous 'let them be shamed'; 'thinking out' in the sense of 'planning', 'plotting'.

5α Let them become like dust before the face of the wind.

Like dust in being scattered as they flee away, for fine dust is scattered before the wind.

5β And an angel of the Lord coercing them.

The words 'let there be' are missing. Angels indeed are often sent to punish, like the angel Ps 77.49
that destroyed the first-born of the Egyptians and the one that slew the 185,000 Assyrians. 4Rg 19.35

6α Let their way become darkness and slipping.

This underlines the intensity of the curse, for he is uttering the imprecation that as they are fleeing the way for them will become both dark so that they cannot walk rightly and slippery so that they are thrown down headlong.

6β And an angel of the Lord pursuing them.

And even as they are encountering so many evils, let the coercing angel pursue them still further. What then is likely to befall someone who is helped by neither eye nor foot and at the same time is being hard pressed by a pursuer?

7α Because for nothing they hid for me the destruction of their snare.

Symmachus interpreted 'for nothing' as 'for no cause'. Having been in no way harmed by me, he says, they hid for me the death of their snare, because hunters conceal destruction through a trap.

7β In vain they reviled my soul.

That is, 'me', by way of circumlocution. It is to be noted that in the psalms of David the

τοῦ Δαυὶδ τὸ σχῆμα τῆς περιφράσεως, οἷον, ἡ ψυχή μου, ἡ ζωή μου, τὸ πρόσωπόν μου, τὸ ὄνομά σου, καὶ τὰ τοιαῦτα. Ψευδόμενοι, φησὶν, ὠνείδισάν με, ἀχάριστον ἀποκαλοῦντες, καὶ τοῦ βασιλέως ἐπίβουλον.

8α Ἐλθέτω αὐτῷ παγὶς, ἣν οὐ γινώσκει.

Συμφορὰ ἀπρόοπτος. Αὐτῷ δὲ, τῷ κρύψαντι τὴν διαφθορὰν, καὶ ὀνειδίσαντι, εἴτε τὸν Σαοὺλ εἴποις, εἴτε καὶ ἕκαστον τῶν ἀνακαιόντων αὐτὸν κατὰ τοῦ Δαυίδ.

8β Καὶ ἡ θήρα, ἣν ἔκρυψε, συλλαβέτω αὐτόν.

Καὶ τὸ δίκτυον τῆς θήρας, ὃ λαθραίως ἥπλωσε κατ' ἐμοῦ, συλλαβέτω αὐτὸν, τουτέστι, κατ' αὐτοῦ περιτραπήτω ἡ μηχανὴ αὐτοῦ.

8γ Καὶ ἐν τῇ παγίδι πεσεῖται ἐν αὐτῇ.

Τὸ αὐτὸ καὶ τοῦτο δηλοῖ· εἰπὼν δὲ, ἐν τῇ παγίδι, προσέθηκε τὸ, ἐν αὐτῇ, δηλαδὴ, τῇ παρ' αὐτοῦ παγείσῃ.

9α Ἡ δὲ ψυχή μου ἀγαλλιάσεται ἐπὶ τῷ Κυρίῳ.

Τῶν ἐχθρῶν οὕτω τιμωρηθέντων, χαρήσομαι | ἐπὶ τῷ Κυρίῳ, δικαίως αὐτοὺς κολάσαντι.

9β Τερφθήσεται ἐπὶ τῷ σωτηρίῳ αὐτοῦ.

Ὅτι ἐκείνους ἀπολέσας, ἐμὲ ἔσωσε.

10 Πάντα τὰ ὀστᾶ μου ἐροῦσι, Κύριε, Κύριε, τίς ὅμοιός σοι, ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ, καὶ πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν;

Πάντα τὰ ἐν τῷ βάθει τοῦ σώματός μου μέλη· ἐμφαίνει δὲ διὰ τούτου, τὴν ἐκ βάθους ψυχῆς ὁλοσχερῆ εὐχαριστίαν· ἢ ὀστᾶ νοήσεις ἐπὶ ψυχῆς μᾶλλον, τοὺς στεῤῥοὺς καὶ συνεκτικοὺς λογισμοὺς, ὡς πολλάκις εἰρήκαμεν. Πτωχὸν δὲ, ἑαυτὸν Ps 6.3β, 30.
λέγει, ὡς φυγάδα, καὶ τῶν ἀναγκαίων ἐπιδεῆ, καὶ μεμονωμένον· στερεωτέρους δὲ, 11γ, 33.21
τοὺς ἀμφὶ Σαοὺλ, οἷα πλούτῳ καὶ στρατῷ βρίθοντας· δὶς δὲ πτωχὸν εἰπὼν, καὶ τὸν πένητα προσθεὶς, τὴν ἄγαν εὐτέλειαν ἑαυτοῦ ἐνέφηνεν, ἅμα καὶ τῇ ταπεινολογίᾳ ταύτῃ πρὸς οἶκτον χρώμενος· διαρπαζόντων δὲ, ὅσον ἐπὶ ταῖς ἐκείνων ἐλπίσιν.

11 Ἀναστάντες μοι μάρτυρες ἄδικοι, ἃ οὐκ ἐγίνωσκον ἠρώτων με.

10[8] ἅμα καὶ MPSHV : ἅμα δὲ καὶ CF.

figure of circumlocution is very frequent, namely, 'my soul', 'my life', 'my face', 'your name', and suchlike. They reviled me, falsely calling me ungrateful and harbouring treachery towards the king.

8α Let a snare come upon him that he knows not.

An unexpected misfortune. Upon 'him', namely, the one who concealed destruction and the one who reviled him, whether Saul or each of those firing him up against David.

8β And let the trap that he hid apprehend him.

And let the net of the trap that he secretly laid against me apprehend him, that is, let his stratagem be turned against him.

8γ And in the snare he will fall in the very one.

This signifies the same thing. Having said 'in the snare' he added 'in the very one', namely, in the one set by him.

9α But my soul will rejoice in the Lord.

My enemies having thus been punished, I shall rejoice in the Lord who has justly punished them.

9β It will delight in his salvation.

For having destroyed them, he has saved me.

10 All my bones will say, 'O Lord, Lord, who is like you, delivering the beggar from the hand of those stronger than him, and beggar and poor man from those who are despoiling him?'

All the members in the depths of my body. By this he indicates the all-embracing thanksgiving from the depths of the soul. Or else you will understand bones in relation rather to the soul as thoughts that are firm, supportive and cohesive, as we have often said. 'Beggar' is what he calls himself, as a fugitive and as wanting in necessities and set apart on his own. 'Those stronger' are those around Saul, as loaded in riches and military might. By saying 'beggar' twice and adding the 'poor man' he indicated his exceeding destitution and also using this humble speech to arouse pity. 'Those who are despoiling', that is, as far as their hopes are concerned.

Ps 6.3β, 30.11γ, 33.21

11 Unjust witnesses having risen against me, they would ask me what I did not know.

Both Saul himself and his flatterers; 'witnesses' as testifying against me and 'unjust' as lying. They, mocking him, would ask him whether he does not have designs on the throne.

Αὐτός τε ὁ Σαοὺλ καὶ οἱ κόλακες αὐτοῦ· μάρτυρες μὲν, ὡς καταμαρτυροῦντες, ἄδικοι δὲ, ὡς ψευδόμενοι· οἳ καὶ χλευάζοντες, ἠρώτων αὐτὸν, εἰ οὐκ ἐπιβουλεύει τῇ βασιλείᾳ· ὅπερ αὐτοὶ μὲν κατεμαρτύρουν, αὐτὸς δὲ οὐκ ἐγίνωσκεν, ὡς ἀναίτιος.

Τοῦτο δὲ καὶ ἐπὶ τοῦ Χριστοῦ νοοῦμεν, διὰ τοὺς ψευδομάρτυρας, οἳ ἠρώτων αὐτὸν, εἰ οὐκ ἐβλασφήμησεν, ὡς ἡ τῶν Εὐαγγελίων ἱστορία διδάσκει. Mt 26.60-63

12 Ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ ἀγαθῶν, καὶ ἀτεκνίαν τῇ ψυχῇ μου.

Τὸν κοινὸν γὰρ ἐχθρὸν Γολιὰθ ἀνελὼν, καὶ τοὺς ἀλλοφύλους νικήσας, καὶ τὸ πονηρὸν πνεῦμα τοῦ Σαοὺλ διώξας, ὕστερον ἐδιώκετο. Ἀνταπεδίδοσαν δὲ καὶ ἀτεκνίαν τῇ ψυχῇ μου, τουτέστιν, ἀκαρπίαν εἰς ἀρετὴν, οἷα μελετήσαντες ἀνελεῖν με καὶ παῦσαι τὴν ψυχήν μου ἀπὸ τῆς καρποφορίας τῶν ἀρετῶν. Ἢ ἀνταπεδίδοσαν καὶ ἀτεκνίαν ἐμοὶ, κατὰ περίφρασιν, ἵνα μὴ ζήσας τεκνογονήσω.

13α Ἐγὼ δὲ, ἐν τῷ αὐτοὺς παρενοχλεῖν μοι, ἐνεδυόμην σάκκον, καὶ ἐταπείνουν ἐν νηστείᾳ τὴν ψυχήν μου.

Ἐντεῦθεν διδάσκει πῶς δεῖ λύειν τὰς συμφοράς· συκοφαντούμενος γὰρ, σάκκῳ καὶ νηστείᾳ ἔτηκε τὴν ἑαυτοῦ ψυχὴν, ἤτοι ἑαυτὸν, εὐχόμενος ἐξαιρεθῆναι τῆς ἐπιβουλῆς.

13β Καὶ ἡ προσευχή μου εἰς κόλπον μου ἀποστραφήσεται.

Εἰσακουσθήσομαι· τοῦτο γὰρ τὸ σχῆμα, ποτὲ μὲν ἐπὶ τοῦ μὴ εἰσακουσθέντος λαμβάνεται, οἷα στρεφομένης ἀπράκτου, ποτὲ δὲ ἐπὶ τοῦ εἰσακουσθέντος, ὡς καὶ νῦν, οἷα στρεφομένης ἐμπράκτου, καὶ τοσοῦτον, ὡς εἰς κόλπον ὑποδεχθῆναι, δίκην δώρου πολυτελοῦς, ἢ ὡς ἐμπλῆσαι τὸν κόλπον τοῦ αἰτοῦντος, ὧν ᾐτήσατο.

14α Ὡς πλησίον, ὡς ἀδελφὸν ἡμέτερον, οὕτως εὐηρέστουν.

Τὸ διάπυρον τῆς πρὸς τὸν Σαοὺλ ἀγάπης παραστῆσαι θέλων, τῷ ὀνόματι τοῦ πλησίον καὶ τοῦ ἀδελφοῦ ἐχρήσατο· τοὺς μὲν γὰρ γονεῖς καὶ τοὺς κυρίους, τιμᾶν λέγομεν κυρίως, ἀγαπᾶν δὲ, τοὺς ἀδελφοὺς, ὅταν ὦμεν ἄπαιδες.

Ἀδιάφορος δὲ, ἡ τοῦ εὐηρέστουν σύνταξις.

14β Ὡς πενθῶν καὶ σκυθρωπάζων, οὕτως ἐταπεινούμην.

Εἰδὼς αὐτὸν διαφθονοῦντά μοι ἐπαινουμένῳ παρὰ τοῦ πλήθους, ἐταπεινούμην 1Rg 18.8-9
ἑκὼν, σχηματιζόμενος τὸν πενθοῦντα καὶ σκυθρωπάζοντα. Καταστέλλει γὰρ τὸν φθόνον ἡ τοῦ φθονουμένου ταπείνωσις, ὥσπερ αὔξει τοὐναντίον ἡ ἔπαρσις. |

And what they were testifying against him, he did not know, as being innocent.

This we can also understand in relation to Christ on account of the false witnesses who asked him whether he has not committed blasphemy as the story in the Gospels tells. Mt 26.60-63

12 They have repaid me with evil for good, and with childlessness for my soul.

For after his having destroyed their common enemy Goliath and having defeated the Philistines and having expelled Saul's evil spirit, they then persecuted him. And they also repaid me 'with childlessness for my soul', that is, fruitlessness in virtue, in that they planned to kill me and stop my soul bearing fruit in virtues. Or else they repaid me with childlessness for me, by way of circumlocution, so that I shall not live to beget children.

13α But I, even as they were harassing me, would put on sackcloth and humble my soul with fasting.

From here he teaches how to resolve misfortunes, for when being slandered he would cause his soul, that is, himself, to languish with sackcloth and fasting, praying to be delivered from the treachery.

13β And my prayer will turn back into my bosom.

I shall be heard. This figure is sometimes taken for the person who has not been heard, with the prayer turning back unsuccessful, and sometimes, as in the present case, for the person who has been heard, with the prayer returning successful, and to such an extent as if having been received into the bosom like a precious gift or as having filled the bosom of the supplicant with what he has asked for.

14α As towards a neighbour, as to our own brother, even so would I be amicable.

Wishing to present the warmth of his love towards Saul, he employed the names of neighbour and brother; for we say primarily that we honour our parents and masters, and that we love our brothers, when we are childless.

The syntax of the verb 'to be amicable towards' is indifferent [accusative in place of the expected dative].

14β As one mourning and downcast, even so would I humble myself.

Knowing that he was deeply envious of me being praised by the crowds, I used to humble 1Rg 18.8-9
myself voluntarily, taking the form of someone in mourning and who is downcast, for the humility of the person who is envied mitigates the envy, just as on the contrary his arrogance increases it.

15α Καὶ κατ’ ἐμοῦ εὐφράνθησαν καὶ συνήχθησαν.

Καὶ ἐμοῦ ταῦτα ποιοῦντος καὶ οὕτως ἔχοντος, αὐτοὶ εὐφράνθησαν τότε, δοκοῦντες ὑποῤῥεῖν ἤδη τὴν ἐμὴν δύναμιν, καὶ συνήχθησαν εἰς μελέτην ἐπιβουλῆς.

15β Συνήχθησαν ἐπ’ ἐμὲ μάστιγες, καὶ οὐκ ἔγνων.

Τὰς μάστιγας ἐνταῦθα, πλήττοντας εἶπεν ὁ Σύμμαχος. Λέγει τοίνυν ὅτι φονεῖς συνήχθησαν κατ’ ἐμοῦ, ἀγνοοῦντος, ἐνεδρεύοντές μοι.

Περὶ τούτου δὲ, σαφῶς ἡ ἱστορία διδάσκει, ὅτε Μελχὼλ ἡ γυνὴ αὐτοῦ κατεμήνυσεν αὐτῷ τὴν τοιαύτην ἐπιβουλὴν, καὶ φυγὼν διεσώθη. 1Rg 19.11-12

15γ Διεσχίσθησαν, καὶ οὐ κατενύγησαν.

Διεσκεδάσθησαν, μὴ εὑρόντες με ἔνθα ἤλπιζον, καὶ ὅμως οὐ κατενύγησαν, οὐδὲ μετενόησαν.

16 Ἐπείρασάν με, ἐξεμυκτήρισάν με μυκτηρισμῷ, ἔβρυξαν ἐπ’ ἐμὲ τοὺς ὀδόντας αὐτῶν.

Οἱ περὶ Σαοὺλ, φησὶ, ποτὲ μὲν ἐπείρασάν με, δοκιμάζοντες πῶς διάκειμαι, ποτὲ δὲ ἐξεμυκτήρισαν ἐν χλεύῃ, διαγελῶντες ὡς ἀσθενῆ, νῦν δὲ φανερῶς ἐξεθηριώθησαν.

Γίνεται δὲ βρυγμὸς ὀδόντων, ὅταν ἀλλήλοις, ἐξ ὑπερβάλλοντος φόβου ἢ θυμοῦ, προσαρασσόμενοι, κτυπῶσι. Νῦν, φησὶ, τῷ θυμῷ ζέσαντες, οἷον κτυποῦσιν ἐπ’ ἐμὲ τοὺς ὀδόντας αὐτῶν, διαμασᾶσθαι τὰς ἐμὰς γλιχόμενοι σάρκας.

17α Κύριε, πότε ἐπόψῃ;

Μακροθυμῶν γὰρ ἐπὶ τούτοις, δοκεῖς μὴ ὁρᾶν ταῦτα. Πότε οὖν ἐπόψῃ, καὶ ἐκδικήσεις;

17β Ἀποκατάστησον τὴν ψυχήν μου ἀπὸ τῆς κακουργίας αὐτῶν.

Ἀπὸ τῆς κακουργίας αὐτῶν ἐλευθερώσας με, ἀποκατάστησον εἰς τὴν προτέραν ἀφοβίαν.

17γ Ἀπὸ λεόντων τὴν μονογενῆ μου.

Τὸ βρύχειν, ἐπὶ λεόντων κυρίως λέγεται. Ἀκολούθως οὖν, ὡς βρύξαντας, λέοντας ὠνόμασε τούτους, διὰ τὴν ὠμότητα καὶ ἐπιβουλήν. Μονογενῆ δὲ λέγει, τὴν ἑαυτοῦ ψυχὴν, ἤτοι ἑαυτὸν, ὡς εἰρήκαμεν ἐν τῷ κα´ ψαλμῷ. Ps 21.21

16[1] μυκτηρισμῷ MPHBF : μυκτηρισμόν SCV [TRa].

15α And they rejoiced against me and thronged together.

And when I would do these things and was thus, they rejoiced, believing my strength had already ebbed away and they gathered together to plot treachery.

15β Scourges thronged against me and I did not know.

Symmachus here called the 'scourges' 'strikers'. He is saying therefore that murderers gathered together against me without my knowledge, laying an ambush for me.

The story tells clearly about this, when his wife Melchol informed him of this plan and by fleeing he was saved. 1Rg 19.11-12

15γ They were severed apart and were not moved to contrition.

They were scattered, not having found me where they hoped, and yet they were not moved to contrition, nor did they repent.

16 They goaded me, with jeers they jeered at me, they gnashed their teeth against me.

Those around Saul, he says, at times goaded me, testing my disposition, at times they mocked me with jesting, deriding me as weak, and then again they became openly savage.

Gnashing of teeth occurs when being struck together out of excessive fear or rage they clatter. Now, he says, seething with rage, they rattle their teeth against me, eager to chew up my flesh.

17α O Lord, when will you look on?

For in showing forbearance with them you appear not to see these things. When then will you look on and avenge?

17β Restore my soul from their malice.

Having freed me from their malice, restore it to its former fearlessness.

17γ From lions my uniquely begotten.

Roaring [βρυχάομαι] [cf. gnashing: βρύχω] is said primarily of lions. Accordingly, as having roared he called them 'lions' on account of their savagery and cunning. 'Uniquely begotten' is what he calls his own soul as we said in the twenty-first psalm. Ps 21.21

Ἀπὸ κοινοῦ δὲ κἀνταῦθα τὸ, *ἀποκατάστησον*.

18α *Ἐξομολογήσομαί σοι ἐν ἐκκλησίᾳ πολλῇ.*

Ἐν τῷ αὐτῷ πάλιν ψαλμῷ εἶπεν, *Ἐν ἐκκλησίᾳ μεγάλῃ ἐξομολογήσομαί σοι*, καὶ ζήτει τὴν ἐκείνου τοῦ ῥητοῦ ἐξήγησιν. Ps 21.26β

18β *Ἐν λαῷ βαρεῖ αἰνέσω σε.*

Τὸ, *βαρεῖ*, παμπληθεῖ εἴρηκεν ὁ Σύμμαχος· ἔστι δὲ τοῦ πρὸ αὐτοῦ ῥητοῦ ἐπεξήγησις.

19 Μὴ ἐπιχαρείησάν μοι οἱ ἐχθραίνοντές μοι ἀδίκως, οἱ μισοῦντές με δωρεὰν, καὶ διανεύοντες ὀφθαλμοῖς.

Τὸ, *δωρεὰν*, ἀντὶ τοῦ, *μάτην*· οὐδὲν γὰρ αὐτοὺς ἠδίκησα ἢ μίσους ἄξιον ἐνεδειξάμην. Διανεύοντας δὲ ὀφθαλμοῖς, λέγει τοὺς κόλακας, οἵτινες ἐνένευον τῷ Σαοὺλ, διασύροντες τῷ τοιούτῳ σχήματι, εἴ τι παρὼν Δαυὶδ εἶπεν ἢ ἔπραξεν.

20 Ὅτι ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν, καὶ ἐπ' ὀργὴν δόλους διελογίζοντο.

Εἰρηνικῶς μέν μοι ὡμίλουν, περὶ ἀγάπης διαλεγόμενοι, δι' ὀργὴν δὲ, ἣν ὑπέκρυπτον, διεσκέπτοντο δόλους, πῶς ἄν με λεληθότως εἰς κίνδυνον ἐνσείσωσι.

21α Καὶ ἐπλάτυναν ἐπ' ἐμὲ τὸ στόμα αὐτῶν.

Ὕστερον δὲ, καὶ παῤῥησίᾳ κατηγόρουν μου, καὶ ἀνυποστόλως· ὁ γὰρ λανθάνειν πειρώμενος, ὑποψιθυρίζει, συνεσταλμένοις τοῖς χείλεσιν.

21β Εἶπον, Εὖγε, εὖγε, εἶδον οἱ ὀφθαλμοὶ ἡμῶν.

Τὸ, Εὖγε, εὖγε, παλαιὸν ἦν ἐπιφώνημα τῶν ἐπιτυγχανόντων, οὗ ηὔχοντο, διὰ τοῦ διπλασιασμοῦ τὴν ἄγαν ἡδονὴν τοῦ πράγματος ἐμφαῖνον. Ἰδόντες με, φησὶ, φεύγοντα καὶ ταλαιπωρούμενον, ἐπεφώνησαν τὸ πρόσ | ρημα τῆς εὐφροσύνης, τὸ, Εὖγε, εὖγε, ὃ δηλοῖ, τὸ, καλῶς ἔχει τὸ πρᾶγμα.

Εἶτα τὸ, *εἶδον οἱ ὀφθαλμοὶ ἡμῶν*, καθ' ἑαυτὸ ἀναγνωστέον, οἷον, ὅτι εἶδον, ἃ ἠθέλομεν· ἐλλείπει γὰρ, ὡς ἐνδιάθετον. Ἢ καὶ ἡνωμένως· καλῶς εἶδον οἱ ὀφθαλμοὶ ἡμῶν, τουτέστιν, εὐκτῶς. Ps 53.9β

22α Εἶδες, Κύριε.

The imperative 'restore' is understood here also.

18α I shall confess you in a mighty assembly.

In the same psalm again he said, *in a great assembly I shall confess you*, and look for the exposition of that phrase. Ps 21.26β

18β Among a weighty people I shall praise you.

For 'weighty' Symmachus said 'multitudinous'. This is an explication of the previous verse.

19 May those who are unjustly hostile towards me not exult over me, those who hate me for nothing and wink their eyes.

'For nothing' in the sense of 'without reason', for in no way did I wrong them or display anything worthy of hatred. Those 'who wink their eyes' is how he refers to the flatterers who would make signs to Saul, ridiculing him in this way, if, when he was present, David said or did anything.

20 For to me they would speak peaceably, and in anger would be devising ruses.

They would speak peacefully to me conversing about love, but on account of the anger they kept concealed they would be devising ruses as to how they might secretly drive me into danger.

21α And they opened wide their mouth against me.

And afterwards they would openly and unconcealedly accuse me, for the person who is trying to escape notice whispers under his breath with lips drawn together.

21β They said, 'Good indeed, good indeed! our eyes have seen'.

'Good indeed, good indeed!' was an ancient interjection of those attaining the aim for which they were praying, indicating by the reduplication the great pleasure of the matter. Having seen me, he says, fleeing and in distress, they exclaimed the interjection of delight, 'Good indeed, good indeed!' which signifies that the matter is well.

Then the words 'our eyes have seen' are to be read on their own, namely, that they have seen what we were wanting; this latter phrase is missing as thought inwardly. Or else they are Ps 53.9β
to be read conjoined to the interjection: our eyes have seen well, that is, as wished for.

22α You have seen, O Lord.

Ἃ δηλαδὴ πάσχω.

22β Μὴ παρασιωπήσῃς.

Μὴ ὑπομείνῃς ἔτι· οἱ γὰρ ὑπομένοντες εἰώθασι παρασιωπᾶν.

22γ Κύριε, μὴ ἀποστῇς ἀπ᾽ ἐμοῦ.

Ὧι οὐδεὶς ἄλλος ἐπίκουρος.

23α Ἐξεγέρθητι, Κύριε, καὶ πρόσχες τῇ κρίσει μου.

Ἀνθρωποπρεπῶς εἴρηται ταῦτα, καθὰ πολλάκις ἔφημεν. Ἐξεγέρθητι, φησὶ, μακροθυμῶν γὰρ καὶ μὴ βοηθῶν, δοκεῖς καθεύδειν· τὸ δὲ, *πρόσχες*, εὑρήσεις εἰς τὴν ἐξήγησιν τοῦ ε´ ψαλμοῦ. Ps 5.3α

23β Ὁ Θεός μου καὶ ὁ Κύριός μου, εἰς τὴν δίκην μου.

Ἀπὸ κοινοῦ κἀνταῦθα ληπτέον τὸ, *Πρόσχες*· δίκην δὲ, τὴν κρίσιν πάλιν ἐκάλεσε. Τὸ δὲ, *Ὁ Θεός μου καὶ ὁ Κύριός μου*, καὶ τὰ τοιαῦτα ἀλλεπάλληλα, ἐπιτεταμένης καὶ ὁλοψύχου παρακλήσεώς εἰσιν ἴδια, καὶ τοῦ πρὸς Θεὸν διαπύρου πόθου. Φέρει δὲ καί τινα τὰ τοιαῦτα ψυχαγωγίαν, *Ἐμνήσθην γὰρ*, φησὶ, *τοῦ Θεοῦ, καὶ ηὐφράνθην*. Ps 76.4

24α Κρῖνόν μοι, Κύριε, κατὰ τὴν δικαιοσύνην μου.

Δίκασόν μοι, ὅτι δίκαιος τὰ πρὸς αὐτοὺς ὢν, ἠδίκημαι παρ᾽ αὐτῶν.

24β Κύριε ὁ Θεός μου, καὶ μὴ ἐπιχαρείησάν μοι.

Περιττὸς ὁ σύνδεσμος, ἢ ἐλλείπει τὸ, *ναί*, ἵν᾽ ᾖ, Ναὶ, Κύριε ὁ Θεός μου.

25α Μὴ εἴποισαν ἐν καρδίαις αὐτῶν, Εὖγε, εὖγε, τῇ ψυχῇ ἡμῶν.

Συνεξακούεται τῷ, *Εὖγε*, τὸ, *ἐγένετο*.

25β Μὴ δὲ εἴποισαν, Κατεπίομεν αὐτόν.

Τῷ στόματι τῆς ῥομφαίας· τοῦτο γὰρ ἂν εἴποιεν, εἴ με θανατώσουσιν.

26α Αἰσχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ἐπιχαίροντες τοῖς κακοῖς μου.

23β[5] πόθου MPSCV : πόθου τεκμήρια H. 25β[1] εἴποισαν MPSCV : εἴποιεν H [T].

What I am suffering, that is.

22β Do not keep silence.

Be patient no more, for those who wait patiently are accustomed to keep silence.

22γ O Lord, do not keep far from me.

For whom there is no other helper.

23α Awake, O Lord, and attend to my judgement.

These things are said in a human manner as we have often said. Awake, he says, for in showing forbearance and not helping you appear to be sleeping. The imperative 'attend' you will find in the exposition of the fifth psalm. Ps 5.3α

23β O my God and my Lord, to my cause.

Here 'attend' is to be understood in relation to this also, and again he called his 'judgement' his 'cause'. 'O my God and my Lord' and such accumulative phrases are characteristic of intense and whole-hearted entreaty and of fervent desire for God. They also bring about a certain gratification, for it is written, *I remembered God and was glad*. Ps 76.4

24α Give judgement for me, O Lord, according to your justice.

Judge my cause, for being just in regard to them, I have been wronged by them.

24β O Lord my God, and may they not rejoice over me.

The conjunction is redundant, or else there is a missing emphatic 'yes', so that it would be, 'Yes, O Lord my God'.

25α May they not say in their hearts, 'Good indeed, good indeed, for our soul'.

To be understood along with 'good indeed' is the verb 'it has become'.

25β May they not say, 'We have swallowed him down'.

With the mouth of the sword, for they would say this if they will kill me.

26α May those who rejoice at my ills be at once both shamed and disgraced.

Τὸ, *αἰσχυνθείησαν καὶ ἐντραπείησαν*, ἐκ παραλλήλου ταὐτὸν δηλοῦσιν, ὥσπερ κἀν τοῖς ἑξῆς τὸ, *ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν*· αἰσχυνθήσονται δὲ, ἀποστραφέντες κενοὶ καὶ ἄπρακτοι· τὸ δὲ, *ἅμα*, ἀντὶ τοῦ, πάντες ἐν ταὐτῷ· κακοῖς μου δὲ, ἤγουν ταῖς δυσπραγίαις μου.

26β Ἐνδυσάσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ μεγαλοῤῥημονοῦντες ἐπ' ἐμέ.

Οἱ κατακαυχώμενοί μου, καὶ κακῶς με διαθήσειν φρυαττόμενοι.

27α Ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν οἱ θέλοντες τὴν δικαιοσύνην μου.

Οἱ θέλοντες τὸ δίκαιόν μου. Δίκαιόν μου δέ ἐστι, τὸ μὴ πολεμεῖσθαι μάτην, ἀλλὰ μᾶλλον σῴζεσθαί με, μυρία τοὺς νῦν πολεμοῦντας εὐεργετήσαντα.

27β Καὶ εἰπάτωσαν διὰ παντὸς, Μεγαλυνθήτω ὁ Κύριος, οἱ θέλοντες τὴν εἰρήνην τοῦ δούλου αὐτοῦ.

Εἴπωσι δὲ τοῦτο, θεασάμενοί με τῶν πολεμούντων ὑπερτερήσαντα. Μεγαλυνθήτω δὲ, ἀντὶ τοῦ, μέγας εἶναι πιστευθήτω παρὰ πᾶσι.

28α Καὶ ἡ γλῶσσά μου μελετήσει τὴν δικαιοσύνην σου.

Εἰ γένηται ἃ ἐζήτησα· δικαιοσύνην δὲ λέγει Θεοῦ, τὴν δικαίαν κρίσιν.

28β Ὅλην τὴν ἡμέραν τὸν ἔπαινόν σου.

Ἀπὸ κοινοῦ κἀνταῦθα τὸ, *μελετήσει*. Ὅλην δὲ τὴν ἡμέραν, ἀντὶ τοῦ, παρ' ὅλην ζωήν· τὴν γὰρ νύκτα κοιμώμενοι, οὐ δοκοῦμεν ζῆν. Μελετήσει δὲ, ἀντὶ τοῦ, ἀπαγγελεῖ, ἔργον διηνεκὲς ἕξει.

Τοσαῦτα μὲν καὶ τοιαῦτα τὰ τοῦ ψαλμοῦ. Χρὴ δὲ τοὺς ἐντυγχάνοντας μὴ πρόφασιν εἰς τὰς κατ' ἐχθρῶν ἀρὰς ἐντεῦθεν κομίσασθαι, συνιδόντας ὅτι ὁ Δαυὶδ, νομικὴν πολιτείαν, ἀλλ' οὐκ εὐαγγελικὴν μετῄει.

Ὁ δὲ Χριστὸς τὴν τελεωτέραν ὑποδεικνὺς ἀρετὴν, εἴρηκεν· *Ἐῤῥέθη τοῖς ἀρ | χαίοις· ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς διώκοντας ὑμᾶς*. Ἄλλωστε καὶ ὁ Δαυὶδ, Mt 5.43-44
οὐκ ἐπαρᾶται μᾶλλον, ἀλλ' ἐν ἀρᾶς τύπῳ προαγορεύει τὰ μέλλοντα συμβήσεσθαι τοῖς ἐχθροῖς αὐτοῦ. Εἰ δὲ καὶ ἐπαρᾶται, νομικὸν τοῦτο, καθὰ προείρηται.

Καὶ ἄλλως γὰρ, *τύπτε*, φησὶν, *ἀδόκιμον ἀργύριον, καὶ καθαρισθήσεται*· ἐπηρᾶτο Prov 25.4
γὰρ, οὐχ ὡς πικρὸς, ἀλλ' ὡς μισοπόνηρος, ἵνα μαστιχθέντες, φύγοιεν τὴν μέλλουσαν κρίσιν, ἢ ἵνα τούτων παθόντων, ἕτεροι γένωνται βελτίους.

28α[2] λέγει MPCV : λέγει νῦν SH[A].

'May they be shamed and disgraced' denote the same thing in parallel, just as with the 'let them rejoice and be glad' in what follows. They will be shamed when turned back empty handed and unsuccessful. 'At once' is in the sense of 'all together at one time'; 'my ills' or in other words, 'my misfortunes'.

26β Let those who speak boastingly against me be clothed in shame and disgrace.

Those who are vaunting themselves over me and insolently prattling that they will treat me harshly.

27α Let those who wish for my justice rejoice and be glad.

Those who want my right, and it is my right not to be made war on for no reason, but rather for me to be saved, having done good in countless ways to those now attacking me.

27β And let those who wish for the peace of his servant ever say, 'Let the Lord be magnified'.

They would say this on seeing I had prevailed over those waging war on me. 'Let him be magnified' in the sense of 'let him be believed great by all'.

28α And my tongue will rehearse your justice.

If the things I have asked for come about. God's justice is what he calls his just judgement.

28β All day long your praise.

'It will rehearse' is understood in relation to this also. 'All day long', in the sense of throughout my life, for at night-time when we are sleeping we do not appear to be living. 'It will rehearse' in the sense of it will proclaim, it will have as a continuous task.

Thus far and such are the words of the psalm. Readers must not take from this a pretext for cursing one's enemies, recognizing that David was following the way of life of the law and not that of the Gospel.

Christ, teaching more perfect virtue, said, *To the ancients it was said, You shall love your neighbour and hate your enemy. But I say to you, Love your enemies and bless those who persecute you*. Moreover, David is possibly not cursing, but in the figure of a curse is foretelling Mt 5.43-44
what will happen to his enemies. And if he is cursing, this is of the law, as has been said.

And besides it is said, *Strike impure silver and it will be purified*, for he was cursing, not in Prov 25.4
an embittered way, but out of hatred of evil, so that having been chastised they might escape future judgement, or so that they having suffered, others might become better.

Δεῖ δὲ γινώσκειν, ὅτι τὰ πλείονα καὶ καιριώτερα τοῦ ψαλμοῦ εἰς τὸν Χριστὸν ἐκλαμβάνονται, κατὰ τῶν ἀχαρίστων Ἰουδαίων, καταδιωκόντων αὐτόν.

35 λε´

1 Εἰς τὸ τέλος· τῷ παιδὶ Κυρίου τῷ Δαυίδ.

Διωκόμενος ὁ Δαυὶδ ὑπὸ Σαοὺλ, κατέφυγεν εἰς σπήλαιον κοιμηθησόμενος· ἦλθε δὲ καὶ Σαοὺλ, καὶ ἐνηυλίσθη τούτῳ, μὴ εἰδὼς, ὅτι ὁ Δαυὶδ ἐκεῖ κέκρυπται. Νυκτὸς δὲ Δαυὶδ ἀναστὰς, ἐπέστη αὐτῷ κοιμωμένῳ, καὶ φεισάμενος, περιεῖλε μόνον ξίφει τὸ πτερύγιον τῆς διπλοΐδος αὐτοῦ πρὸς ἀπόδειξιν. Εἶτα μεθ' ἡμέραν, Σαοὺλ μὲν ἐξῆλθε, Δαυὶδ δὲ ἀκολουθήσας, ἐβόησε πόῤῥωθεν, καὶ ὠνείδισεν αὐτῷ τὴν ἄδικον ἐπιβουλήν· ἀνήγγειλε δὲ καὶ τὴν ἑαυτοῦ δικαιοσύνην, ὑποδείξας καὶ τὸ τῆς διπλοΐδος πτερύγιον. Ὁ δὲ καταισχυνθεὶς, ὡμολόγησε, καὶ κατενύγη, καὶ λόγοις ἐπικεχρωσμένοις ἀγάπῃ πρὸς Δαυὶδ ἐχρήσατο. Πάλιν δὲ κατεδίωκεν. Ὅθεν βαρυθυμήσας ὁ Δαυὶδ, συνέθηκε τὸν παρόντα ψαλμὸν, προηγουμένως μὲν, αὐτοῦ καθαπτόμενος, ἔπειτα καὶ παντὸς 1Rg 24
δολίου στηλιτεύων κακοτροπίαν.

Εἰς τὸ τέλος δὲ ἐπιγέγραπται, διὰ τὸ προφητεύειν ἐν αὐτῷ τὴν εἰς τέλος ἐκβεβηκυῖαν τῶν ἐχθρῶν ἀπώλειαν.

Παῖς δὲ Κυρίου, ὁ Δαυὶδ, ὡς ἐν τῇ ἐπιγραφῇ τοῦ ιζ´ ψαλμοῦ προεξηγησάμεθα. Ps 17.1

2α Φησὶν ὁ παράνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ.

Τὸ, φησὶν, ἀντὶ τοῦ, οἴεται, νοήσεις, καὶ τὸ, τοῦ, περιττὸν, ἵν' εἴη τοιοῦτος ὁ νοῦς· Οἴεται ὁ παράνομος ἁμαρτάνειν ἐν ἑαυτῷ, τουτέστιν, ἐν μόνῃ τῇ ἑαυτοῦ συνειδήσει, λεληθότως, ὡς μηδὲ τοῦ Θεοῦ βλέποντος.

Ἢ καὶ ἄλλως, φησὶν ἐν ἑαυτῷ ὁ παράνομος, ἤγουν μελετᾷ, ὥστε ἁμαρτάνειν· τὸ, τοῦ, γὰρ, ποτὲ μὲν ἐπιῤῥηματικῶς κεῖται, σημαῖνον τὸ, ὥστε, ποτὲ δὲ, περιττῶς. Παράνομος δὲ ὁ Σαοὺλ, ὡς μισῶν τὸν φίλον αὐτοῦ καὶ γαμβρόν.

2β Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

Τοῦ τοιούτου δὲ πρὸ ὀφθαλμῶν τῆς ψυχῆς οὐκ ἔστι φόβος Θεοῦ· διὸ καὶ τὰ τοιαῦτα οἴεται ἢ μελετᾷ, μὴ ἐνθυμούμενος, ὡς οὐ λέληθεν.

3 Ὅτι ἐδόλωσεν ἐνώπιον αὐτοῦ, τοῦ εὑρεῖν τὴν ἀνομίαν αὐτοῦ καὶ μισῆσαι.

Καὶ γὰρ, φησὶν, ὅρα τί πεποίηκε. Δόλον ἥπλωσε πρὸ ἑαυτοῦ, τουτέστιν, ἐκακούργησεν ἐπιγνῶναι τὴν ἁμαρτίαν αὐτοῦ· περιττὸν γὰρ κἀνταῦθα τὸ, τοῦ. Οὐκ ἠθέλησε διαγνῶναι ταύτην καὶ μισῆσαι.

4α Τὰ ῥήματα τοῦ στόματος αὐτοῦ ἀνομία καὶ δόλος.

It should be recognized that the greater and more essential parts of the psalm can be taken in relation to Christ against the ungrateful Jews who were persecuting him.

35 Psalm 35
1 Towards fulfilment; belonging to David the Lord's boy.

When David was being pursued by Saul, he took refuge in a cave to sleep; Saul arrived and took up night quarters in it, not knowing that David was hiding there. David rose up at night and came upon him while he was sleeping and, sparing him, he only removed with his sword the flap of his double-folded mantle as proof. Then when day came Saul went out and David, following after, shouted from afar and reproached him for his unjust hostility and proclaimed his own justice, displaying the flap from the double-cloak. Saul, having been put to shame, confessed and showed contrition and used words tinged with love towards David, but again he continued to persecute him. Hence David, heavy in heart, composed the present psalm, in the first instance upbraiding Saul, and then holding up to scorn the malice of every guileful person. 1Rg 24

It is inscribed 'towards fulfilment' on account of his prophesying in it the destruction of his enemies which came to fulfilment.

David is the 'Lord's boy' as we explained previously in the superscription to the seventeenth psalm. Ps 17.1

2α The law-breaker says to sin in himself.

The 'he says' you will understand in the sense of 'he thinks', and the τοῦ in the Greek is redundant so that the meaning is this: the law-breaker thinks he is sinning in himself, that is, in his own conscience alone, with not even God seeing.

Or else the law-breaker says in himself, or in other words, he meditates so as to sin. The article τοῦ sometimes has an adverbial force, meaning 'so as to', and sometimes is redundant.

Saul is a law-breaker as hating his friend and son-in-law.

2β Before his eyes there is no fear of God.

Before the eyes of the soul of such a person there is no fear of God, and hence he thinks and meditates on such things, not remembering that he does not escape notice.

3 For he dissimulated before him, [so as] to find his lawlessness and hate it.

For, he says, observe what he has done. He spread out deceit before himself, that is, he has acted fraudulently to recognize his sin. The 'so as' is redundant here, too. He did not wish to discern his sin and hate it.

4α The words of his mouth are lawlessness and guile.

Ἃ ἐλάλησέ μοι πρὸς εἰρήνην, ἀνομίας καὶ δόλου ἦσαν μεστὰ, ὡς ἐπικεκρυμμένον ἔχοντα τὸν ἰόν. Τοῦτο γὰρ ἅμα καὶ ἄνομον καὶ δόλιον· καὶ γὰρ ἐβούλετό με θαῤῥῆσαι, καὶ οὕτως ἑαλωκέναι | ἀφύλακτον.

4β Οὐκ ἠβουλήθη συνιέναι τοῦ ἀγαθῦναι.

Οὐχ εἵλετο λαβεῖν σύνεσιν, ὥστε ποιῆσαι τὸ καλὸν, ἤτοι παύσασθαι τῆς ἐπιβουλῆς.

5α Ἀνομίαν διελογίσατο ἐπὶ τῆς κοίτης αὐτοῦ.

Καὶ κοιταζόμενος πονηρὰ ἐνεθυμεῖτο· οὐδὲ γὰρ κατὰ τὸν τῆς ἀναπαύσεως καιρὸν ἡσύχαζε. Παριστᾷ δὲ διὰ τούτου τὴν ὑπερβολὴν τῆς πονηρίας αὐτοῦ.

5β Παρέστη πάσῃ ὁδῷ οὐκ ἀγαθῇ.

Ἕτοιμος ἦν πρὸς πᾶσαν πρᾶξιν κακήν.

5γ Κακίᾳ δὲ οὐ προσώχθισε.

Τὴν κακίαν δὲ οὐκ ἐπιβαρῆ νενόμικε, τουτέστιν, οὐκ ἀπεσείσατο.

6-7α Κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν· ἡ δικαιοσύνη σου ὡς ὄρη Θεοῦ· τὰ κρίματά σου ἄβυσσος πολλή.

Ὥσπερ ἄνω τὸ ὑπερβάλλον τῆς πονηρίας τοῦ Σαοὺλ ὑπέδειξεν, οὕτω κἀνταῦθα τὸ μεγαλεῖον τῆς τοῦ Θεοῦ μακροθυμίας καὶ τῆς ἄλλης χρηστότητος ὑπογράφει διὰ τῶν προκειμένων ῥητῶν.

Κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου — ἐν τῷ οὐρανῷ, ἀντὶ τοῦ, ἕως τοῦ οὐρανοῦ, τουτέστιν, ὑψηλὸν καὶ πολύ. *Καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν* — τὸ, ἕως τῶν νεφελῶν, ἀντὶ τοῦ, ἕως τοῦ οὐρανοῦ πάλιν· μέχρι γὰρ τοῦ οὐρανοῦ αὗται ἀνίασιν. *Ἡ δικαιοσύνη σου ὡς ὄρη Θεοῦ* — καὶ διὰ τῶν ὀρέων, τὸ ὕψος καὶ μέγεθος ᾐνίξατο· ὄρη δὲ Θεοῦ, τὰ ὑπὸ τοῦ Θεοῦ γεγενημένα. *Τὰ κρίματά σου ἄβυσσος πολλή* — αἱ οἰκονομίαι σου, βάθος ἄπειρον καὶ ἀκατάληπτον.

7β Ἀνθρώπους καὶ κτήνη σώσεις, Κύριε.

Τὸ, σῴζω, ποτὲ μὲν ἐπὶ τῆς ἀϊδίου σωτηρίας λέγεται, ὡς τὸ, *Σῴζονται οἱ δίκαιοι*, Prov 11.31
ποτὲ δὲ ἐπὶ τῆς προσκαίρου, ὡς καὶ νῦν, ὃ δηλοῖ τὴν ἁπλῶς ζωοποίησιν. Τοιοῦτος γὰρ, φησὶν, ὢν, ζωοποιεῖς, οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ ἄλογα ζῷα. Διὰ γὰρ τῶν κτηνῶν, ὡς καθαρωτέρων, πᾶν ζῷον ἄλογον δεδήλωκε. Σώσεις δὲ, ἀντὶ τοῦ, σῴζεις, ἀντιχρονίᾳ.

What he spoke to me about terms of peace was full of lawlessness and guile, as having the venom concealed, for this is at once both lawless and deceitful. And indeed he wanted to make me feel confident and thus be taken while off my guard.

4β He did not wish to understand so as to do good.

He did not choose to lay hold of understanding so as to do what is good, namely, to cease from his hostility.

5α He devised lawlessness on his bed.

Even when lying in bed he would ponder on wicked matters, for not even at the time of rest would he desist. Through this he represents the excess of his wickedness.

5β He stood by every way not good.

He was ready for every evil deed.

5γ And with evil was not offended.

And he has not regarded evil as burdensome, that is, he has not shaken it off.

6-7α O Lord, your mercy is in heaven and your truth is to the clouds, your justice is as the mountains of God, your judgements a mighty abyss.

Just as above he showed the excessiveness of Saul's wickedness, so here he indicates the magnificence of God's forbearance and other goodness through these words.

O Lord, your mercy is in heaven – 'in heaven' in the sense of reaching to heaven, that is, exalted and great. *And your truth is to the clouds* – 'to the clouds' in the sense once again of reaching to the clouds, for clouds go up to heaven. *Your justice is as the mountains of God* – again through the mountains he alluded to the height and magnitude; 'the mountains of God', those made by God. *Your judgements are a mighty abyss* – your divine designs are of infinite depth and incomprehensible.

7β You will save both men and beasts, O Lord.

The verb 'to save' is at times used of eternal salvation, as in, *The just are saved*, and at times Prov 11.31
of temporal salvation, as now, which signifies simply the giving of life. For being such, he says, you give life not only to humans, but also to irrational animals, for by mention of the 'beasts', as more ritually pure, he signified every irrational animal. 'You will save' in the sense of 'you save', by the use of one tense for another.

Ἢ ἀνθρώπους μὲν, τοὺς μετὰ λόγου ζῶντας, κτήνη δὲ, τοὺς ἀλογίστως βιοῦντας ἀνθρώπους. Ἢ ἀνθρώπους μὲν, τοὺς νόμῳ παιδαγωγουμένους Ἰουδαίους, κτήνη δὲ, τὰ φιλήδονα ἔθνη· καὶ τὸ σώσεις δὲ, τάξομεν ἐπὶ μέλλοντος, ὡς ἐν προφητείᾳ· σώσεις γὰρ αὐτοὺς πιστεύοντας τῷ κηρύγματι τοῦ Εὐαγγελίου.

8α Ὡς ἐπλήθυνας τὸ ἔλεός σου, ὁ Θεός.

Τὸ, ὡς, ἐνταῦθα, θαυμαστικόν ἐστιν. Ἐκπλαγεὶς γὰρ τὴν ὑπερβολὴν τῆς τοῦ Θεοῦ ἀγαθότητος καὶ ἐλεημοσύνης, δι' ἣν σῴζει τούτους κἀκείνους, ἐπιφωνεῖ, ὅτι λίαν ἐπλήθυνας εἰς ἡμᾶς τὸ ἔλεός σου.

8β Οἱ δὲ υἱοὶ τῶν ἀνθρώπων ἐν σκέπῃ τῶν πτερύγων σου ἐλπιοῦσιν.

Υἱοὶ τῶν ἀνθρώπων, ἀντὶ τοῦ, οἱ ἄνθρωποι, καθὼς ἐν τῷ τετάρτῳ ψαλμῷ προείρηται. Λέγει δὲ, ὅτι ὅσοι κυρίως εἰσὶν ἄνθρωποι, μὴ παραχαράξαντες πονηραῖς Ps 4.3α
πράξεσι τὴν προσηγορίαν, ἐν τῇ σκέπῃ τῆς παρὰ σοῦ θάλψεως καὶ φυλακῆς ἐλπιοῦσιν. Ἢ καὶ ἄλλως, πρόῤῥησις τοῦτο περὶ τῶν Χριστιανῶν.

9α Μεθυσθήσονται ἀπὸ πιότητος οἴκου σου.

Μέθην ἐνταῦθα, τὴν εὐφροσύνην καλεῖ, ὥσπερ καὶ πιότητα, τὸν πλοῦτον. *Οἶνός τε γὰρ εὐφραίνει καρδίαν ἀνθρώπου*· καὶ ἡ πιότης, περισσεία ἐστὶ τοῦ λίπους. Ps 103.15
Τοιαύτην δὲ διάνοιαν ἔχει τὸ ῥητὸν, ὅτι οἱ τοιοῦτοι εὐφρανθήσονται ἀπὸ τοῦ πλούτου τοῦ οἴκου σου· οἶκος μὲν γὰρ τοῦ Θεοῦ, ἡ Ἐκκλησία τῶν πιστῶν· πλοῦτος δὲ αὐτῆς, τὰ εὐσεβῆ δόγματα, εὐφραίνοντα πνευματικῶς τοὺς μεταλαμβάνοντας.

Ἢ οἶκος μὲν | τοῦ Λόγου καὶ Θεοῦ, ἡ προσληφθεῖσα ἔμψυχος σὰρξ, ἐν ᾗ ἐσκήνωσε· πιότης δὲ, ἡ περὶ τούτου διδασκαλία, ἄρδουσα ψυχὰς καὶ πιαίνουσα καὶ εὐφραίνουσα, ὡς δύνασθαι μετὰ Παύλου λέγειν, *Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;* Ro 8.35

9β Καὶ τὸν χειμάῤῥουν τῆς τρυφῆς σου ποτιεῖς αὐτούς.

Τὸ αὐτὸ πάλιν κἀνταῦθα νόημα· μέθης γὰρ μνημονεύσας, ἀκολούθως καὶ περὶ πόματος διέλαβε. Καὶ τὸν ποταμὸν, φησὶ, τῆς παρὰ σοῦ χορηγουμένης εὐφροσύνης ποτίσεις αὐτούς. Χειμάῤῥους δὲ τρυφῆς, τὸ ῥεῦμα τῆς εὐφροσύνου διδασκαλίας· χειμάῤῥους μὲν, διὰ τὸ πρόσκαιρον τῆς διὰ στόματος τοῦ Χριστοῦ διδαχῆς, καὶ τὸ ἰσχυρὸν αὐτῆς, καὶ βίαιον εἰς ἀντίῤῥησιν, καὶ τὸ ἀπὸ προφητικῶν λόγων συγκεκροτημένον· καὶ ὁ χειμάῤῥους γὰρ, πρόσκαιρος, καὶ σφοδρὸς, καὶ βίαιος, καὶ ἀπὸ συῤῥοίας ὑδάτων συμπεφορημένος· τρυφὴ δὲ, ὡς εὐφραίνουσα καὶ πιαίνουσα, καθὼς εἰρήκαμεν.

Or else 'men' are those who live by reason, 'beasts' are those people who live unthinkingly. Or 'men' are the Jews who have been educated by the law, and 'beasts' are the pleasure-loving nations; and 'you will save' we shall then retain in a future sense, as by way of prophecy, for you will save them as they come to believe in the preaching of the Gospel.

8α How you have multiplied your mercy, O God!

'How' here is an expression of astonishment. For having been astonished at the excessiveness of God's goodness and mercy whereby he saves the one and the other, he exclaims that you have greatly multiplied your mercy towards us.

8β And the sons of men will hope in the shelter of your wings.

'The sons of men' in the sense of 'men', as was said previously in the fourth psalm. He says Ps 4.3α
that those who are truly men, not having falsified the name by wicked actions, will hope in the shelter of your warmth and protection. Or in a different way, this is a prediction about the Christians.

9α They will be intoxicated by the fattiness of your house.

'Intoxication' here is what he calls gladness, just as 'fattiness' is what he calls wealth. For
Wine makes glad the heart of man, and fattiness is an abundance of lard. The verse has this Ps 103.15
meaning: such people will be gladdened by the wealth of your house. The house of God is the Church of the faithful and its wealth the doctrines of piety which gladden spiritually those who participate in them.

Or else the house of the Word of God is the assumed animate flesh in which he dwelt and 'fattiness' is the teaching about this which waters souls and fattens and gladdens, so that it is
possible to say along with Paul, *Who will separate us from the love of Christ?* Ro 8.35

9β And you will water them with the winter-flowing torrent of your delight.

The meaning here is the same again, for having mentioned intoxication, accordingly he spoke generally about drinking. And, he says, you will water them with the river of gladness bestowed by you. The 'winter-flowing torrent of delight' is the stream of gladdening teaching. It is 'winter-flowing' on account of the temporary nature of the teaching from Christ's own mouth and its mighty force and irresistibility against refutation and being composed of prophetic words. And a winter-flowing torrent is seasonal and forceful and irresistible and brought together from a confluence of waters. It is a 'delight' as gladdening and fattening as we have said.

Some say the fattiness of the house of the Word of God is the blood that flowed from his immaculate side and the 'winter-flowing torrent' the water that was shed along with it. And

Τινὲς δὲ, πιότητα μὲν οἴκου τοῦ Λόγου καὶ Θεοῦ λέγουσι, τὸ καταῤῥεῦσαν αἷμα τῆς ἀχράντου πλευρᾶς, χειμάῤῥουν δὲ, τὸ συνεκχυθὲν αὐτῷ ὕδωρ. Καὶ γὰρ καὶ ἐν Jn 19.34
καιρῷ χειμῶνος ἐῤῥύησαν, ἃ καὶ ἄμφω ἐμέθυσαν ἡμᾶς, ὡς ἐκβακχευθῆναι πρὸς σωτηρίαν, καὶ ἐκστῆναι τῆς προτέρας ἀπάτης καὶ πλάνης, καὶ ηὔφραναν.

10α Ὅτι παρὰ σοὶ πηγὴ ζωῆς.

Τοῦτο βούλεται λέγειν· ὅτι σὺ εἶ ὁ ζωοδότης. Καὶ γάρ καὶ ὁ Σωτήρ φησιν, *Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·* ἐν ἑαυτῷ γὰρ εἶχε τὴν βλύσιν τῆς ζωῆς, καὶ οὐκ Jn 14.6
ἔξωθεν, ὡς οἱ νεκροὺς ἀναστήσαντες ἅγιοι.

Ἢ ὅτι παρὰ σοὶ τῷ Πατρὶ ὁ ζωοδότης Υἱὸς ἀχώριστος· *Ἐγὼ* γὰρ, φησὶν, *ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί.* Πηγὴ δὲ ζωῆς, ὅτι καὶ διὰ Ἰερεμίου φησὶν, *Ἐμὲ* Jn 14.10
ἐγκατέλιπον, πηγὴν ὕδατος ζωῆς. Jer 2.13

10β Ἐν τῷ φωτί σου ὀψόμεθα φῶς.

Τοῦτο, θεολογία περὶ τῆς ἁγίας Τριάδος προφητεύουσα, ὅτι ἡμεῖς οἱ πιστεύειν μέλλοντες, διὰ τοῦ Υἱοῦ σοῦ τοῦ Πατρὸς, ἐπιγνωσόμεθα τὸ Πνεῦμα τὸ ἅγιον.

Εἰ γὰρ φῶς τριλαμπὲς ὁ Θεὸς, ἕκαστον τῶν τριῶν προσώπων φῶς ἐστιν. Ὁ Υἱὸς τοίνυν ἐδίδαξε περὶ τοῦ ἁγίου Πνεύματος, Παράκλητον αὐτὸ καλέσας, καὶ ὁμο- Jn 14.16, 26;
δύναμον καὶ ἰσότιμον. 15.26

Ἢ καὶ τὸ ἀνάπαλιν, ὑπὸ τοῦ ἁγίου Πνεύματος φωτιζόμενοι, τὰς ἀκτῖνας τοῦ Υἱοῦ θεωροῦμεν· *Οὐδεὶς* γὰρ, φησὶ, *δύναται εἰπεῖν, Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι* 1Cor 12.3
ἁγίῳ· καὶ, *Ἡμῖν ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ.* 1Cor 2.10

11α Παράτεινον τὸ ἔλεός σου τοῖς γινώσκουσί σε.

Διηνεκῶς ἐλέει τοὺς τῆς θεογνωσίας ἠξιωμένους· λέγει δὲ τοῦτο, παρακαλῶν.

11β Καὶ τὴν δικαιοσύνην σου τοῖς εὐθέσι τῇ καρδίᾳ.

Καὶ διηνεκῆ δίδου τὴν δικαίαν σου βοήθειαν τοῖς ὀρθοῖς περί τε λόγον καὶ πρᾶξιν.

12α Μὴ ἐλθέτω μοι ποὺς ὑπερηφανίας.

Τουτέστιν, ὑπερηφανία, ἀπὸ μέρους τὸ πᾶν· λέγει δὲ, ὅτι μὴ προσγένοιτό μοι ὑπερηφανία. Διὰ δὲ τῆς ὑπερηφανίας, πᾶσαν κακίαν ᾐνίξατο· κορυφαία γὰρ αὕτη καὶ γεννήτρια πάσης κακίας ἐστίν.

12β Καὶ χεὶρ ἁμαρτωλοῦ μὴ σαλεύσαι με.

indeed they flowed in a time of winter and both intoxicated us, filling us with Bacchic frenzy for salvation, taking us away in ecstasy from the path of our former deception and error and gladdening us. Jn 19.34

10α For with you is the source of life.

This means that you are the giver of life. And indeed the Saviour says, *I am the way and the truth and the life*, for he had the upwelling of life within himself and not from outside as did the saints who raised the dead. Jn 14.6

Or else with you the Father the life-giving Son is inseparable. For, he says, *I am in the Father and the Father is in me*. He is the source of life, because through Jeremiah he says, *They have abandoned me the source of the water of life*. Jn 14.10 Jer 2.13

10β In your light we shall see light.

This is theology prophesying about the holy Trinity, for we, those who will believe, will come to recognize the holy Spirit through the Son of you the Father.

For if God is a light shining with triple brightness, each of the three persons is light. The Son accordingly taught about the holy Spirit, calling it the Paraclete, and equal in power and in honour. Jn 14.16, 26; 15.26

Or else conversely, illumined by the holy Spirit we see the bright rays of the Son, for, it is written, *No one can say 'Jesus is Lord', except in the holy Spirit*, and *God has revealed to us through his Spirit*. 1Cor 12.3 1Cor 2.10

11α Prolong your mercy towards those who know you.

Show mercy continually towards those made worthy of knowledge of God; he says this making entreaty.

11β And your justice towards those who are straight in heart.

And make constant your just help for those who are upright in both word and deed.

12α Let the foot of pride not come to me.

That is, 'pride', the part standing for the whole. He is saying, may pride not attach itself to me. Through pride he alluded to all evil, for it is the pinnacle and begetter of all evil.

12β And may a sinner's hand not rock me.

Τουτέστιν, ἁμαρτωλὸς, ἀπὸ μέρους τὸ πᾶν κἀνταῦθα. Λέγει δὲ, ἢ τὸν διάβολον, ἢ τὸν Σαοὺλ, ὡς παράνομον, ἢ πάντα πονηρόν. Σαλεῦσαι δὲ, τὸ παρακινῆσαι τῆς ἑδραίας βάσεως τῆς ἐν ἀρετῇ.

13α Ἐκεῖ ἔπεσον πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Τὸ, ἐκεῖ, ἀντὶ τοῦ, ἐν ἐκείνῳ τῷ τόπῳ, ἢ τῷ καιρῷ τῷ ὡρισμένῳ παρὰ Θεοῦ. Οὐκ εἶπε δὲ, πεσοῦνται, ἀλλ' ἔπεσον, οἷα τοῖς προφητικοῖς ὀφθαλμοῖς ἰδὼν τὴν πτῶσιν αὐτῶν· λέγει δὲ | Σαούλ τε καὶ τοὺς περὶ Σαοὺλ, καὶ εἴ τις πονηρός.

13β Ἐξώσθησαν καὶ οὐ μὴ δύνωνται στῆναι.

Ἐξώσθησαν ἤδη τῆς παρὰ Θεοῦ βοηθείας διὰ τὴν κακίαν αὐτῶν, καὶ λοιπὸν οὐ δυνήσονται στερεωθῆναι εἰς τὸ ζῆσαι.

36 λϛʹ

1α Ψαλμὸς τῷ Δαυίδ.

Νουθεσίας ὁ ψαλμὸς οὗτος περιέχει, παραινῶν παντὶ μακροθύμως τὰ συμπίπτοντα φέρειν, καὶ μὴ προσέχειν ταῖς εὐημερίαις τῶν πονηρῶν.

1β Μὴ παραζήλου ἐν πονηρευομένοις.

Ἔστι μὲν εἰπεῖν παραζήλωσιν, τὴν μίμησιν, οἷον, μὴ μιμοῦ τοὺς πονηρευομένους, εἰ εὐπραγοῦσιν. Ἔστι δὲ εἰπεῖν καὶ τὸν ἐρεθισμὸν, οἷον, μὴ ἐρεθίζου πρὸς λύπην, τοὺς πονηροὺς βλέπων εὐροοῦντας.

Ἡ δὲ σύνταξις ἀδιαφόρως κεῖται, καθ' Ἑβραϊκὸν ἰδίωμα.

1γ Μὴ δὲ ζήλου τοὺς ποιοῦντας τὴν ἀνομίαν.

Πολλοὶ γὰρ βλέποντες τοὺς κακοὺς εὐθηνουμένους παροξύνονται πρὸς μίμησιν αὐτῶν ἐκ μικροψυχίας, ὅπερ, ὡς ὀλέθριον, ἀποτρέπει.

Ἔστι δὲ ζῆλος, ὄρεξις κτήσεως τοῦ δοκοῦντος προσεῖναι τῷ πέλας ἀγαθοῦ. Τάττεται δὲ κυρίως μὲν ἐπὶ καλοῦ, πολλάκις δὲ ἐπὶ κακοῦ. Οὗτος δὲ ὁ στίχος σαφηνιστικός ἐστι τοῦ πρώτου καὶ συνῳδός.

Ἢ μὴ ζήλου, ἀντὶ τοῦ, μὴ μακάριζε, μηδ' εὔχου ὁμοιωθῆναι.

2α Ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται.

Μὴ ἔχοντες ῥίζαν ἰσχυράν.

That is, 'a sinner', the part here also standing for the whole. He is speaking either of the devil or of Saul, as a law-breaker, or of every wicked person. To rock is to move away from the firm foundation in virtue.

13α There all the workers of lawlessness have fallen.

'There' in the sense of in that place or at the time ordained by God. He did not say 'they will fall', but 'they have fallen', as seeing their fall with his prophetic eyes. He is speaking of Saul and those around Saul and of anyone who is wicked.

13β They have been thrust out and will in no way be able to stand.

They have already been thrust out from God's help on account of their wickedness and henceforth will not be able to establish themselves to live.

36 Psalm 36

1α A psalm belonging to David.

This psalm contains admonitions, exhorting to endure the things that befall with forbearance in everything and not to pay attention to the prosperity of the wicked.

1β Do not jealously rival those acting wickedly.

One can call jealous rivalry 'imitation', namely, do not imitate those who are acting wickedly if they are enjoying prosperity. One can also call it aggravation, namely, do not be aggravated to grief on seeing the wicked doing well.

The syntax is indifferent following the Hebrew idiom [dative for expected accusative].

1γ Nor eagerly rival those acting lawlessly.

For many seeing the wicked thriving are incited to emulate them out of meanness of spirit; he deters from this, as something that is fatally destructive.

'Eager rivalry' is the desire to obtain what seems good belonging to one's neighbour. It is used primarily of something good, but often of something bad. This verse is a clarification of the previous one and goes along with it.

Or else 'do not eagerly rival' in the sense of, do not deem happy or wish to become like them.

2α For like grass they will swiftly be dried up.

Not having a strong root.

2β Καὶ ὡσεὶ λάχανα χλόης ταχὺ ἀποπεσοῦνται.

Τὸ αὐτὸ πάλιν δηλοῖ. Λάχανα δὲ χλόης, ἀντὶ τοῦ, χλοάζοντα καὶ θάλλοντα, ἢ τὰ ὄντα τοῦ γένους τῆς χλόης· ταῦτα γὰρ ξηραινόμενα, ἀποῤῥεῖ.

3α Ἔλπισον ἐπὶ Κύριον καὶ ποίει χρηστότητα.

Ἔλπισον, ὅτι οὐ περιόψεται τοὺς πόνους τῶν ἐναρέτων, καὶ μόνον ἐργάζου τὸ καλόν· τοῦτο γὰρ νῦν ἡ χρηστότης ἀποσημαίνει.

3β Καὶ κατασκήνου τὴν γῆν.

Οὕτω δὲ ποιῶν, ἀφόβως κατασκήνου· τὸν Θεὸν γὰρ ἔχεις φύλακα.

3γ Καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς.

Καὶ ποιμανθήσῃ παρὰ Θεοῦ ἐπὶ τοῖς ἀγαθοῖς αὐτῆς, ὥστε τῶν μὲν χρησίμων ἀπολαύειν, τῶν δὲ βλαβερῶν ἀπέχεσθαι.

4α Κατατρύφησον τοῦ Κυρίου.

Ἐνηδύνθητι τῷ Κυρίῳ, διὰ τῆς ἀκορέστου ἀγάπης αὐτοῦ, ἢ διὰ τῆς ἀπλήστου μελέτης τῶν ἐντολῶν αὐτοῦ.

4β Καὶ δῴη σοι τὰ αἰτήματα τῆς καρδίας σου.

Δῴη, ἀντὶ τοῦ, δώσει, εὐκτικὸν ἀντὶ μέλλοντος. Ἀγαπῶν γὰρ τὸν Θεὸν, οὐδὲν αἰτήσεις ἀνάξιον.

5α Ἀποκάλυψον πρὸς Κύριον τὴν ὁδόν σου.

Ὁδὸν νῦν, τὴν πολιτείαν ὑποληπτέον, ἣν κελεύει ποιῆσαι ἀξίαν ἐπισκοπῆς Θεοῦ· γινώσκει γὰρ Κύριος ὁδὸν δικαίων· καὶ ζήτει σαφέστερον εἰς τὸ τέλος τοῦ πρώτου ψαλμοῦ. Ps 1.6α

5β Καὶ ἔλπισον ἐπ' αὐτόν.

Πάλιν τὴν ἐλπίδα προτείνει, ὡς ἀναγκαίαν τοῖς ἐν θλίψεσι· μόνη γὰρ αὐτοῖς ἐπικουφίζει τὸ ἄλγος.

5γ Καὶ αὐτὸς ποιήσει.

2β And like shoots of greenery they will swiftly wilt away.

This signifies the same again. 'shoots of greenery' in the sense of being green in colour and sprouting, or else shoots belonging to the category of green grass, for these when they dry up wilt away.

3α Hope in the Lord and do goodness.

Hope, because he will not overlook the labours of the virtuous, and do only what is good, for this is what 'goodness' signals here.

3β And camp securely on the land.

And so doing, camp securely without fear for you have God as your guardian.

3γ And you will be shepherded on its richness.

And you will be shepherded by God on its good things so as to enjoy what is beneficial and avoid what is harmful.

4α Delight deeply in the Lord.

Take delight in the Lord on account of his unquenchable love or on account of the insatiable study of his commandments.

4β And may he give you the requests of your heart.

'May he give' in the sense of 'he will give', an optative in the place of a future. For when loving God you will ask for nothing unworthy.

5α Reveal your way to the Lord.

The 'way' here is to be understood as way of life, which he enjoins to make worthy of God's oversight, for *The Lord knows the way of the just*, and seek this more clearly at the end Ps 1.6α
of the first psalm.

5β And hope in him.

Once again he holds out hope as necessary for those in afflictions, for this alone alleviates their pain.

5γ And he will act.

Ποιήσει, ἃ ἐλπίζεις, ἃ αἰτεῖς, ἃ συμφέρει.

6α Καὶ ἐξοίσει ὡς φῶς τὴν δικαιοσύνην σου.

Δικαιοσύνην ληπτέον ἐνταῦθα, τὴν δικαίαν ἀπόφασιν. Καὶ ἐξενέγκῃ, φησὶ, τὴν περὶ σοῦ δικαίαν ἀπόφασιν, ὡς φῶς λαμπρὰν ἐνώπιον ἁπάντων. Ὁ Πατήρ σου γὰρ, φησὶν, *ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.* Mt 6.4

Ἢ ἐξενέγκῃ τὴν ἀρετήν σου εἰς τὸ μέσον, ὡς φῶς καθαρὸν, δημοσιεύων αὐτὴν, καὶ ἀνακηρύττων ἐν καιρῷ τῷ προσήκοντι.

6β Καὶ τὸ κρίμα σου ὡς μεσημβρίαν.

Ἢ ταὐτὸν λέγει τῇ προτέρᾳ ἐξηγήσει, τῇ περὶ τῆς ἀποφάσεως· μεσημβρία γὰρ, τὸ ἀκραιφνὲς καὶ ἀκμαῖον τοῦ φωτὸς τῆς ἡμέρας. Ἢ | πάλιν τὸ κρίμα σου, τουτέστιν, ἣν ἔκρινας καὶ εἵλου πολιτείαν, δημοσιεύσει ὡς μεσημβρίαν· πᾶσι γὰρ ἡ μεσημβρία κατάδηλος, οἷα λαμπροτάτη.

7α Ὑποτάγηθι τῷ Κυρίῳ.

Φυλάττων τὰς ἐντολὰς αὐτοῦ, ἢ καὶ μὴ δυσανασχετῶν πρὸς τὰς ἐπαγομένας μάστιγας, ἀλλ' εὐχαριστῶν παιδεύοντι.

7β Καὶ ἱκέτευσον αὐτόν.

Ὥστε ἐλεηθῆναι καὶ σκεπασθῆναι.

7γ Μὴ παραζήλου ἐν τῷ κατευοδουμένῳ ἐν τῇ ὁδῷ αὐτοῦ, ἐν ἀνθρώπῳ ποιοῦντι παρανομίαν.

Ταῦτα, ταὐτὸν μὲν δύνανται τῷ, *Μὴ παραζήλου ἐν πονηρευομένοις, μηδὲ ζήλου τοὺς ποιοῦντας τὴν ἀνομίαν*, κεῖνται δὲ φανερώτερον. Ps 36.1

Εἰπὼν δὲ, *ἐν τῷ κατευοδουμένῳ ἐν τῇ ὁδῷ αὐτοῦ*, διέστειλε περὶ ποίου λέγει, ὅτι περὶ τοῦ παρανόμου· τὸν γὰρ δίκαιον εὐοδούμενον μιμεῖσθαι χρεών.

8α Παῦσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν.

Βλέπων τοὺς ἀδίκους εὐημεροῦντας, μὴ ὀργίζου, μηδὲ θυμοῦ, μήτε κατ' αὐτῶν, ὡς παρ' ἀξίαν εὐτυχούντων, μήτε κατὰ σεαυτοῦ, ὡς διὰ τὸ φιλεῖν τὴν ἀρετὴν μᾶλλον δυστυχοῦντος.

Ἐκ παραλλήλου δὲ νῦν, ὀργὴ καὶ θυμός· εἰ δὲ καὶ διαφορὰν αὐτῶν ζητεῖς, εὑρήσεις ἐν ἀρχῇ τοῦ ϛʹ ψαλμοῦ. Ps 6.2 [Ps 2.5β]

He will enact what you hope, what you ask, what is expedient.

6α And he will bring out your justice like light.

Justice is to be taken here as a just verdict. And he will bring out a just verdict concerning you like a bright light before everyone, for, it is written, *Your Father seeing in secret will reward you openly*. Mt 6.4

Or he will bring your virtue into the open like a pure light, making it public and proclaiming it at a fitting time.

6β And your judgement like noonday.

Either he is saying the same thing as with the previous exposition about the verdict (for noonday is the purest and highest point of the light of day), or once again that he will publicise like noonday 'your judgement', that is, the way of life that you judged and chose, for noonday is manifest to all as what is brightest.

7α Submit to the Lord.

Keeping his commandments, or not protesting at the scourges that are brought on you, but rather giving thanks to him as he chastises.

7β And entreat him.

So as to be shown mercy and be protected.

7γ Do not jealously rival a man prospering in his way, a man acting against the law.

These words are the same as, *Do not jealously rival those acting wickedly, nor eagerly rival those acting lawlessly*, and are even clearer. Ps 36.1

In saying 'a man prospering in his way' he then defined precisely about whom he was speaking, namely, a law-breaker, for it is right to imitate a just man who is prospering.

8α Cease from anger and abandon rage.

On seeing the unjust prospering, do not swell with anger and do not be enraged, neither against them as enjoying happiness unworthily, nor against yourself as suffering misfortune on account of loving virtue.

Anger and rage are here used in parallel, but if you seek a difference between the two you Ps 6.2
will find it at the beginning of the sixth psalm. [Ps 2.5β]

8β Μὴ παραζήλου ὥστε πονηρεύεσθαι.

Ἐπεὶ παραζηλοῖ τις καὶ εἰς πονηρὸν καὶ εἰς ἀγαθὸν, τὸ πρῶτον ἀποτρέπει· τὸ γὰρ παραζηλοῦν ὥστε χρηστεύεσθαι, καλόν ἐστιν.

Ὅρα δὲ ὅπως ἐν ἀρχῇ μὲν τὸ, μὴ παραζήλου, δύσφραστον τέθεικε· παρακατιὼν δὲ, σαφέστερον αὐτὸ προσέθηκε· νῦν δὲ, τέλεον αὐτὸ ἐσαφήνισε. Πολλάκις δὲ τὰ αὐτὰ λέγει, καὶ ἄνω καὶ κάτω στρέφει, βεβαίαν τὴν διδασκαλίαν ταῖς τῶν ἀκροατῶν ψυχαῖς ἐναπεργάσασθαι διὰ τῆς συνεχείας πραγματευόμενος.

Εἶτα τίθησι καὶ τὴν αἰτίαν τοῦ μὴ δεῖν πονηρεύεσθαι.

9α Ὅτι οἱ πονηρευόμενοι ἐξολοθρευθήσονται.

Τοῦτο μὲν, σωματικῶς κινδυνεύοντες, τοῦτο δὲ, ψυχικῶς.

9β Οἱ δὲ ὑπομένοντες τὸν Κύριον, αὐτοὶ κληρονομήσουσι γῆν.

Τὴν ἐπουράνιον κατοικίαν· πολλάκις δὲ, καὶ τὴν ἐνταῦθα. Ἔστι γὰρ καὶ γῆ ἐπουράνιος, ἐπεὶ καὶ Ἱερουσαλὴμ ἐπουράνιος. Ἢ γῆν, τὴν τοῦ παραδείσου. Heb 12.22

10α Καὶ ἔτι ὀλίγον καὶ οὐ μὴ ὑπάρξῃ ὁ ἁμαρτωλός.

Οὐ μακροχρονήσει· σβεσθήσεται γὰρ ἡ πονηρία αὐτοῦ, εἰ δὲ καὶ δοκεῖ μακροχρονεῖν. Ἀλλ' οὐ πρὸς τὴν ἡμετέραν εἴρηται τοῦτο μικροψυχίαν, πρὸς δὲ τὴν μακροθυμίαν τοῦ Θεοῦ.

10β Καὶ ζητήσεις τὸν τόπον αὐτοῦ, καὶ οὐ μὴ εὕρῃς.

Οὐ μὴ εὕρῃς αὐτὸν τὸν ἁμαρτωλὸν, ἤδη τεθνηκότα, ἢ τὸν τόπον αὐτοῦ, γεγενημένον εὐθὺς ἑτέρου.

11α Οἱ δὲ πραεῖς κληρονομήσουσι γῆν.

Οἱ μακρόθυμοι καὶ ὑπομονητικοί. Τοῦτο δὲ καὶ ὁ Σωτὴρ εἶπεν ἐν τοῖς τοῦ Εὐαγ-
γελίου μακαρισμοῖς, ἃ διὰ τῶν προφητῶν εἴρηκε, ταῦτα καὶ δι' οἰκείας γλώττης Mt 5.5
ὕστερον βεβαιώσας. Εἰκότως δὲ τὴν ἐκεῖ γῆν κληρονομήσουσι, διότι ταύτης καὶ τῶν ταύτης ἀποστεροῦνται, διὰ πραότητα.

11β Καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἰρήνης.

Καὶ καταπολαύσουσι τῆς γῆς ἐκείνης ἐν πολλῇ εἰρήνῃ· ἐκεῖ γὰρ ἀπέδρα ὀδύνη, λύπη καὶ στεναγμός. Isa 35.10

8β[5] αὐτό προσέθηκε PASCFBV : αὐτῷ προσέθηκε M.

8β Do not rival jealously so as to act wickedly.

Since one rivals jealously both for evil and for good, he deters from the first. To rival jealously so as to be virtuous is good.

Observe how to begin with he used ‘do not rival jealously’ in an abstruse manner; later on he repeated the words more lucidly, and now he has clarified them completely. Often indeed he says the same things, and turns them this way and that in his concern to make the teaching certain in the souls of his listeners through the sequence of repetition.

Then he sets out the reason why one must not act wickedly.

9α For those who act wickedly will be utterly destroyed.

On the one hand, in peril in body, on the other, in soul.

9β But those who wait patiently on the Lord, they will inherit the earth.

The heavenly dwelling-place and often the dwelling-place on this earth, for there is a heavenly earth, since there is a heavenly Jerusalem. Or else the earth of paradise. Heb 12.22

10α And yet a little and the sinner will be no more.

He will not last long, for his wickedness will be extinguished, even if he seems to live long years. This, however, is not said in respect of our own pusillanimity, but in respect of God’s long forbearance.

10β And you will seek his place and will not find it.

You will not find the sinner himself, having already died, nor his place, having at once become that of another.

11α But the meek will inherit the earth.

The long-suffering and patient. The Saviour also said this in the beatitudes of the Gospel, Mt 5.5
confirming later through his own tongue what he spoke through the prophets. Appropriately they will inherit the yonder earth because they are deprived of this earth and the things of this earth on account of their meekness.

11β And they will delight deeply in an abundance of peace.

And they will profoundly enjoy that earth in great peace, for there *pain, sorrow and sighing have fled away*. Isa 35.10

12α Παρατηρήσεται ὁ ἁμαρτωλὸς τὸν δίκαιον.

Λοξῶς ὑποβλέψει, πονηρὰ μελετῶν.

12β Καὶ βρύξει ἐπ’ αὐτὸν τοὺς ὀδόντας αὐτοῦ.

Τρίσει, πρίσει, ζητῶν μονονοὺ διαμασήσασθαι τοῦτον, ὅ ἐστι τῆς ἐν τῇ καρδίᾳ μανίας σύμβολον.

Νοεῖται δὲ ἁμαρτωλὸς, καὶ ὁ διάβολος, ὃς παρατηρεῖ καὶ βρύχει νοητῶς, ὡς ἀσώματος.

13α Ὁ δὲ Κύριος ἐκγελάσεται αὐτόν.

Φαυλίσει ὡς ἀσθενῆ καὶ μηδὲν ἕτερον ἢ πονηρόν.

13β Ὅτι προβλέπει ὅτι ἥξει | ἡ ἡμέρα αὐτοῦ.

Προορᾷ γὰρ ὡς Θεὸς ἐρχομένην τὴν ἡμέραν τῆς καταστροφῆς αὐτοῦ.

14 Ῥομφαίαν ἐσπάσαντο οἱ ἁμαρτωλοὶ, ἐνέτειναν τόξον αὐτῶν τοῦ καταβαλεῖν πτωχὸν καὶ πένητα, τοῦ σφάξαι τοὺς εὐθεῖς τῇ καρδίᾳ.

Μὴ φέροντες ὅλως αὐτοὺς ὁρᾶν. Τὴν γὰρ δικαιοσύνην τούτων, ἔλεγχον τῆς ἑαυτῶν ἡγοῦνται παρανομίας.

Πρὸς μὲν οὖν τὸ τόξον, τὸ, καταβαλεῖν, τέθειται, πρὸς δὲ τὴν ῥομφαίαν, τὸ, σφάξαι. Τῇ διαφορᾷ δὲ τῶν ὅπλων, τὰς διαφόρους ἐπιβουλὰς αἰνίττεται.

Πτωχὸν δὲ καὶ πένητα, ἀδιαφόρως εἴρηκεν, εἰς ἔμφασιν οἴκτου.

15 Ἡ ῥομφαία αὐτῶν εἰσέλθοι εἰς τὰς καρδίας αὐτῶν, καὶ τὰ τόξα αὐτῶν συντριβείη.

Αἱ ἐπιβουλαὶ αὐτῶν κατ’ αὐτῶν περιτραπείησαν, καὶ ἐμπέσοιεν εἰς βόθρον ὃν εἰργάσαντο. Ἐπαρᾶται δὲ τούτοις, ὡς πονηροῖς· *Πᾶς γὰρ*, φησὶν, *ὁ λαβὼν μάχαιραν*, Ps 7.16
ἐν μαχαίρᾳ ἀποθανεῖται. Mt 26.52

Εἶεν δ’ ἂν ῥομφαία καὶ τόξον, καὶ αἱ γλῶσσαι τῶν πονηρῶν· *Οἱ ὀδόντες γὰρ*, φησὶν, *αὐτῶν, ὅπλα καὶ βέλη, καὶ ἡ γλῶσσα αὐτῶν, μάχαιρα ὀξεῖα.* Ἡ γλῶσσα οὖν Ps 56.5
αὐτῶν, θανατώσοι αὐτούς· καὶ τὰ χείλη αὐτῶν, σβεσθείη θανάτῳ.

16 Κρεῖσσον ὀλίγον τῷ δικαίῳ, ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύν.

Κρεῖσσον ἀληθῶς νομίζεται τῷ δικαίῳ τὸ ὀλίγον μετὰ δικαιοσύνης, καὶ οὐκ ὀρέγεται πλείονος ἀδίκου· διὸ οὐ χρὴ παραζηλοῦν τὴν τούτων εὐημερίαν.

15[7] θανατώσοι MSCF : θανατώσει PBV.

12α The sinner will keep watch on the just man.

He will look askance at him, plotting evils.

12β And will gnash his teeth at him.

He will grind, he will grate his teeth, seeking as it were to chew him up, which is a symbol of the frenzy in his heart.

The sinner is also to be understood as the devil, who keeps watch and gnashes intelligibly as a bodiless being.

13α But the Lord will richly deride him.

He will disparage him as weak and nothing other than wicked.

13β For he foresees that his day will come.

For as God he foresees the day of his destruction coming.

14 The sinners have drawn their sword, they have stretched their bow to shoot down pauper and poor man, to slaughter the straight in heart.

Being unable to endure seeing them at all, for they perceive their justice as a censure of their own lawlessness.

The shooting down is placed in relation to the bow and the slaughtering in relation to the sword. By the difference in the weapons he alludes to the different forms of attack.

Pauper and poor man are used indifferently for emphasis on pity.

15 May their sword enter into their hearts and may their bows be crushed.

May their schemings be turned back against them and may they fall into the pit they have
dug. He imprecates curses on them as wicked. For it is written, *All who take the sword will* Ps 7.16
perish by the sword. Mt 26.52

The sword and bow may also be the tongues of the wicked, for it is written, *Their teeth*
are armaments and arrows, and their tongue is a sharp sword. May their tongue therefore kill Ps 56.5
them and may their lips be silenced in death.

16 Better is a little for the just man, than the great wealth of sinners.

Truly a little with justice is deemed better by a just man and he does not yearn for the more of the unjust man; hence there is no need to rival jealously the prosperity of such.

17α Ὅτι βραχίονες ἁμαρτωλῶν συντριβήσονται.

Βραχίονας, τὰς δυνάμεις ἐκάλεσεν· ἐν τούτοις γὰρ ἡ τοῦ ἐργαζομένου δύναμις.

17β Ὑποστηρίζει δὲ τοὺς δικαίους ὁ Κύριος.

Ὠθουμένους καὶ παρὰ πονηρῶν ἀνδρῶν καὶ παρὰ δαιμόνων.

Σκόπει δὲ ὅπως ἀμφοτέρωθεν, καὶ διὰ τῆς τῶν ἁμαρτωλῶν συντριβῆς, καὶ διὰ τῆς τῶν δικαίων ἀντιλήψεως, εἰς ἀρετὴν προτρέπει τοὺς ἐντυγχάνοντας.

18α Γινώσκει Κύριος τὰς ὁδοὺς τῶν ἀμώμων.

Αὐτὸς γὰρ ταύτας ἐνομοθέτησε· ζήτει δὲ καὶ ἄλλως εἰς τὸ τέλος τοῦ α´ ψαλμοῦ. Ps 1.6

18β Καὶ ἡ κληρονομία αὐτῶν εἰς αἰῶνα ἔσται.

Κληρονομία τῶν δικαίων, ἡ βασιλεία τῶν οὐρανῶν. Δεῦτε γάρ, φησίν, *οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν.* Mt 25.34

Τὸ δὲ, *εἰς αἰῶνα*, ἀντὶ τοῦ, ἀΐδιος, ἧς *οὐκ ἔσται τέλος*· ἢ εἰς τὸν αἰῶνα ἔσται τὸν Lk 1.33
μέλλοντα· ἐν τῷ παρόντι γὰρ οὗτοι κληρονομίαν οὐκ ἔχουσι, ξένους ἑαυτοὺς εἰδότες καὶ παρεπιδήμους. Heb 11.13

19α Οὐ καταισχυνθήσονται ἐν καιρῷ πονηρῷ.

Οὐχ ἡττηθήσονται ἐν καιρῷ ἐπιπόνῳ, ἤγουν ἐν πειρασμῷ· ἔχουσι γὰρ τὸν ἀντιλαμβανόμενον.

Ἢ καιρὸν πονηρὸν λέγει, τὴν ἡμέραν τῆς μελλούσης κρίσεως, ἥτις ἐστὶν ἐπίπονος τοῖς ἁμαρτωλοῖς.

19β Καὶ ἐν ἡμέραις λιμοῦ χορτασθήσονται.

Ὡς ὁ Ἠλίας τρεφόμενος ὑπὸ κόρακος, καὶ ἄλλοι πολλοὶ παραδόξως ἐκ Θεοῦ δεχ- 3Rg 17.6
όμενοι τὴν τροφήν.

Ἢ χορτασθήσονται ταῖς ἐλπίσι τῶν μελλόντων ἀγαθῶν, μὴ ἐπιθυμοῦντες τῆς φθαρτῆς βρώσεως. *Οὐκ ἐπ' ἄρτῳ* γάρ, φησὶ, *μόνῳ ζήσεται ἄνθρωπος.* Mt 4.4

Ἢ λιμὸν λέγει τροπικῶς, παντοίαν ἀνάγκην· χορτασίαν δὲ, τὴν θείαν ἐπίσκεψιν.

20α Ὅτι οἱ ἁμαρτωλοὶ ἀπολοῦνται.

Οὐ γὰρ παραμένει τούτοις ἡ εὐπραγία· οὐ μόνον δὲ νοητέον ἀπώλειαν, τὴν βιωτικὴν δυστυχίαν, ἀλλὰ καὶ ἐπὶ τοῦ μέλλοντος αἰῶνος ἀπώλειαν λέγομεν, τὴν ἔκπτωσιν τῆς

19β[3] δεχόμενοι MSCBFV : ἐκδεχόμενοι P.

17α The arms of sinners will be crushed.

'Arms' is what he called their powers, for the strength of the worker is in his arms.

17β But the Lord upholds the just.

When being thronged both by wicked men and by demons.

Note how from both sides, through the crushing of the sinners and the helping of the just, he urges the readers to virtue.

18α The Lord knows the ways of the blameless.

For he himself legislated those ways; see also in a different sense at the end of the first psalm. Ps 1.6

18β And their inheritance will be to the age.

The inheritance of the just is the kingdom of heaven, for it is written, *Come, you blessed of* Mt 25.34
my Father, inherit the kingdom prepared for you. Lk 1.33

'To the age' in the sense of 'eternal', of which there shall be no end; or else it will be in the age to come, for in the present age they have no inheritance, knowing themselves to be Heb 11.13
strangers and sojourners.

19α They will not be put to shame at a grievous time.

They will not be defeated at a painful time, namely, at a time of trial, for they have the one who is helping them.

Or else 'grievous time' is what he calls the day of the last judgement which is grievous for the sinners.

19β And in days of famine they will be filled.

Like Elijah being fed by a crow and many others strangely receiving their food from God. 3Rg 17.6

Or else they will be filled with the hopes of future blessings, not desiring corrupt nourishment, for it is written, *Man shall not live by bread alone*. Mt 4.4

Or else he is using 'famine' figuratively for every necessity and 'filling' for divine visitation.

20α For the sinners shall be destroyed.

For their well-being will not remain with them; their destruction is not only to be understood as misfortune in earthly affairs, but also in relation to the future age we call 'destruction'

σωτηρίας· ἀφανίζεται γὰρ ἀπὸ τοῦ κλήρου τῶν δικαίων ὁ ἁμαρτωλός.

20β Οἱ δὲ ἐχθροὶ τοῦ Κυρίου ἅμα | τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι, ἐκλείποντες ὡσεὶ καπνὸς ἐξέλιπον.

Τοῦτο, περὶ τῶν χριστοκτόνων Ἰουδαίων. Δοξασθέντες γὰρ ὑπὸ τοῦ πλήθους οἱ προέχοντες αὐτῶν καὶ ὑψωθέντες ἐπὶ τῇ ἀναιρέσει τοῦ Σωτῆρος, οὐκ εἰς μακρὰν πανωλεθρίᾳ διεφθάρησαν ὑπὸ τῶν Ῥωμαίων, καπνοῦ δίκην σκεδασθέντες καὶ ἀφανισθέντες.

Ῥηθείη δ' ἂν τοῦτο καὶ περὶ τῶν εἰδώλων, ἃ μέχρι τινὸς δοξαζόμενα καὶ ὑψούμενα, ὕστερον ἠφανίσθησαν· διὰ τούτων δὲ, καὶ οἱ ἐνοικοῦντες αὐτοῖς δαίμονες.

21α Δανείζεται ὁ ἁμαρτωλὸς καὶ οὐκ ἀποτίσει.

Οὐ μόνον γὰρ οὐ μεταδίδωσιν οἴκοθεν, ἀλλ' οὐδὲ τὸ κεχρεωστημένον ἀποδίδωσι· τοσοῦτόν ἐστιν ἀπηνὴς καὶ παράνομος.

21β Ὁ δὲ δίκαιος οἰκτείρει καὶ δίδωσιν.

Οἰκτείρει μὲν οἴκοθεν· δίδωσι δὲ τὸ δεδανεισμένον, ἤγουν ἀποδίδωσι, βαδίζων τὴν ἐναντίαν τῷ ἁμαρτωλῷ.

Ἢ καὶ ἄλλως, ὁ δίκαιος, εἰδὼς τὸν ἁμαρτωλὸν ἀγνώμονα χρεωφειλέτην, ὅμως ἐν καιρῷ ἀνάγκης δανείζει.

22 Ὅτι οἱ εὐλογοῦντες αὐτὸν κληρονομήσουσι γῆν· οἱ δὲ καταρώμενοι αὐτὸν ἐξολοθρευθήσονται.

Τοσοῦτον μέλει τῷ Θεῷ περὶ τοῦ δικαίου, ὥστε τοὺς μὲν εὐφημοῦντας αὐτὸν ἐλεεῖ, τοὺς δὲ ὑβρίζοντας τοῦτον κολάζει. Ἔφησε γὰρ ὁ Θεὸς πρὸς Ἀβραὰμ, *Εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε, καταράσομαι·* κατάραν Gen 12.3
δὲ νῦν, τὴν ὕβριν ἐκάλεσε.

Τὸ δὲ, ὅτι, οὐκ ἔστιν αἰτιολογικὸν, ἀλλ' ἀποφαντικὸν, δοκοῦν περιττόν· ἐν πολλοῖς δὲ τῷ ἰδιώματι τούτῳ κέχρηται.

23α Παρὰ Κυρίου τὰ διαβήματα ἀνθρώπου κατευθύνεται.

Διδάσκει σαφῶς ὅτι χωρὶς τῆς παρὰ Θεοῦ βοηθείας, οὐ δύναταί τι κατορθοῦν
ἄνθρωπος· *Ἐὰν γὰρ μὴ Κύριος*, φησὶν, *οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ* Jn 15.5
οἰκοδομοῦντες. Τῇ γὰρ προθυμίᾳ συνεργεῖν εἴωθεν. Ps 126.1

Ἀνθρώπου δὲ λέγει, τοῦ δικαίου.

21β[2] βαδίζων PASCFHB : καὶ βαδίζων MV.

the fall from salvation, for the sinner is extinguished from the inheritance of the just.

20β And the enemies of the Lord, no sooner than they have been glorified and exalted, vanishing like smoke have vanished.

This is about the Jews who murdered Christ. For their leaders having been glorified by the crowd and exalted at the slaying of the Saviour, were not long after utterly destroyed by the Romans, having been scattered and eliminated like smoke.

This may also be said about the idols, which, being glorified and exalted up to a point, were later eliminated, and through these also the demons dwelling in them.

21α The sinner borrows and will not repay.

Not only does he not share out from his own resources, but he does not even repay what he owes, so hard and inconscient of the law is he.

21β But the just man shows pity and gives.

He shows pity from his own resources and gives what is borrowed, in other words, he gives back, taking the opposite path to the sinner.

Or else in a different sense, the just man, knowing that the sinner is an ungrateful debtor, nevertheless in time of need lends to him.

22 For those who bless him will inherit the earth, while those who curse him will be utterly destroyed.

So great is God's concern for the just man that he shows mercy on those who have good words for him and punishes those who insult him. Indeed, God said to Abraham, *I shall bless those who bless you, and those who curse you I shall curse*. 'Curse' is what he now called insult. Gen 12.3

The 'for' is not aetiological but declaratory, appearing redundant. He uses this idiom very widely.

23α A man's steps are directed by the Lord.

He teaches clearly that without help from God a man cannot achieve anything, for it is Jn 15.5
written, *Unless the Lord builds the house, the builders have laboured in vain*. He is accustomed Ps 126.1
to co-operate with willing desire.

By 'man' he means the just man.

23β Καὶ τὴν ὁδὸν αὐτοῦ θελήσει σφόδρα.

Τὴν πολιτείαν τοῦ δικαίου ἀποδέξεται Κύριος, ὡς ἀμώμητον. Ὁ Σύμμαχος δὲ, ἀντὶ τοῦ, θελήσει, εὐοδώσει εἶπεν.

24 Ὅταν πέσῃ, οὐ καταῤῥαχθήσεται, ὅτι Κύριος ἀντιστηρίζει χεῖρα αὐτῷ.

Καὶ βιωτικῶς δυσπραγήσας, ὡς ὁ Ἰὼβ, καὶ ψυχικῶς ὀλισθήσας, ὡς ὁ Δαυὶδ, οὐκ ἐναπομενεῖ τῷ πτώματι, διότι Κύριος ἀντιστηρίζει, τουτέστιν, ὑποτίθησιν αὐτῷ χεῖρα ἑαυτοῦ, φημὶ δὴ, βοήθειαν· καὶ ἡ μετανοία γὰρ, Θεοῦ χείρ ἐστιν, ὡς θεόθεν ἐπιφοιτῶσα καὶ ἀνέλκουσα τοῦ πτώματος.

25α Νεώτερος ἐγενόμην καὶ γὰρ ἐγήρασα, καὶ οὐκ εἶδον δίκαιον ἐγκαταλελειμμένον.

Περιττὸς ὁ γάρ σύνδεσμος. Ἔστι δὲ τοιοῦτος ὁ νοῦς, ὅτι νέος ἐγενόμην, καὶ ἐγήρασα ἤδη, καὶ παρ' ὅλην τὴν ἐν τῷ μεταξὺ ζωὴν, οὐκ εἶδον ἐγκαταλελειμμένον ὑπὸ Θεοῦ δίκαιον. Φυλάσσει γὰρ, φησὶ, *Κύριος πάντας τοὺς ἀγαπῶντας αὐτόν.* Ps 144.20
Εἰ δὲ καὶ πρὸς μικρὸν ἐγκαταλιπεῖν τινας ὁ Θεὸς ἔδοξεν, ὡς καὶ αὐτὸν, ἀλλ' οὐκ ἐγκατέλιπε τέλεον· οἰκονομικῶς δὲ παρεχώρησεν, ἵνα παθόντες, τοῦ λοιποῦ προσεκτικώτεροι γένωνται.

25β Οὐδὲ τὸ σπέρμα αὐτοῦ ζητοῦν ἄρτους.

Οὐδὲ τὸ τέκνον αὐτοῦ πενόμενον· εἰ γὰρ καὶ πρὸς καιρόν ποτε κακοπαθήσει, ἀλλ' οὐ μέχρι τέλους. Ἄλλωστε δὲ, μερικὸς ὁ λόγος· αὐτὸς γὰρ τέως ὁ Δαυὶδ μὴ ἰδεῖν τοιοῦτον ἰσχυρίζεται.

26α Ὅλην τὴν ἡμέραν ἐλεεῖ καὶ δα | νείζει ὁ δίκαιος.

Ὅλην τὴν ἡμέραν, ἀντὶ τοῦ, ἀεί· καὶ ποτὲ μὲν δανείζει τοῖς αἰτοῦσι χρήματα, ποτὲ δὲ λόγους ὠφελείας.

26β Καὶ τὸ σπέρμα αὐτοῦ εἰς εὐλογίαν ἔσται.

Εἶπε γὰρ πρὸς Μωυσῆν ὁ Θεὸς, ὅτι ἐλεεῖ τέκνα διὰ πατέρων εὐαρέστησιν, καὶ Gen 48.15
αὖθις ἀποδίδωσι διὰ πατέρων κακίαν. Ex 20.5

Εἰς εὐλογίαν δὲ, ἀντὶ τοῦ, εὐλογημένον καὶ ἐπαινετὸν, διὰ τὸν πατέρα.

27α Ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν.

Τοῦτο εἴρηται ἐν τῷ λγ′ ψαλμῷ. Ps 33.15

25β[3] καιρόν MSCBF : μικρόν PV. 25β[4] Add. [M in marg.]PBV: Ἢ καὶ ὑψηλότερον εἰπεῖν ἔστι τοῦτο· λιμῶττον τροφῆς πνευματικῆς, κατὰ τὸ, *Οὐ λιμοκτονήσει Κύριος ψυχὰς δικαίων* [Prov. 10.3]· ἄλλως γὰρ τὸ σπέρμα τοῦ Ἰακὼβ ἐζήτησεν ἄρτους ἐν Αἰγύπτῳ. : om. SCF.

23β And his way he will desire greatly.

The Lord will accept the just man's way of life as blameless. Symmachus, instead of 'he will desire' said 'he will make prosper'.

24 When he falls he will not be dashed to destruction, for the Lord props a hand for him.

Both when having faced misfortunes in life like Job, and when having slid in soul like David, he will not remain in the fallen state because the Lord props, that is, places his hand, namely, his help, beneath him; and indeed repentance is God's hand, as coming from God and drawing up from the fallen state.

25α I have been young and grown old, and have not seen a just man abandoned.

The conjunction γάρ in the Greek is redundant. The meaning is this, namely, that I have been young and now I have grown old and in all my intervening life I have not seen a just man abandoned by God, for it is written, *The Lord keeps all who love him*. And if God has appeared to abandon some for a short time (as indeed he did with David), he has not, however, abandoned them completely, rather he has permitted this by design, so that having suffered they might subsequently become more careful. Ps 144.20

25β Nor his seed seeking for bread.

Nor have I seen his offspring going hungry; and even if for a time he will be in distress, it will not be for ever. Moreover, the assertion is partial, for David himself asserts that he has not hitherto seen such a person.

26α All day long the just man shows mercy and lends.

'All day long' in the sense of 'always'. At times he is lending money to those who ask and at times beneficial words of advice.

26β And his seed will be for blessing.

For God said to Moses that he shows mercy on children on account of their fathers' virtue and that similarly he makes retribution on account of their fathers' wickedness. Gen 48.15 Ex 20.5

'For blessing' in the sense of blessed and praiseworthy on account of the father.

27α Turn away from evil and do good.

This was said in the thirty third psalm. Ps 33.15

25β : Or else this can be said in a higher sense: they are famished for spiritual food, in accordance with, *The Lord will not starve the souls of the just* [Prov 10.3]; moreover, the seed of Jacob sought bread in Egypt.

27β Καὶ κατασκήνου εἰς αἰῶνα αἰῶνος.

Ἤδη, φησὶ, μαθὼν τίνα μὲν τὰ ἐπίχειρα τῆς ἀρετῆς, τίνα δὲ τὰ τῆς κακίας, ἑλοῦ τὰ κρείττονα, καὶ κατασκήνου μακροχρονίως· τοῦτο γὰρ δηλοῖ τὸ, *εἰς αἰῶνα αἰῶνος*. Οἱ γὰρ πάλαι δίκαιοι, μακρόβιοι ἐτύγχανον· εἰ δὲ καί τινες ἐν νεότητι τεθνήκασιν, ἀλλὰ κατ' οἰκονομίαν τοῦτο. Καὶ Σολομὼν γὰρ μακρὸν γῆρας τοῖς φοβουμένοις τὸν Κύριον ἐπαγγέλλεται. Sir 1.12

Ἢ, κατασκήνου εἰς τὸν αἰῶνα τὸν μέλλοντα, ἐν τῷ νῦν αἰῶνι παροικῶν, διὰ τὸ πρόσκαιρον τῆς ζωῆς.

28α Ὅτι Κύριος ἀγαπᾷ κρίσιν.

Τουτέστι, κριτής ἐστιν· ἢ καὶ κρίσιν, τὸ δίκαιον λέγει.

28β Καὶ οὐκ ἐγκαταλείψει τοὺς ὁσίους αὐτοῦ.

Δίκαιον γὰρ, μὴ ἐγκαταλιπεῖν τοὺς μὴ ἐγκαταλιπόντας αὐτόν. Ὅσιος δὲ νῦν, ὁ δίκαιος, ἤτοι ἐνάρετος.

28γ Εἰς τὸν αἰῶνα φυλαχθήσονται.

Καὶ εἰς τὸν παρόντα, καὶ εἰς τὸν μέλλοντα.

28δ Ἄνομοι δὲ ἐκδιωχθήσονται.

Καὶ ἀπὸ τῶν παρόντων ἀγαθῶν, καὶ ἀπὸ τῶν μελλόντων.

28ε Καὶ σπέρμα ἀσεβῶν ἐξολοθρευθήσεται.

Προείρηται περὶ τούτου μικρὸν ἀνωτέρω, εἰς τὸ, *Καὶ τὸ σπέρμα αὐτοῦ εἰς εὐλογίαν ἔσται*. Ps 36.26β

29 Δίκαιοι δὲ κληρονομήσουσι γῆν, καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.

Καὶ περὶ τούτου μικρὸν ἀνωτέρω προείρηται, εἰς τὸ, *Οἱ δὲ ὑπομένοντες τὸν Κύριον, αὐτοὶ κληρονομήσουσι γῆν*, καὶ εἰς τὸ, *Καὶ ἡ κληρονομία αὐτῶν εἰς αἰῶνα* Ps 36.9β
ἔσται. Ps 36.18β

Τὰ αὐτὰ δὲ ἐπαναλαμβάνει, τῇ πυκνότητι μονιμωτέραν, ὡς εἴρηται, τὴν μνήμην βουλόμενος ἐμποιῆσαι ταῖς τῶν ἀκροωμένων ψυχαῖς.

30α Στόμα δικαίου μελετήσει σοφίαν.

27β And camp securely to age of age.

Having now learned what are the wages of virtue and what those of evil, choose the better and camp securely for a long time, for this is what 'to age of age' signifies. For the just men of old were long-lived, and even if some died in their youth, this was for reasons of economy. And Solomon promises a long old age to those that fear the Lord. Sir 1.12

Or else, camp securely in the age to come, being a sojourner in the present age on account of the transitory nature of life.

28α For the Lord loves judgement.

That is, he is a judge. Or else he is calling justice 'judgement'.

28β And he will not abandon his devoted servants.

For it is just not to abandon those who do not abandon him. The 'devoted servant' here is the just or virtuous man.

28γ They will be guarded to the age.

Both in the present age and in the future age.

28δ But the lawless will be driven out.

Both from present and from future blessings.

28ε And the seed of the impious will be utterly destroyed.

This was spoken about above in the exposition of the verse, *And his seed will be for blessing*. Ps 36.26β

29 But the just will inherit the earth and they will camp securely on it to age of age.

This also was spoken about above at the verse, *But those who wait patiently on the Lord,* Ps 36.9β
they will inherit the earth, and at the verse, *And their inheritance will be to the age*. Ps 36.18β

He repeats the same things, wishing, as has been said, to make the remembrance more permanent in the souls of the listeners by the density of repetition.

30α The mouth of a just man will rehearse wisdom.

Ἡδέως ὁ Δαυὶδ τὰ ἔργα τοῦ δικαίου διηγεῖται, προτροπῆς ἕνεκεν· μελέτην γὰρ, φησὶν, ἕξει, τὴν ἐν Γραφαῖς δοθεῖσαν σοφίαν τοῦ Θεοῦ.

30β Καὶ ἡ γλῶσσα αὐτοῦ λαλήσει κρίσιν.

Τὴν ἐμφαινομένην τοῖς νόμοις τοῦ Θεοῦ· ἢ κρίσιν λέγει, τὸν μετὰ διακρίσεως λόγον, ὅτι οὐκ ἀπερισκέπτως τὸ ἐπιὸν φθέγξεται.

31α Ὁ νόμος τοῦ Θεοῦ αὐτοῦ ἐν καρδίᾳ αὐτοῦ.

Ἀνεξάλειπτος, καὶ ὁ ἄγραφος καὶ ὁ γραπτός.

31β Καὶ οὐχ ὑποσκελισθήσεται τὰ διαβήματα αὐτοῦ.

Ἡ πρὸς Θεὸν ὁδὸς οὐκ ἐμποδισθήσεται, οὔτε παρὰ τῶν ὁρατῶν ἐχθρῶν, οὔτε παρὰ τῶν ἀοράτων· οὐδὲν γὰρ τῇ ἀρετῇ ἐμποδίσαι δύναται.

32 Κατανοεῖ ὁ ἁμαρτωλὸς τὸν δίκαιον, καὶ ζητεῖ τοῦ θανατῶσαι αὐτόν.

Τὸ, κατανοεῖ, ἀντὶ τοῦ, παρατηρεῖ, ἐνεδρεύει. Ἁμαρτωλὸν δὲ νοήσεις, οὐ μόνον τὸν ἄδικον ἄνθρωπον, ἀλλὰ καὶ τὸν διάβολον, ὡς αἴτιον καὶ πατέρα τῆς ἁμαρτίας.

33α Ὁ δὲ Κύριος οὐ μὴ ἐγκαταλίπῃ αὐτὸν εἰς τὰς χεῖρας αὐτοῦ.

Οὐκ ἐγκαταλίπῃ αὐτὸν παντελῶς, ὥστε μετὰ τοῦ σώματος, κυριεῦσαι καὶ τῆς προαιρέσεως αὐτοῦ· πειρασθέντα γὰρ, ἐξαιρεῖται, καὶ νικητὴν κατὰ ψυχὴν ἀναδείκνυσιν· ἢ καὶ πολλάκις παράγει τὴν ἐπιβουλὴν τέλεον, φειδοῖ τοῦ οἰκείου θεράποντος.

33β Οὐδ᾽ οὐ μὴ καταδικάσηται αὐτὸν, ὅταν κρίνηται αὐτῷ.

Οὔτε κατὰ τὸν παρόντα βίον ἐγκαταλίπῃ αὐτὸν οὕτως, οὔτε κατὰ τὸν καιρὸν τῆς μελλούσης κρίσεως καταδικά | σηται τὸν δίκαιον ὁ Θεὸς, ὅταν ὁ ἁμαρτωλὸς ἀντικρίνηται τῷ ἐπιβουλευθέντι ὑπ᾽ αὐτοῦ δικαίῳ· τοῦτο γὰρ δηλοῖ τὸ, κρίνηται. Ps 42.1β
Καὶ ἄλλως γὰρ, οἱ δαίμονες ἀντικριθήσονται τοῖς δικαίοις, ἐγκαλοῦντες αὐτοῖς, εἴπου τι καὶ μικρόν ποτε ἡμαρτήκασιν.

34α Ὑπόμεινον τὸν Κύριον.

Ἐπιβουλευόμενος καὶ πειραζόμενος, περίμεινον τὸν Θεὸν, ἐξαιρήσοντά σε, τουτέστιν, ἔλπισον ἐπὶ τὸν Κύριον.

33α[2] οὐκ ἐγκαταλίπῃ MPASCFB : οὐκ ἐγκαταλείπει V : οὐ καταλείπει H. 33β[5] ἀντικριθήσονται τοῖς δικαίοις MASCFHB : ἀντικριθήσονται τότε τοῖς δικαίοις PV.

With pleasure David recounts the works of the just man for the sake of exhortation. He will have as the object of his declamation the wisdom of God given in the Scriptures.

30β And his tongue will speak judgement.

The judgement appearing in the laws of God. Or else 'judgement' is what he calls discerning speech, for he will not utter whatever comes into his head unthinkingly.

31α The law of his God is in his heart.

Indelible, both the unwritten and the written law.

31β And his footsteps will not be tripped up.

His way towards God will not be impeded, neither by the visible enemies nor by the invisible enemies, for nothing is able to impede virtue.

32 The sinner observes well the just man and seeks to kill him.

'Observes well' in the sense of 'watches', 'lies in wait for'. By the sinner you will understand not only the unjust person, but also the devil as cause and father of sin.

33α But in no way will the Lord abandon him into his hands.

He will not abandon him entirely so as to dominate along with his body also his inner disposition, for once he has been tried, the Lord delivers him and proclaims him victor in soul, or else he often averts the attack completely, in sparing of his own servant.

33β Nor will he condemn him when he is judged along with him.

Neither in the present life will he abandon him thus, nor at the time of the last judgement will God condemn the just man when the sinner is judged along with just man who has been subverted by him, for this is what the verb 'is judged' means. Ps 42.1β

And besides, the demons will be judged in opposition to the just, accusing them if they have ever sinned in some small way.

34α Wait patiently for the Lord.

When being subverted and tried, wait patiently for God who will deliver you, that is, hope in the Lord.

34β Καὶ φύλαξον τὴν ὁδὸν αὐτοῦ.

Ἣν διὰ τῶν ἐντολῶν αὐτὸς ὑπέδειξε. Φύλαξον δὲ, ἀντὶ τοῦ, ἀγάπησον.

34γ Καὶ ὑψώσει σε τοῦ κατακληρονομῆσαι γῆν.

Καὶ ἀνώτερόν σε ποιήσει τῶν ἐπιβουλευόντων· ἢ ὑψηλόν σε καὶ μέγαν παρὰ τοῖς ἀνθρώποις δείξει.

Ἐπεὶ δὲ ἡ κληρονομία τῆς γῆς, καὶ ἡ τῶν ἀγαθῶν ταύτης ἀπόλαυσις, καὶ ἡ μακροζωΐα, καὶ ἡ παιδοποιΐα, καὶ ἡ τῶν ἐχθρῶν ἐξολόθρευσις, καὶ τὰ τοιαῦτα, τοῖς πολλοῖς ἦσαν περισπούδαστα, ταῖς ἐπαγγελίαις τῶν τοιούτων εἰς ἀρετὴν προτρέπεται. Καὶ αὕτη μὲν ἡ αἰτία τοῦ πολλάκις ἐπανακυκλεῖν αὐτά· νοοῦνται δὲ τοῖς ὑψηλοτέροις, ὑψηλότερον, ὡς προείπομεν. Ps 36.9β

34δ Ἐν τῷ ἐξολοθρεύεσθαι ἁμαρτωλοὺς ὄψῃ.

Παραμυθούμενος τὴν μικροψυχίαν τῶν πολλῶν, δυσφορούντων ἐπὶ τῇ κατὰ τῶν πονηρῶν ἀνεξικακίᾳ τοῦ Θεοῦ, φησὶν, ὅτι θάῤῥει, ὄψῃ γὰρ τὴν ἐξολόθρευσιν τῶν ἁμαρτωλῶν. Πιστοῦται δὲ τὸν λόγον, ἐξ ὧν αὐτὸς εἶδεν· ἐπάγει γάρ·

35 Εἶδον τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου.

Αὐτὸς μὲν ἀδήλως τὸν ἀσεβῆ εἶπε, νοοῦμεν δὲ τὸν Γολιὰθ, ἢ τὸν Σαοὺλ, ἢ Ναὰς τὸν Ἀμμανίτην, ἢ ἄλλους τοιούτους, ὧν εἶδε καὶ τὴν ἔπαρσιν καὶ τὴν καταστροφήν. 1Rg 11.1ff.

Ὑπερυψούμενον μὲν οὖν ὑπὸ τῶν ὑπηκόων, ἐπαιρόμενον δὲ οἴκοθεν· ἢ καὶ ἄμφω ταὐτὸν ἐκ παραλλήλου δηλοῦσι.

Ταῖς κέδροις δὲ αὐτὸν ἀπείκασε, διὰ τὸ ἄκαρπον ὕψος καὶ τὴν πικρίαν.

36α Καὶ παρῆλθον, καὶ ἰδοὺ οὐκ ἦν.

Καὶ ἀφῆκα τοῦτον οὕτως ἔχειν, καὶ εὐθὺς, οὐκ ἔζη· τὸ γὰρ, ἰδοὺ, τὸ, εὐθὺς, ἐνταῦθα σημαίνει.

36β Καὶ ἐζήτησα αὐτὸν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ.

Καὶ μετὰ καιρὸν, τῷ λογισμῷ ἐζήτησα αὐτὸν ἰδεῖν, καὶ οὐχ εὑρέθη ὁ τόπος ὁ περιέχων αὐτὸν, ὡς ὄντα. Πῶς γὰρ ἂν εὑρέθη, μὴ ὄντος αὐτοῦ;

Ἢ τόπον αὐτοῦ, τὸ σῶμα ὑποληπτέον· οἶκος γὰρ τοῦτο τῆς ψυχῆς ὂν, διαλύεται σαπέν.

37α Φύλασσε ἀκακίαν.

34γ[7] ἐπανακυκλεῖν MPSCBF : ἐπανακυκλοῦν V. 34δ[2] κατά MPBF : om. SCV.

34β And keep his way.

The way that he himself has marked out through the commandments. 'Keep' in the sense of 'love'.

34γ And he will exalt you so as to inherit the earth.

And he will make you superior to those who are subverting you; or else he will show you to be high and great among the people.

Since the inheritance of land and the enjoyment of its goods, and long life and child-bearing and the destruction of enemies and suchlike were highly regarded by most people, by the promises of such things he exhorts to virtue. And this is the reason why he often reiterates these things, but they are understood in a higher manner by those of higher spirit as we have said before. Ps 36.9β

34δ You will see even as sinners are being utterly destroyed.

Consoling the faint-heartedness of the many who are impatient at God's forbearance towards the wicked, he says, Take courage, for you will see the destruction of the sinners. And the word is confirmed by what he himself has seen, for he continues:

35 I have seen the impious one over-exalted and elated like the cedars of Lebanon.

He said 'the impious one' without any identification, but we may understand Goliath or Saul or Naas the Ammanite or other such figures whose elevation and destruction he witnessed. 1Rg 11.1ff.

'Over-exalted' by his subjects and 'elated' in his own eyes, or else both words signify the same in parallel.

He represented him by the cedars on account or their barren height and bitterness.

36α And I passed by, and, see, he was not.

And I left him in such a state, and thereupon he was not alive, for the exclamation 'see', means 'thereupon' here.

36β And I searched for him, and his place was not found.

And after a time I sought in my mind to see him, and the place holding him as existing was not found. How indeed could it be found when he was not?

Or else 'his place' is to be understood as his body, for this being the house of his soul is dissolved, having rotted away.

37α Keep innocence.

Ἁπλότητα εἶπεν ὁ Σύμμαχος.

37β Καὶ ἴδε εὐθύτητα.

Καὶ τήρησον τὴν ὀρθότητα.

37γ Ὅτι ἔστιν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ.

Ἐγκατάλειμμα λέγει, τὸ μνημόσυνον· τοῦτο δὲ, διττόν ἐστιν, ἢ ἐν παιδοποιΐᾳ, ἢ ἐν ἀγαθοεργίᾳ.

38α Οἱ δὲ παράνομοι ἐξολοθρευθήσονται ἐπὶ τὸ αὐτό.

Ἐπὶ τὸ αὐτὸ, ἀντὶ τοῦ, ὁμοῦ, σὺν τῷ μνημοσύνῳ αὐτῶν, ὃ καὶ διὰ τοῦ ἑξῆς ἐσαφήνισε στίχου, εἰπών·

38β Τὰ ἐγκαταλείμματα τῶν ἀσεβῶν ἐξολοθρευθήσονται.

Ἀσεβεῖς νόει, πάντας τοὺς πονηρούς.

39-40 Σωτηρία δὲ τῶν δικαίων παρὰ Κυρίου, καὶ ὑπερασπιστὴς αὐτῶν ἐστιν ἐν καιρῷ θλίψεως, καὶ βοηθήσει αὐτοῖς Κύριος, καὶ ῥύσεται αὐτοὺς, καὶ ἐξελεῖται αὐτοὺς ἐξ ἁμαρτωλῶν, καὶ σώσει αὐτοὺς, ὅτι ἤλπισαν ἐπ' αὐτόν.

Ὅρα ὅπως τὴν ποικίλην παρὰ Θεοῦ τῶν δικαίων ἀντίληψιν, ποικίλως ἀπήγγειλε· διάφοροι γὰρ οἱ ταύτης τρόποι, καὶ διαφόρως ἐνεργούμενοι, κατὰ τὴν | πολυποίκιλον τοῦ Θεοῦ σοφίαν.

Σαφῆ δὲ τὰ ῥητὰ, καὶ οὐδὲν ἔχοντα δυσκατάληπτον.

37 λζʹ

1 Ψαλμὸς τῷ Δαυίδ· εἰς ἀνάμνησιν.

Οὗτος ὁ ψαλμὸς, παραπλήσιός ἐστι τῷ ἕκτῳ, ἀπὸ τῶν αὐτῶν τε ἀρχόμενος, καὶ ὁμοίως ἐκείνῳ τὰς διὰ τὴν ἁμαρτίαν ἐπενεχθείσας συμφορὰς ἀπολοφυρόμενος, καὶ παρακαλῶν ἀπαλλαγῆναι τούτων καὶ τυχεῖν ἀνέσεως.

Εἰκὸς δὲ ῥηθῆναι καὶ τοῦτον ὅτε ὑπὸ τοῦ Ἀβεσαλὼμ ἐδιώκετο.

Εἰς ἀνάμνησιν δὲ ἐπιγέγραπται, δηλαδὴ τῶν πεπλημμελημένων, καὶ τῶν διὰ ταῦτα κακοπαθειῶν τε καὶ συμφορῶν.

2 Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.

'Simplicity' is what Symmachus said.

37β And see directness.

And preserve uprightness.

37γ For there is a remnant for a peaceful man.

'Remnant' is what he calls a memorial, and this is twofold, either in the begetting of children or in good works.

38α But the lawless will be utterly destroyed altogether.

'Altogether' in the sense of 'all at once', together with their memorial, which he also clarified through the following verse, saying:

38β The remnants of the impious will be utterly destroyed.

By 'the impious' understand all the wicked.

39-40 But the salvation of the just is from the Lord, and he is their defender in time of affliction; and the Lord will help them and deliver them and free them from sinners and save them, because they have hoped in him.

Observe how in a varied manner he described the varied help from God towards the just; for the modes of this help are various and brought into effect in various ways in accordance with multifarious wisdom of God.

The words are clear and have nothing difficult to understand.

37
Psalm 37
1
A psalm belonging to David; in remembrance.

This psalm closely resembles the sixth psalm, beginning with the same words, and like it, it loudly bewails the misfortunes brought on on account of his sin and entreats to be freed from these misfortunes and to find remission.

It is likely that this was also spoken at the time he was being pursued by Absalom.

It has the superscription 'in remembrance', that is of his transgressions and of his sufferings and misfortunes on their account.

2 O Lord, do not rebuke me in your rage, nor chastise me in your anger.

Προείρηται τὰ περὶ τούτων ἐν τῷ ϛʹ ψαλμῷ· θυμὸν δὲ Θεοῦ καὶ ὀργὴν, οὐ πάθη οἰητέον, ἀλλὰ τὰς σφοδροτάτας ἀποφάσεις, τὰς ὀφειλομένας τοῖς ἁμαρτάνουσιν. Ps 6.2

3α *Ὅτι τὰ βέλη σου ἐνεπάγησάν μοι.*

Βέλη Θεοῦ νῦν, τοὺς ἐλεγκτικοὺς λόγους νόει, τοὺς διὰ τοῦ προφήτου Νάθαν ἀφεθέντας κατ' αὐτοῦ· ἢ τοὺς κατὰ μοιχῶν καὶ φονέων νόμους, τοσοῦτον ἐμπαγέντας, ὡς νύττειν ἀεὶ, καὶ ἀλγύνειν τὴν ψυχὴν αὐτοῦ.

Ἢ βέλη, τὰς ἐκ τῶν ἐπενεχθεισῶν συμφορῶν ὀδύνας, βελῶν δίκην, ἐμπειρομένας καὶ δακνούσας τὴν καρδίαν· βέλη δὲ Θεοῦ καὶ αὗται λέγονται, ὡς κατὰ παραχώρησιν αὐτοῦ ἐπαγόμεναι.

Τὸ δὲ, *ἐνεπάγησαν*, ὁ Σύμμαχος, *καθίκοντο*, εἶπε.

3β *Καὶ ἐπεστήριξας ἐπ' ἐμὲ τὴν χεῖρά σου.*

Ἐπεστήριξας, ἀντὶ τοῦ, πυκνῶς κατήνεγκας, ἐν τῷ συνεχῶς μαστίζειν· ἢ βαρεῖαν αὐτὴν ἐπήνεγκας, ὡς μὴ δύνασθαί με ταύτην ὑποφέρειν, βαρέως πλήττουσαν· χεῖρα δὲ, τὴν τιμωρητικὴν δύναμιν ὑποληπτέον.

4α *Οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου.*

Τὸ, *ἀπὸ προσώπου τῆς ὀργῆς σου*, καὶ, *ἀπὸ προσώπου τῶν ἁμαρτιῶν μου*, καὶ,
ἀπὸ προσώπου τῆς ἀφροσύνης μου, καὶ τὰ τοιαῦτα, κατὰ περίφρασιν εἴρηται, ἀντὶ Ps 37.4β, 6
τοῦ, διὰ τὴν ὀργήν σου, καὶ διὰ τὰς ἁμαρτίας μου, καὶ διὰ τὴν ἀφροσύνην μου.

Οὐκ ἔστιν οὖν, φησὶ, τῇ σαρκί μου ἴασις, ἤγουν ἀπαλλαγὴ τῆς κακοπαθείας, ἣν αὐτὸς ἐμαυτῷ ἐπήγαγον, διὰ τὴν ὀργήν σου, τουτέστι, τὴν ἀπειλήν σου, τὴν διὰ τοῦ προφήτου Νάθαν ἢ τὴν διὰ τῶν νόμων ἠπειλημένην.

Περὶ τῆς τοιαύτης δὲ κακοπαθείας ἐν ἑτέροις λέγει ψαλμοῖς, *Ἐταπείνουν ἐν* Ps 34.13
νηστείᾳ τὴν ψυχήν μου, καὶ, *Ἡ σάρξ μου ἠλλοιοῦτο δι' ἔλαιον*, καὶ *Ἐκολλήθη τὸ* Ps 108.24
ὀστοῦν μου τῇ σαρκί μου, καὶ, *Ἐκοπίασα κράζων, ἐβραγχίασεν ὁ λάρυγξ μου*, καὶ Ps 101.6
ὅσα τοιαῦτα. Ps 68.4

4β *Οὐκ ἔστιν εἰρήνη ἐν τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.*

Οὐκ ἔστιν εὐστάθεια καὶ στερέωσις ἐν αὐτοῖς, διὰ τὰς ἁμαρτίας μου κλονουμένοις καὶ τρέμουσιν.

5α *Ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλήν μου.*

Αὐξηθεῖσαι καὶ κορυφωθεῖσαι· τὸ μέγεθος δὲ αὐτῶν ἐντεῦθεν αἰνίττεται, καθάπερ ἀλλαχοῦ τὸ πλῆθος, ὡς τὸ, *Ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου.* Ps 39.13

4β[2] ἐν αὐτοῖς PASCFHB : αὐτοῖς MV.

A discussion of these words was presented earlier in the sixth psalm. God's rage and anger are not to be understood as passions, but as the ineluctable sentences due to those who sin. Ps 6.2

3α For your arrows have stuck fast in me.

Understand God's arrows here as the reproving words fired at him through the prophet Nathan, or else the laws against adulterers and murderers, which had stuck so fast as to pierce continually and pain his soul.

Or else arrows are the sufferings from the misfortunes brought on, fixed in and biting the heart like arrows. These sufferings are called God's arrows as brought on by his dispensation.

Symmachus said 'have struck down on' for 'have stuck fast in'.

3β And you have made your hand to rest upon me.

'You have made to rest' in the sense of you have brought down in thick succession by scourging continually. Or else so heavy is the hand you have brought on me that I am unable to bear it as it strikes heavily. 'Hand' is to be understood as the punishing force.

4α There is no healing in my flesh before the face of your anger.

'Before the face of your anger' and 'before the face of my sins' and 'before the face of my folly' and suchlike are said by way of circumlocution in the sense of 'on account of your anger' and 'on account of my sins' and 'on account of my folly'. Ps 37.4β, 6

There is therefore, he is saying, no healing for my flesh, namely, no libertion from the suffering that I have brought upon myself on account of your anger, that is, your threat made through the prophet Nathan or that threatened through the laws. Ps 34.13

He speaks of suffering of this kind in other psalms, *I would humble my soul with fasting*, Ps 108.24
and, *My flesh would become distorted for oil*, and, *My bones have become glued to my flesh*, and, Ps 101.6
I have grown weary crying aloud, my throat has become hoarse, and all suchlike. Ps 68.4

4β There is no peace in my bones before the face of my sins.

There is no stability and firm support in them, being agitated and trembling on account of my sins.

5α For my acts of lawlessness have risen above my head.

Having increased and been brought to a pinnacle. He alludes by this to their magnitude, just as elsewhere he alludes to their multitude, as in, *They have been multiplied above the hairs of my head*. Ps 39.13

5β Ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ.

Καὶ βαρεῖαί μοί εἰσι, διὰ τὸ μὴ δύνασθαί με τὴν μνήμην αὐτῶν βαστάζειν, ἢ διὰ τὸ κατακάμπτειν με δίκην φορτίου· καὶ γὰρ οἱ σκυθρωπάζοντες εἰς γῆν βλέπουσιν, ὥσπερ οἱ ἀχθηφοροῦντες.

6 Προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου. |

Οἱ μώλωπες τῆς ψυχῆς μου, οἱ γεγονότες ἐκ τῶν πεπυρωμένων τοῦ διαβόλου βελῶν, προσώζεσαν, καὶ οὐκ ἐπιπολαίως ὤζεσαν, ἀλλὰ καὶ τέλεον ἐσάπησαν· διὰ τοῦτο δὲ, τὴν λύμην τῆς ψυχῆς αἰνίττεται, ὡς μὴ δύνασθαί με τὴν δυσωδίαν ὑπομένειν· τοῦτο δὲ γέγονε διὰ τὴν ἀφροσύνην μου. Εἰ γὰρ μὴ ἀπώλεσα τὰς φρένας, οὐκ ἂν οὕτως ἐτραυματίσθην.

Ὅρα δὲ πῶς αὔξει τὰ πεπλημμελημένα, θερμῶς ἐξομολογούμενος· εἶπε γὰρ, ὅτι μεγάλα εἰσὶ, καὶ ὅτι βαρέα, καὶ ὅτι δυσώδη.

Σημεῖον δὲ μετανοίας, τὸ τῆς δυσωδίας τῆς ἁμαρτίας αἰσθάνεσθαι· τότε γάρ τις ὁλοσχερῶς βδελύσσεται ταύτην.

7α Ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους.

Ἀποκαμὼν πρὸς τὰ ῥηθέντα. Ἢ καὶ ἄλλως, ἰατρεύων ἐμαυτὸν, οὕτω διακείμενον χαλεπῶς, ἐταλαιπώρησα, καὶ ἀσθενήσας, κατεκάμφθην· τὸ δὲ, ἕως τέλους, ἀντὶ τοῦ, παντελῶς.

7β Ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.

Ἀεὶ μετὰ σκυθρωπότητος ἀνεστρεφόμην, εἰ καὶ ἐν βασιλείᾳ διῆγον, οἷα κεντούμενος ὑπὸ τοῦ συνειδότος, καὶ διαχεῖσθαι μὴ συγχωρούμενος.

8α Ὅτι αἱ ψόαι μου ἐπλήσθησαν ἐμπαιγμάτων.

Τὰς ψόας, λαγόνας εἶπεν ὁ Σύμμαχος· σημαίνουσι δὲ καὶ ἄμφω τὸ ἐπιθυμητικὸν μέρος· περὶ ταύτας γὰρ οἱ νεφροὶ, καθ' οὓς αἱ ὀρέξεις τῆς συνουσίας συνίστανται. Φησὶν οὖν, ὅτι ἡ ἐπιθυμία μου ἐπλήσθη ἐμπαιγμάτων τοῦ δαίμονος· ἐνέπαιξε γὰρ αὐτῇ, διερεθίσας εἰς ἀτόπους καὶ παρανόμους κινήσεις.

8β Καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου.

Καὶ λοιπὸν οὕτως ἐμπαιχθέντος μου, οὐκ ἔστιν ἄνεσις τῇ σαρκί μου· κολάζω γὰρ αὐτὴν, ὡς προείρηται, καὶ δίκας ἀπαιτῶ τῆς φιληδονίας.

6[7] πεπλημμελημένα AFHV : πεπλημμένα MPSC.
8α Add. [MF in marg.]PABV: Ἐμπαιγμός ἐστι καὶ ψεῦδος ἡ ἐμπαθὴς ἐπιθυμία, οὐκ ἔστιν γὰρ ἡδονὴ, ἀλλὰ σκιὰ ἡδονῆς· διό φησιν ὁ Ἀπόστολος, Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ [Eph. 6.14], τουτέστι τῇ ἀληθινῇ ἡδονῇ, τῇ ἀπὸ σωφροσύνης καὶ δικαιοσύνης. : om. SC.
8α[5] αὐτῇ MASCF : αὐτήν PBV.

5β As a heavy burden they have weighed heavily on me.

And my acts of lawlessness are heavy for me on account of my being unable to bear the memory of them or on account of their bending me down like a burden, and indeed those who are downcast look at the ground like those bearing burdens.

6 My wounds have become stinking and putrid before the face of my folly.

The wounds of my soul that came from the fiery darts of the devil have come to stink thoroughly, and not just smell superficially, and they have putrified completely. By this the corruption of the soul is suggested, as it being impossible for me to bear the foul smell, and this came about on account of my folly, for if I had not lost my wits I would not have been wounded in this way.

Observe how he escalates his transgressions as he makes fervent confession, for he said that they are great and heavy and foul smelling.

It is a sign of repentance to perceive the foul smell of sin, for then one comes to abominate it utterly.

7α I have worn myself out and been bent down to the uttermost.

Utterly disheartened by the things mentioned. Or else, seeking to heal myself when finding myself in this miserable situation, I wore myself out and, falling ill, was bent down; 'to the uttermost' in the sense of completely.

7β All day long I would walk with downcast look.

I would always go around with a sullen complexion even though I was living in royal dominion, as pricked by my conscience and not permitted to relax.

8α For my loins have been filled with mockings.

Symmachus said 'flanks' for 'loins'. Both signify the appetitive part. Round about these are the kidneys where the appetites for sexual union arise. He is saying therefore that my desire has been filled with mockings of the demon, for he mocked my desire by arousing it to out of place and unlawful motions.

8β And there is no healing in my flesh.

And so having been mocked in this way, there is no respite for my flesh, for I punish it, as was said, and pay the penalty for love of pleasure.

8α: Passionate desire is mockery and falsehood, for it is not pleasure but the shadow of pleasure. Hence the Apostle says, *Stand therefore, having girded your loins with truth* [Eph 6.14], that is, with true pleasure that comes from continence and justice.

9α Ἐκακώθην.

Πεινήσας, διψήσας, ἀγρυπνήσας, χαμευνήσας, καὶ εἴ τι τοιοῦτον.

9β Καὶ ἐταπεινώθην ἕως σφόδρα.

Τὸ, ἕως σφόδρα, ἰδίωμα Ἑβραϊκὸν, ἀντὶ τοῦ, λίαν.

9γ Ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.

Ἀπὸ τῆς ἀγριότητος τοῦ στεναγμοῦ τῆς καρδίας μου, κεντουμένης καὶ ὀδυνωμένης πικρῶς, ἐδόκουν βρύχειν ὡς λέων· τὸ γὰρ, ὠρυόμην, ἔβρυχον εἶπεν ὁ Ἀκύλας.
Ἁμαρτωλὸς μὲν γὰρ εἰς βάθος κακῶν ἐμπεσὼν, καταφρονεῖ, δίκαιος δὲ, καὶ τὰ ἐλάχιστα τῶν ἁμαρτημάτων διαφερόντως δέδοικε.

10α Κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου.

Ἡ μετὰ τὴν ἁμαρτίαν· οἶδας γὰρ, ὅτι σωτηρίας καὶ ἀπαλλαγῆς ἀεὶ τοῦ ἄλγους ἐπιθυμῶ.

10β Καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἀπεκρύβη.

Ἐνωτίζῃ γὰρ τοῦτον, ὡς φωνὴν ἐκ βάθους ἀναπεμπόμενον.

11α Ἡ καρδία μου ἐταράχθη.

Ὑπὸ τοῦ συνειδότος καὶ τῆς μεταμελείας.

11β Ἐγκατέλιπέ με ἡ ἰσχύς μου.

Ταλαιπωρηθέντα, καθὼς εἴρηται, πάσῃ κακοπαθείᾳ.

11γ Καὶ τὸ φῶς τῶν ὀφθαλμῶν μου καὶ αὐτὸ οὐκ ἔστι μετ᾽ ἐμοῦ.

Ὑπὸ τῆς ἄγαν σκληραγωγίας καὶ τῶν πυκνῶν δακρύων εἰς ἀμβλυωπίαν ἦλθον.
Ἔστι δὲ ἡ σύνταξις οὕτως· καὶ τὸ φῶς τῶν ὀφθαλμῶν μου αὐτὸ οὐκ ἔστι μετ᾽ ἐμοῦ, ἀπολωλὸς, περιττῶς κειμένου τοῦ δευτέρου συνδέσμου.
Ἢ φῶς τῶν ὀφθαλμῶν τῆς ψυχῆς αὐτοῦ, τὸ Πνεῦμα τὸ ἅγιον, ἀποπτὰν ἐκ μέρους, διὰ τὴν ἁμαρτίαν.

12α Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν.

11γ[2] ὑπό MSCF : ἀπό PBV. 12α Add. [M in marg.]PVB: Τοῦτον τὸν στίχον καὶ τὸν ἑξῆς, τινες ὡς ἀπὸ τοῦ Χριστοῦ προῤῥηθῆναι περὶ τῶν μαθητῶν αὐτοῦ νενοήκασιν : om. SCF.

9α I have been afflicted.

Hungering, thirsting, holding vigils and sleeping on the ground, and all such things.

9β And humbled till greatly.

'Till greatly' is a Hebrew idiom in the sense of very greatly.

9γ I would howl from from the groaning of my heart.

From the savagery of the groaning of my heart, pricked and bitterly pained, I seemed to be roaring like a lion, for Aquila said 'I would roar' for 'I would howl'.

A sinner having fallen into the depths of evils shows disdain, but a just man fears greatly even the slightest of sins.

10α O Lord, my every desire is before you.

My desire after my sin, for you know that I ever desire salvation and liberation from my pain.

10β And my groaning has not been concealed from you.

For you give ear to it as a cry sent up from the depths.

11α My heart has been troubled.

By my conscience and by remorse.

11β My strength has left me.

Having been worn out, as was said, by every ill suffering.

11γ And the light of my eyes and this is not with me.

As a result of my harsh regime and thickly-falling tears I have become dim-sighted.

The syntax is as follows: and the light of my eyes, this is not with me, having been lost, with the second conjunction being redundant.

Or else the light of the eyes of his soul, the holy Spirit, is not with him, having in part flown away on account of his sin.

12α My friends and those near to me have approached and stood opposing me.

12α : Some have understood this and the following verse as having been foretold by Christ about his disciples.

Τὸν Ἀχιτόφελ αἰνίττεται, καὶ ἄλλους πολλοὺς τοιούτους. Οἱ φίλοι μου, φησὶ, καὶ οἱ οἰκεῖοί μου, ἀπεναντίας μου ἦλθον· | τοῦτο γὰρ σημαίνει τὸ, ἤγγισαν καὶ ἔστησαν κατ᾽ ἐμοῦ, πάντως τοῦ Θεοῦ τοῦτο παραχωρήσαντος διὰ τὰ ἐμὰ παραπτώματα. Ἐντεῦθεν γάρ μοι ἡ τῶν συμφορῶν θάλασσα ἐπεκύμηνε.

12β Καὶ οἱ ἔγγιστά μου ἀπὸ μακρόθεν ἔστησαν.

Τοὺς αὐτοὺς νοητέον, οἵτινες τῇ μὲν δυσμενείᾳ ἤγγισαν, οἷα καταδιώκοντες, τῇ δὲ εὐνοίᾳ πόῤῥω γεγόνασιν, ὡς ἀποστάντες τῆς φιλίας αὐτοῦ.

Ἢ ἑταίρους ὑποληπτέον, φυγόντας διὰ τὸν τοῦ Ἀβεσαλὼμ φόβον.

13α Καὶ ἐξεβιάζοντο οἱ ζητοῦντες τὴν ψυχήν μου.

Καὶ ἠνάγκαζον κακοῦντές με πάσῃ μηχανῇ οἱ ζητοῦντες τὴν ψυχήν μου, τουτέστιν, ἐμὲ, κατὰ περίφρασιν· ἢ οἱ ζητοῦντες τὴν ψυχήν μου, ὥστε ἐξᾶραι αὐτὴν, ὡς ἐν τῷ λθʹ φησὶ ψαλμῷ. Ps 39.15

13β Καὶ οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας.

Καὶ οἱ θέλοντες τὴν πτῶσίν μου ἐλάλησαν κατ᾽ ἐμοῦ βλασφημίας, λοιδοροῦντές με καὶ διαβάλλοντες· ματαιότητας δὲ, ταύτας ἐκάλεσεν, ὡς ψευδεῖς.

13γ Καὶ δολιότητας ὅλην τὴν ἡμέραν ἐμελέτησαν.

Ἐπιβουλάς· πῶς ἂν ἀπατήσαντές με θηρεύσωσιν.

14α Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον.

Τῇ μὲν ἀληθείᾳ ἤκουον, τῇ δὲ δοκήσει, οὐκ ἤκουον, οἷα σιγῶν καὶ μὴ ταρασσόμενος· ἄλλων τε γὰρ ὡς εἰκὸς, καὶ αὐτοῦ δὴ τοῦ Σεμεεὶ προδήλως ὑβρίζοντος αὐτὸν καὶ 2Rg 16.10
καταρωμένου, ἐσίγα, ὡς μὴ ἀκούων.

14β Καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ.

Λείπει τὸ, ἤμην· τῷ γὰρ μὴ ἀκούειν ἀκόλουθον, τὸ μηδὲ λαλεῖν περὶ ὧν οὐκ ἤκουσε.

15 Καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων, καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς.

Ταῦτα, σαφηνιστικὰ τῶν προλαβόντων δύο στίχων· ἐλεγμοὺς δὲ λέγει, τὰς ἀντιῤῥήσεις, δι᾽ ὧν τις ἐλέγχει τὸν κακῶς λέγοντα.

[12α][4] ἐπεκύμηνε MSCF : ἐπεκύμανε PV. 12β[4] ἑταίρους corr. : ἑτέρους MPASCFB. 13β[2] τὴν πτῶσίν μου MPHV : τὴν τὰ πρὸς θλῖψιν μου πτῶσίν μου [M in marg.]S : τὰ πρὸς θλῖψιν μου τὴν πτῶσίν μου C : τὴν πτῶσίν μου, ἤγουν τὰ πρὸς θλῖψίν μου [A].

He is alluding to Achitophel and many other such. My friends and my own people have come against me, for this is what they have approached and stood against me means, at all events God having permitted this on account of my faults. For thence the sea of misfortunes has washed over me in waves.

12β And my closest ones have stood afar off.

The same people are to be understood; they approached in enmity as persecutors, and they stood afar off in respect of their good will as having distanced themselves from his friendship.

Or else they are to be understood as his comrades, having fled on account of fear of Absalom.

13α And those seeking for my soul would press violently.

And those seeking for my soul, that is, for me, by way of circumlocution, or else those seeking for my soul so as to do away with it, as he says in psalm thirty nine. They would violently constrict me, afflicting me by every means. Ps 39.15

13β And those seeking evils for me have uttered empty follies.

And those seeking my fall have uttered blasphemies against me, reviling me and slandering me; he called these reproaches empty follies as being untrue.

13γ And have planned strategies of deceit all day long.

Treacheries; how, once having deceived me, they might ensnare me.

14α But I like a deaf man would not hear.

In truth I was hearing, but in appearance I was not hearing, as it were keeping silence and remaining undisturbed. Most likely in other cases as well, but certainly in the case of Shimei who was openly insulting and cursing him, he kept silence as if not hearing. 2Rg 16.10

14β And like a dumb man not opening his mouth.

The verb 'I was' is missing. It follows on his not hearing, that he would not speak about what he has not heard.

15 And I became like a man neither hearing nor having reproofs in his mouth.

These words are a clarification of the previous two verses. 'Reproofs' is what he calls the refutations through which one reproves the person who is speaking faultily.

16α Ὅτι ἐπὶ σοὶ, Κύριε, ἤλπισα.

Ἐκωφώθην καὶ ἐσίγησα, διότι παρὰ σοῦ ἤλπισα τυχεῖν ἐκδικήσεως. Ἐμοὶ γὰρ, Dt 32.35
φησὶν, ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Heb 10.30

16β Σὺ εἰσακούσῃ, Κύριε ὁ Θεός μου.

Καὶ διότι σὺ ἐνωτισθήσῃ ἀεὶ τὰς τοιαύτας βλασφημίας καὶ ἀνταποδώσεις τοῖς ὑβρισταῖς. Ἤ, σὺ ἐπακούσῃ τῶν τοιαῦτα πασχόντων καὶ σιγώντων.

17α Ὅτι εἶπον, Μήποτε ἐπιχαρῶσί μοι οἱ ἐχθροί μου.

Καὶ γὰρ εἶπον ἐν ἐμαυτῷ εὐχόμενος· Μὴ ἐπιχαρείησάν μοί ποτε οἱ ἐχθροί μου.

17β Καὶ ἐν τῷ σαλευθῆναι πόδας μου ἐπ᾽ ἐμὲ ἐμεγαλοῤῥημόνησαν.

Καὶ ἰδοὺ παρατραπείσης τῆς πορείας μου ἀπὸ τῆς ὁδοῦ τῶν θείων ἐντολῶν, εὐθὺς ἔλαβον αὐτοὶ παῤῥησίαν ἀναισχυντίας, μεγαλοῤῥημονήσαντες ἀνελεῖν με.

18α Ὅτι ἐγὼ εἰς μάστιγας ἕτοιμος.

Διότι ἁμαρτήσας καὶ γυμνωθεὶς τῆς θείας βοηθείας, πρόχειρος ἐγενόμην τοῖς κολάζειν ἐθέλουσιν.

Ἢ τὸ μὲν, ὅτι, διηγηματικῶς, περιττὸν νοήσεις· τὸ δ᾽ ἑξῆς, ἐγὼ εἰς τὴν παρὰ σοῦ παιδείαν, πρόχειρος, ἀπεκδεχόμενος αὐτὴν πάντοτε διὰ τὰς ἁμαρτίας μου.

18β Καὶ ἡ ἀλγηδών μου ἐνώπιόν μού ἐστι διὰ παντός.

Καὶ ἡ μνήμη τῆς ἁμαρτίας, ἡ ἀλγύνουσά με, πρὸ ὀφθαλμῶν μού ἐστιν ἀεὶ, νύττουσα, καὶ οὐκ ἐπελαθόμην ταύτης, ὥς τις ἀνάλγητος.

19α Ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελῶ.

Διότι τὴν ἁμαρτίαν μου ἐγὼ δημοσιεύσω, καὶ κατήγορος ἐμαυτοῦ γενήσομαι.

19β Καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου.

Καὶ φροντίσω τῆς ἰατρείας αὐτῆς. Ἀδιαφόρως δὲ ἀνομίαν καὶ ἁμαρτίαν, τὰ πλημμελήματα κέκληκεν.

20α Οἱ δὲ ἐχθροί μου ζῶσιν. |

16α For in you, O Lord, I have hoped.

I have grown dumb and kept silence because I have hoped to obtain remedy from you, for it is written, *Vengeance is mine, I shall repay, says the Lord*. Dt 32.35 Heb 10.30

16β You will hear, O Lord my God.

And because you will always hear such blasphemies and will repay those who are wantonly insolent. Or else, you will hear those who are suffering such things and keeping silent.

17α For I have said, Let my enemies never rejoice over me.

And indeed I have said to myself in prayer, May my enemies never rejoice over me.

17β And when my feet were made to falter they boasted loudly over me.

And as soon as my path diverged from the way of the divine commandments, they at once took licence for shameless speech, boasting loudly of their intent to kill me.

18α For I am ready for scourges.

Because having sinned and having been stripped of divine aid, I have become a ready target for those wishing to chastise me.

Or else you will understand the 'for' in a narrative sense and redundant, and the rest in the sense that I am ready for correction from you, always accepting it on account of my sins.

18β And my pain is ever before me.

And the memory of my sin which grieves me is always before my eyes pricking me and I have not forgotten it like someone who is insensible.

19α For I shall proclaim my lawless act.

Because I shall publicise my sin and become an indicter of myself.

19β And I shall care for my sin.

And I shall attend to its healing. He called his transgressions a lawless act and a sin indifferently.

20α But my enemies are alive.

Οἱ τῷ Ἀβεσαλὼμ συστρατευόμενοι. Ζῶσι δὲ, ἀντὶ τοῦ, ἔῤῥωνται, ἀσθενήσαντος ἐμοῦ.

20β Καὶ κεκραταίωνται ὑπὲρ ἐμέ.

Τοῦτο, τοῦ, ζῶσιν, ἐπεξηγητικόν. Ἢ τὸ μὲν, ζῶσιν, ἀντὶ τοῦ, ὑγιαίνουσι, τὸ δὲ, κεκραταίωνται, ἀντὶ τοῦ, ἐνεδυναμώθησαν.

20γ Καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως.

Οὐ μόνον ζῶσι καὶ κεκραταίωνται, ἀλλὰ καὶ ἐπληθύνθησαν αὐξανόμενοι. Ἀδίκως δέ εἰσι μισοῦντες, ὡς οὐδὲν εὔλογον ἐγκαλεῖν ἔχοντες αἴτιον τοῦ μίσους.

21 Οἱ ἀνταποδιδόντες μοι κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον ἀγαθωσύνην.

Τοῦτο, διὰ τὸν Ἀβεσαλώμ· οὗτος γὰρ ἀμειβόμενος τὴν εἰς αὐτὸν ἀγαθότητα καὶ στοργὴν τοῦ πατρὸς φθόνῳ καὶ ἐπιβουλῇ, ἐνδιέβαλλεν αὐτὸν παρὰ τοῖς δικαζομένοις ἐν ταῖς κρίσεσιν, ὡς ἄδικον καὶ παράνομον, προσεταιριζόμενος ἀεὶ τοὺς τοιούτους, ὡς ἡ τῶν Βασιλειῶν ἐδίδαξε βίβλος. 2Rg 15.2-6

Ἐνδιέβαλλον δέ με, φησὶ, διότι ἐξεζήτουν καὶ ἔστεργον τὴν ἀγαθωσύνην, καὶ οὐκ ἤθελον κακῶσαι αὐτὸν, οὕτω διακείμενον· ἐντεῦθεν γὰρ ηὔξησε τὴν πονηρίαν, καὶ μοχθηρότερος γέγονεν.

Ἢ ἀγαθοσύνην ἐνταῦθα λέγει, τὴν δικαιοσύνην. Ἐλοιδόρει γάρ με, φησὶ, διότι προετίμων τὴν δικαιοσύνην, καὶ οὐχ ὡς αὐτὸς, ἠγάπων τὴν ἀδικίαν.

22 Μὴ ἐγκαταλίπῃς με, Κύριε ὁ Θεός μου, μὴ ἀποστῇς ἀπ’ ἐμοῦ.

Μεμόνωμαι γὰρ ἀξιολόγου συμμαχίας, καὶ σὲ μόνον ἔχω βοηθὸν καὶ φύλακα.

23 Πρόσχες εἰς τὴν βοήθειάν μου, Κύριε τῆς σωτηρίας μου.

Ἐπιμελήθητι τῆς βοηθείας μου, ἐξουσιαστὰ τῆς ἐμῆς ζωῆς.

Ἀλλὰ ταῦτα μὲν κατὰ τὴν ἱστορίαν ἥρμοσε τῷ Δαυίδ· ἁρμόζει δὲ καὶ πᾶσι τοῖς ἐν ἁμαρτίαις, ἐφ’ ὧν φίλους καὶ πλησίον εἴποιμεν ἂν, τοὺς ἀγαθοὺς ἀγγέλους, οἳ χαίροντες ἐπὶ τοῖς κατορθώμασιν ἡμῶν, καὶ φυλάττοντες ἡμᾶς, ἐπὰν ἴδωσιν ἁμαρτήσαντας, ἐνώπιον ἡμῶν ἔρχονται καὶ ἵστανται στυγνάζοντες, καὶ ἔγγιστα πρῶτον ὄντες, ὕστερον μακρύνονται, διὰ τὴν δυσωδίαν τῆς ἁμαρτίας. Λοιπὸν δὲ οἱ πονηροὶ δαίμονες ἐκβιάζονται ἡμᾶς εἰς χείρονα πταίσματα, καὶ λαλοῦσιν ἐν τοῖς ὠσὶν ἡμῶν ἀφανῶς λόγους ματαίους καὶ φαύλους, καὶ δόλους ἡμῖν κατασκευάζουσιν.

21[11] προετίμων MSCBF : προτιμητέαν ἡγούμην PV. 23[5] ἐπὰν MSCBF : ἐπειδ’ ἂν PV.

Those who are allied with Absalom. 'They are alive' in the sense of they are strong while I have become weak.

20β And prevail in strength over me.

This is explanatory of 'they are alive'. Or else 'they are alive' in the sense of they are well and they 'prevail in strength' in the sense of they have gained strength.

20γ And those who hate me unjustly have been multiplied.

Not only are they alive and prevail in strength over me, but they have been multiplied, increasing in number. And they are hating me unjustly as having nothing credible to invoke as a reason for their hatred.

21 Those who are repaying me evils for good would accuse me falsely because I was pursuing goodness.

This is about Absalom, for he, rewarding the care and goodness of his father with envy and treachery, used to falsely accuse him among those who were coming for judgement in court hearings as unjust and a lawbreaker, ever taking such men as his allies, as the book of Kingdoms told. 2Rg 15.2-6

He would accuse me falsely, he says, because I was seeking out and loving goodness, and I did not wish to do evil to him while he was displaying this disposition, for hence he increased his wickedness and became even more knavish.

Or else 'goodness' here is what he is calling justice. For he would revile me because I preferred justice and did not, as he did, love injustice.

22 Do not abandon me, O Lord my God, do not depart from me.

For I am bereft of any ally worthy of note and have you alone as helper and guardian.

23 Turn to my help, O Lord of my salvation.

Take care for my assistance, O you who have authority over my life.

All this, however, has been applied to David in accordance with his story, but it also applies to all those in sin, in relation to whom we may call 'friends and those near' the good angels who, rejoicing in our achievements and guarding us, when they see us having sinned, come opposite us and stand with a gloomy countenance, and where they were formerly closest to us they then distance themselves on account of the foul odour of sin. Thereafter the wicked demons coerce us into even worse errors and unseen whisper in our ears words that are vain and good for nothing and contrive snares for us.

Οἱ δὲ τὴν νῆψιν τοῦ Δαυὶδ ἀπομιμούμενοι, βύουσι τὰ ὦτα τῆς ψυχῆς, καὶ οὐδὲ λόγου τούτους ἀξιοῦσι· μόνον δὲ τὸν Θεὸν ἐπικαλοῦνται πρὸς ἄμυναν. Οἱ αὐτοὶ δὲ πάλιν δαίμονες, καὶ διότι αἱροῦνται τὴν ἀγαθὴν μετάνοιαν οἱ ἐκνήψαντες, σφοδρότερον κακοῦντες αὐτοὺς διὰ συνεχείας πειρασμῶν, ἔτι καὶ διαβάλλουσι παρὰ πᾶσιν, ὡς ἁμαρτωλούς.

38 λη΄

1 Εἰς τὸ τέλος· τῷ Ἰδιθούμ· ᾠδὴ τῷ Δαυίδ.

Ὅπως μὲν τοῦ Δαυὶδ ὢν ὁ ψαλμὸς, καὶ τὸν Ἰδιθοὺμ ἔχει προσεπιγεγραμμένον, ἱκανῶς εἰρήκαμεν ἐν τῷ προοιμίῳ τῆς ὅλης βίβλου. § 49

Εἰς τὸ τέλος δέ φησι, διότι τραγῳδῶν τῆς ἀνθρωπίνης φύσεως τὴν εὐτέλειαν, περὶ τοῦ τέλους αὐτῆς διέξεισι, *Γνώρισόν μοι, Κύριε*, λέγων, *τὸ πέρας μου*, καὶ τὰ ἑξῆς. Ps 38.5

2α Εἶπα, Φυλάξω τὰς ὁδούς μου, τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου.

Καὶ τοῦτον εἴρηκε τὸν ψαλμὸν, μνημονεύων ὧν πέπονθεν, ὅτε τὸν Ἀβεσαλὼμ ἔφευγεν. Ἀποδιδράσκων γὰρ, φησὶν, εἶπα ἐν ἑαυτῷ, ὅτι τοῦ λοιποῦ, φυλάξω τὰς ὁδούς μου, τὰς διὰ γλώττης, ἤτοι τοὺς λόγους μου, ὥστε μὴ ἁμαρτάνειν με διὰ γλώσσης, βλάσφημον λόγον ἐκ μικροψυχίας προέμενον. *Παιδεύων γὰρ ἐπαίδευσέ με ὁ Κύριος.* | Ὅτι δὲ καὶ οἱ λόγοι ὁδοὶ λέγονται, φησὶν ὁ μέγας Παῦλος πρὸς Ps 117.18
Κορινθίους, *Ἔπεμψα ὑμῖν Τιμόθεον, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου.* 1Cor 4.17

2β Ἐθέμην τῷ στόματί μου φυλακὴν, ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου.

Προχειρότατον εἰς ἁμαρτίαν ἡ γλῶσσα· διὰ τοῦτο καὶ πολλὴν αὐτῆς πρόνοιαν ἐποιήσατο.

Συστῆναι μὲν οὖν ἐνταῦθα, τὸ παρατάττεσθαι· ἁμαρτωλὸν δὲ λέγει, τὸν Σεμεεὶ, καὶ διὰ τὸν ἠμελημένον αὐτοῦ βίον, καὶ διὰ τὴν τηνικαῦτα ἀναισχυντίαν καὶ ἀπήνειαν· παρείπετο γὰρ προπηλακίζων καὶ λιθοβολῶν. 2Rg 16.5-8

Φησὶν οὖν, ὅτι ὑβριζόμενος ὑπ' αὐτοῦ, σεσίγηκα πρὸς αὐτόν.

3α Ἐκωφώθην.

Ἑκών.

3β Καὶ ἐταπεινώθην.

Μνημονεύσας, ὅτι διὰ τῆς ἁμαρτίας μου καὶ οὗτος κατεξανέστη μου.

But those who are imitating David's vigilance, stop the ears of their soul and deem them unworthy of any reply and invoke God alone for revenge. The demons in turn, because those who are vigilant are choosing good repentance, distress them more violently through a succession of trials and also accuse them falsely before all people as sinners.

38 Psalm 38

1 Towards fulfilment; belonging to Idithum; a ode belonging to David.

How it is that the psalm being David's also has Idithum added to the superscription, we explained sufficiently in the preamble to the whole book. § 49

It writes 'towards fulfilment' because recounting in tragic style the meanness of human nature, it tells of the consummation of this nature, saying, *Make known to me, O Lord, my end*, and so on. Ps 38.5

2α I have said, I shall guard my ways, so that I shall not sin with my tongue.

He spoke this psalm also bringing to mind what he suffered when he was fleeing from Absalom. For as I was escaping, he says, I said to myself, that henceforth I shall guard my ways, namely, those through the tongue, that is, my words, so that I do not sin with my tongue, emitting some blasphemous word out of faint-heartedness, for *With chastisement the Lord has corrected me*. That words are called 'ways' is testified by the great Paul in his letter to Ps 117.18
the Corinthians, *I have sent Timothy to you who will remind you of my ways*. 1Cor 4.17

2β I have placed a guard on my mouth even as the sinner has taken up position against me.

The tongue is ever ready for sin and for this reason he took great precaution with it.

'To take up position' here means 'to array for battle'. Shemei is the one he calls a sinner, both on account of his neglectful life and on account of his shameful speech and insolence at that time, for he followed after David throwing insults and casting stones.

He says therefore that when being insulted by him, I kept silent towards him. 2Rg 16.5-8

3α I have grown dumb.

Deliberately.

3β And have been humbled.

Having called to mind that that through my sin this man also has rebelled against me.

3γ Καὶ ἐσίγησα ἐξ ἀγαθῶν.

Ἐξ ἀγαθότητος· δυνάμενος γὰρ αὐτὸν ἀμύνασθαι, οὐκ ἠθέλησα δι᾽ ἐπιείκειαν. Εἷς γὰρ τῶν περὶ Δαυὶδ, ὁρμήσας ἀνελεῖν αὐτὸν, ἐπεσχέθη παρ᾽ αὐτοῦ, φήσαντος, Ἄφετε αὐτὸν καταρᾶσθαί με, διότι Κύριος εἶπεν αὐτῷ κακολογεῖν τὸν Δαυὶδ, καὶ τὰ ἑξῆς. 2Rg 16.10

3δ Καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.

Καὶ ὁ διὰ τὰς ἁμαρτίας μου πόνος ἀνεκαινίσθη τῇ μνήμῃ· τότε γὰρ ἔγνων σαφῶς, ὅτι δίκας τίνω τῶν πεπλημμελημένων.

4α Ἐθερμάνθη ἡ καρδία μου ἐντός μου.

Ὑβριζόμενος, ἐπυρώθην ὑπὸ τοῦ θυμοῦ· ἐμακροθύμησα δέ. Ἐντός μου δὲ εἶπε, δηλῶν ὅτι οὐκ ἐξέφηνε τὸν θυμόν. Τὸ μὲν γὰρ μὴ παθεῖν ὅλως πρὸς τὴν ὕβριν, τελείου· τὸ δὲ πράως ἐνεγκεῖν, προκόπτοντος.

4β Καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ.

Καὶ ἐν τῷ μελετᾶν με καὶ ἀναπολεῖν ἅ τε πέπραχα πονηρὰ, καὶ ἃ πάσχω δεινὰ, ἀεὶ ἀναφλεγήσεταί μοι πῦρ λύπης, ἐμπιπρῶν τὴν ἐμὴν ψυχήν.

4γ Ἐλάλησα ἐν γλώσσῃ μου.

Πρὸς μὲν τὸν ἐχθρὸν, ἐσίγησε, πρὸς δὲ τὸν Θεὸν, ἐλάλησεν. Ἐν γλώσσῃ μου δὲ, ἀντὶ τοῦ, ἠρέμα καὶ ὡς ἐν ψιθυρισμῷ. Εἶτα λέγει καὶ τί ἐλάλησε.

5α Γνώρισόν μοι, Κύριε, τὸ πέρας μου.

Πότε ἔσται, ἢ ὁποῖον ἔσται· μέχρι γὰρ πότε τὰ λυπηρά;

5β Καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου τίς ἐστιν, ἵνα γνῶ τί ὑστερῶ ἐγώ.

Καὶ γνώρισόν μοι τὸν ἀριθμὸν τῶν ἡμερῶν τῆς ὅλης ζωῆς μου, πόσος ἐστὶ σύμπας, ἵνα συναριθμήσας τὰ ἔτη ὅσα μέχρι τοῦ νῦν ἔζησα, γνώσομαι τὸ λεῖπον· τὸ γὰρ μέτρον μαθὼν, οὐ τὴν τυχοῦσαν ἐντεῦθεν ἕξω παραμυθίαν τῶν ἐπαγομένων μοι συμφορῶν.

6α Ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου.

4γ[2-3] Ἐν γλώσσῃ... ἐλάλησε. MSCBF : P in marg..

3γ And I have kept silence out of good.

Out of goodness, for being able to take vengeance I did not wish to do so out of clemency. For one of those with David, having rushed to kill him, was held back by David who said, *Let him curse me, because the Lord has told him to abuse David*, and so on. 2Rg 16.10

3δ And my suffering has been renewed.

And the pain on account of my sin has been renewed in my memory, for then I knew clearly that I am paying the penalty of my transgressions.

4α My heart has become heated within me.

When being insulted I was inflamed with rage, but I kept my patience. He said 'within me' indicating that he did not disclose his rage. Not to react at all to insults is a mark of one who has achieved perfection, to bear them meekly is a mark of one making progress.

4β And fire will flare up in my musing.

And as I muse on and go over the evils I have done and the fearful things I am suffering the fire of sorrow will always be reignited within me, setting my soul on fire.

4γ I have spoken in my tongue.

Towards the enemy I kept silence, but towards God I spoke. 'In my tongue' in the sense of softly and as if in a whisper. Then he says what he spoke.

5α Make known to me, O Lord, my end.

When it will be or how it will be. How long will my sorrows last?

5β And the number of my days, what it is, that I may know what I lack.

And make known to me the number of days of my whole life, how much is the sum, so that having numbered the years I have lived up to the present I shall know what remains, for having learned the measure I shall have no little relief from the misfortunes that are being brought on me.

6α See, you have made my days mere palms.

The arm measures are a fathom (ὀργυιά) [the length of the outstretched arms], a cubit

Μέτρα διὰ χειρός εἰσιν, ὀργυιὰ, πῆχυς, σπιθαμὴ, παλαιστής. Ἔστιν οὖν ὁ παλαιστὴς, τὸ πάντων τούτων ἐλάχιστον, ὃς ἀποτελεῖται τῇ συμπτύξει τῶν τεσσάρων μόνων δακτύλων, τριτημόριον ὢν τῆς σπιθαμῆς. Διὰ τούτου τοίνυν τὴν ὀλιγότητα τοῦ μέτρου τῆς ἐπιλοίπου ζωῆς αὐτοῦ παρέστησε, παλαιστὰς εἰπὼν τὰς ἡμέρας, ἀντὶ τοῦ, ἐλαχίστας εἰς μέτρον, ὡς καὶ ὁ παλαιστής.

Ἢ παλαιστὰς, ἀντὶ τοῦ, ἐναγωνίους, ἐπιμόχθους, πάλης μεστάς· λέγει δὲ, ὡς εἴρηται, τὰς λειπούσας. Καὶ ὅτι μὲν ὀλίγον ἐπιζήσεται οἶδε, φησὶ γὰρ ἐν ἑτέρῳ ψαλμῷ, *Τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι*, πόσον δὲ ἔσται τὸ ὀλίγον, Ps 101.24
ἀγνοεῖ, καὶ τοῦτο ζητεῖ μαθεῖν. Ὀλίγον δὲ καλεῖ τὸ λεῖπον, πρὸς σύγκρισιν τοῦ πλήθους τῶν παρεληλυθότων ἐνιαυτῶν τῆς ζωῆς αὐτοῦ.

Χρὴ δὲ γινώσκειν ὅτι τὸ, ἰδοὺ, ἐπίῤῥημα | μέν ἐστι· κέχρηται δὲ τούτῳ συνεχῶς ἡ τῶν Ἑβραίων διάλεκτος· σημαίνει δὲ, καθολικώτερον εἰπεῖν, ἢ δεῖξιν, ἢ ἐγγύτητα. Ἐπὶ δὲ τοῦ παρόντος, τὸ, ὡς ὁρᾷς, δηλοῖ, ὅπερ ἐστὶ δείξεως, ὥσπερ πάλιν ἐγγύτητος τὸ, *Παρῆλθον, καὶ ἰδοὺ οὐκ ἦν*· ἐγγύτης γὰρ χρόνου, τὸ, εὐθύς. Ps 36.36

6β Καὶ ἡ ὑπόστασίς μου ὡσεὶ οὐθὲν ἐνώπιόν σου.

Ἐντεῦθεν ἄρχεται φαυλίζειν τὸ τῆς ἀνθρωπίνης φύσεως πρόσκαιρον καὶ ἐπίκηρον· φησὶ γὰρ, ὅτι καὶ ἡ ὑπόστασίς μου, τουτέστιν, ἡ ὕπαρξίς μου, ὅ ἐστιν, ἐγὼ ὅλος, ὡσεὶ οὐθέν εἰμι πρὸς τὴν σὴν μακαριότητα καὶ ἀϊδιότητα· τοῦτο γὰρ σημαίνει τὸ, ἐνώπιόν σου. *Σὺ μὲν γὰρ, ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου*, φησὶν, *οὐκ ἐκλείψουσιν*· Ps 101.28
ἐγὼ δὲ ἠλλοίωμαι, φυγὰς ἀντὶ βασιλέως γενόμενος, *καὶ αἱ ἡμέραι μου, ὡσεὶ σκιὰ* Ps 143.4
παράγουσι.

6γ Πλὴν τὰ σύμπαντα ματαιότης.

Τὸ, πλὴν, ἐνταῦθα περιττόν τινες ἐνόμισαν· οἱ δέ φασιν, ἀντὶ τοῦ, ἀληθῶς, κεῖσθαι τοῦτο. Ἀπιδὼν οὖν ὁ Δαυὶδ, εἴς τε τοὺς παλαιοὺς καὶ εἰς τὰ καθ' ἑαυτὸν, καὶ σκεψάμενος ὅτι ἀνώμαλος ὁ βίος καὶ ἄπιστος, ἀποφαίνεται ὅτι ἀληθῶς τὰ σύμπαντα ματαιότης, τουτέστιν, ἀβέβαια, καὶ πλοῦτος καὶ δόξα καὶ νεότης καὶ κάλλος καὶ μέγεθος καὶ ῥώμη, καὶ ἁπλῶς ὅσα ἀνθρώπινα ἀγαθά. Δῆλον δὲ ὅτι τὰ πνευματικὰ ἀγαθὰ διαφερόντως ὑπεξῄρηνται τῆς τοιαύτης ἀποφάσεως.

6δ Πᾶς ἄνθρωπος ζῶν.

Ἀντὶ τοῦ, πᾶσα ἀνθρωπίνη ζωή· σχῆμα δὲ καὶ τοῦτο τῆς Ἑβραΐδος φωνῆς, ὡς τὸ, *Πᾶς ἄνθρωπος ψεύστης*, ἀντὶ τοῦ, πᾶσα ἀνθρωπίνη δόξα, ψευδής. Πᾶσα οὖν φησιν Ps 115.2
ἀνθρωπίνη ζωὴ, ματαιότης· ἑφερμηνευτικὸν δὲ τοῦτο τοῦ, *τὰ σύμπαντα ματαιότης*. Ἀνθρωπίνην δὲ ζωὴν λέγει, τὴν σαρκικὴν, ἀλλ' οὐ τὴν πνευματικήν.

7α Μέντοιγε ἐν εἰκόνι διαπορεύεται ἄνθρωπος.

[6α][3] ὢν MSCBF : ὃν PV. 6γ[3] τὰ καθ' ἑαυτόν MSCBFV : τοὺς καθ' ἑαυτόν P.

(πῆχυς) [length from the point of the elbow to that of the middle finger], a span (σπιθαμή) [length between the outstretched thumb and little finger], and a palm (παλαιστής) [four fingers breadth]. The palm therefore is the smallest of all these, comprising merely the width of four fingers held together, being a third of the span. Accordingly, through this he represented the smallness of the measure of his remaining life, calling the days 'palms' in the sense of smallest in measure as is the 'palm'.

Or else [taking the word παλαιστάς in the meaning 'wrestlers'], my days are full of contention, full of toil and full of struggle; as has been said, he is talking about the remaining days. He knows that he will survive for little (for he says in another psalm, *Tell me the fewness of my days*), but how much the little will be he does not know, and he seeks to learn this. He calls Ps 101.24
what remains 'little' in comparison to the multitude of the past years of his life.

We need to know that 'see' is an adverb and the Hebrew dialect uses it continually. It has, to speak in general terms, either a demonstrative force or else indicates proximity. In the present case it signifies 'as you see' which is demonstrative, just as proximity is indicated in *I passed by, and, see, he was not*, for the meaning 'at once' is temporal proximity. Ps 36.36

6β And my hypostasis is as nothing before you.

From this point he starts to denigrate the transience and perishability of human nature, for he says that my hypostasis, that is, my existence, which is, I, in my whole being, am as nothing in comparison with your lasting blessedness and eternity, for this is what 'before you' means. For *You are the same and your years will not cease*, but I undergo change, having Ps 101.28
become a fugitive instead of a king, and my days *pass by like a shadow*. Ps 143.4

6γ Except all things are vanity.

Some have regarded the word 'except' here as redundant. Others say it is used in the sense of 'truly'. David therefore, having looked at both those of old and his own situation, and having judged that life is inconsistent and untrustworthy, declares that truly all things are vanity, that is, uncertain – both wealth and glory and youth and beauty and stature and strength, and simply all human goods. It is clear, however, that the spiritual goods are pre-eminently excepted from this verdict.

6δ Every man living.

In the sense of 'every human life'. This also is a figure of the Hebrew tongue, as with, *Every man is a liar*, in the sense of all human glory is deceptive. All human life therefore, he says, is Ps 115.2
vanity, for this is a further clarification of 'all things are vanity'. By human life he is referring to the life of the flesh, but not the life of the spirit.

7α Surely man makes his passage in a semblance.

Τὸ, *μέντοιγε*, καὶ τὸ, *μενοῦνγε*, τὸ, *ὄντως*, δηλοῦσι· τὸ δὲ, *ἐν εἰκόνι*, ἀντὶ τοῦ, δίκην εἰκόνος βιοῖ. Ὥσπερ γὰρ τὴν γεγραμμένην εἰκόνα οὐδὲν ὠφελεῖ τὸ ἀπὸ τῶν χρωμάτων κάλλος καὶ μέγεθος καὶ ὅσα ἐκ τούτων, οὕτως οὐδὲ τὸν ἄνθρωπον ὀνίνησιν ἡ ἀνθρωπίνη μακαριότης.

Ἢ ἐν εἰκόνι, ἀντὶ τοῦ, ἐν σκιᾷ, διὰ τὸ τῶν ἀνθρωπίνων πραγμάτων ἀβέβαιον.

7β Πλὴν μάτην ταράσσεται.

Τοῦτο τὸ, *πλὴν*, ἀντὶ τοῦ, λοιπὸν, κεῖται. Μάτην, φησὶν, ἀγωνίζεται καὶ περισπᾶται.

7γ Θησαυρίζει καὶ οὐ γινώσκει τίνι συνάξει αὐτά.

Καὶ τὸ χαλεπώτερον, ὅτι περὶ συλλογὴν χρημάτων ταλαιπωρούμενος, οὐδὲ τὸν κληρονόμον ἑαυτοῦ γινώσκει. Καὶ ἡ μὲν συντριβὴ, τοῦ συνάγοντός ἐστι, τὸ δὲ κέρδος, ἄλλου.

8α Καὶ νῦν τίς ἡ ὑπομονή μου; οὐχὶ Κύριος;

Καὶ λοιπὸν τούτων οὕτως ἐχόντων, τίς ἡ ἐλπίς μου; οὐχὶ Κύριος μόνος; Κατ' ἐρώτησιν δὲ τὸν στίχον ἀναγνωστέον.

8β Καὶ ἡ ὑπόστασίς μου παρὰ σοῦ ἐστιν.

Καὶ ἡ ὕπαρξίς μου, λέγω δὴ, αὐτὸ τὸ ὅλως εἶναί με, ἀπὸ σοῦ ἐστι. Διὸ φρόντισον τοῦ σοῦ πλάσματος, εὐγνωμόνως ἐπιγινώσκοντος τὸν ἴδιον πλάστην.

9α Ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με.

Αἱ ἀνομίαι γὰρ ἐπάγουσι τοὺς πειρασμούς· ὅθεν τῶν αἰτίων ἀπαλλαγῆναι παρακαλεῖ.

Ἢ καὶ ἀνομίας τροπικῶς καλεῖ, τοὺς πειρασμοὺς, ἀπὸ τῶν αἰτίων, τὰ αἰτιατά.

9β Ὄνειδος ἄφρονι ἔδωκάς με.

Τῷ Σεμεεί· ὠνείδιζε γὰρ αὐτὸν, ἄνδρα παράνομον καὶ ἄνδρα αἱμάτων ἀποκαλῶν. | 2Rg 16.7
Ἐπανέλαβε δὲ τὸν λόγον, εἰς οἶκτον τὸν εὔσπλαγχνον διὰ τῆς συνεχοῦς ἐλεεινολογίας Ps 38.2β
ἐπισπώμενος.

Ὀνειδίζει δὲ καὶ ὁ διάβολος τοῖς ἡττωμένοις ὑπ' αὐτοῦ τὴν τοιαύτην ἧτταν.

10α Ἐκωφώθην.

8β[2] *δή* P : *δέ* MASCBFV. 9β[5] *ὑπ' αὐτοῦ* PHV : *αὐτοῦ* MSCBF.

'Surely' and 'nay rather' signify 'truly' and the 'in a semblance' is in the sense that he lives like an image. For just as the beauty deriving from the colors and the size and all that proceeds from these are of no benefit in the painted image, so neither human blessedness is of any profit to man. Or else, 'in a semblance' in the sense of 'in a shadow', on account of the uncertainty of human affairs.

7β Except he troubles himself in vain.

This 'except' is used in the sense of 'therefore'. It is in vain, he says, that he exerts and distracts himself.

7γ He lays up treasure and does not know for whom he will amass these things.

And what is worst, wearing himself out in the amassing of money, he does not even know his inheritor. And the exhaustion is on the part of the one doing the gathering, but the profit is for another.

8α And now who is my patient endurance? Is it not the Lord?

And so with this being the case, who is my hope? It it not the Lord alone? The verse is to be read as a question.

8β And my hypostasis is from you.

And my existence, indeed my whole being itself, is from you. Hence care for your creature who gratefully recognizes his own maker.

9α And deliver me from all my acts of lawlessness.

For acts of lawlessness bring on trials, hence he entreats to be freed from the causes.

Or else in a figurative way he is calling the trials themselves 'acts of lawlessness', designating the effects by the causes.

9β You have given me over as a reproach to a fool.

To Shemei, for he reproached him, calling him a lawless man and a man of blood. 2Rg 16.7

He repeated the words, drawing the compassionate one to pity through his continuous Ps 38.2β
piteous appeal.

The devil also reproaches those who are defeated by him with their defeat.

10α I have become dumb.

Ἑκὼν, ὥστε μὴ ἀκούειν δοκεῖν.

10β Καὶ οὐκ ἤνοιξα τὸ στόμα μου.

Οὐκ ἀντεῖπον ὅλως.

10γ Ὅτι σὺ ἐποίησας.

Ὅτι σὺ προσέταξας ἐκείνῳ μὲν, ὑβρίζειν με — Κύριος γὰρ, φησὶν, εἶπεν αὐτῷ 2Rg 16.10
κακολογεῖν τὸν Δαυὶδ — ἐμοὶ δὲ, σιγᾶν· Ἥμαρτες γὰρ, φησὶν, ἡσύχασον. Gen 4.7

11α Ἀπόστησον ἀπ' ἐμοῦ τὰς μάστιγάς σου.

Τοὺς κατὰ σὴν παραχώρησιν ἐπαγομένους ἔξωθεν πειρασμοὺς, καὶ τὰς ἔνδοθεν ἀπὸ τοῦ συνειδότος πληγάς.

11β Ἀπὸ γὰρ τῆς ἰσχύος τῆς χειρός σου ἐγὼ ἐξέλιπον.

Χεῖρα νῦν, τὴν κολαστικὴν δύναμιν λέγει· ἐξέλιπον δὲ, ἀντὶ τοῦ, τέλεον ἠσθένησα.

Σκόπει δὲ, πῶς ἐν μὲν τῷ προλαβόντι ψαλμῷ, παρέχων ἑαυτὸν ταῖς παιδευτικαῖς
πληγαῖς, ἔλεγεν, Ὅτι ἐγὼ εἰς μάστιγας ἕτοιμος· νῦν δὲ, μαστιγωθεὶς ἱκανῶς, Ps 37.18
ἀνεθῆναι καθικετεύει, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ.

12α Ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον.

Ἐν τῷ ἐλέγχειν, τουτέστιν, ἰατρεύειν, ἐπαίδευσας ἄνθρωπον, ἕνεκεν ἀνομίας, οὐ δι' ἕτερόν τι, ὥστε σωτήριος ἡ παιδεία σου· ἄνθρωπον δὲ λέγει, ἑαυτόν.

12β Καὶ ἐξέτηξας ὡς ἀράχνην τὴν ψυχὴν αὐτοῦ.

Καὶ ἐλέπτυνας ταύτην τοῖς πειρασμοῖς, περικαθαίρων τὸ ἀπὸ τῆς ἁμαρτίας πάχος αὐτῆς· λεπτότατον δὲ ζῷον, ὁ ἀράχνης, καὶ μᾶλλον ἐπὶ τοῖς σκέλεσι. Παχύνει μὲν γὰρ τὴν ψυχὴν, ἡ ἁμαρτία, λεπτύνει δὲ, ἡ κακοπάθεια.

12γ Πλὴν μάτην πᾶς ἄνθρωπος.

Πάλιν ἐπανέλαβε τὸν περὶ τούτου λόγον, πρὸς βεβαιοτέραν πληροφορίαν· λείπει Ps 38.7β
δὲ, τὸ, ταράσσεται.

13α Εἰσάκουσον τῆς προσευχῆς μου, Κύριε, καὶ τῆς δεήσεώς μου ἐνώτισαι.

Voluntarily, so as to appear not to hear.

10β And I have not opened my mouth.

I did not speak in my defence at all.

10γ For it is you who have done.

For it is you who ordered him to insult me, (it is written, *The Lord told him to abuse David*), and ordered me to keep silence, (it is written, *Have you sinned? Be still*). 2Rg 16.10 Gen 4.7

11α Take your scourges from me.

The trials which with your consent are brought on from outside, and the blows coming from my conscience from within.

11β For I have fainted from the strength of your hand.

'Hand' is what he calls his punishing force. 'I have fainted' in the sense of 'I have become completely weak'.

Observe how in the previous psalm, when giving himself over to blows of chastisement, he said, *For I am ready for scourges*, while now, having been whipped sufficiently, he prays to be relieved lest he be swallowed up by excessive sorrow. Ps 37.18

12α With rebukes for a lawless act you have corrected a man.

By rebuking, that is, healing, you corrected a man on account of a lawless act and not for any other reason, so that your chastisement is saving; 'a man' is what he calls himself.

12β You have melted away his soul like a spider.

You have emaciated his soul with trials, purifying its sinful thickness. The spider is an exceedingly thin creature, especially in its legs. Sin thickens the soul, while suffering rarefies it.

12γ Except in vain every man.

Again he repeated the words about this, for more certain assurance; the verb 'troubles himself' is missing. Ps 38.7β

13α Hear my prayer, O Lord, and give ear to my entreaty.

Ἐκ παραλλήλου τὸ αὐτό φησιν, ὡς ἔθος αὐτῷ.

13β Τῶν δακρύων μου μὴ παρασιωπήσῃς.

Ἀντὶ τοῦ, μὴ παρίδῃς· οἱ γὰρ παρορῶντές τινα σιωπῶσιν. Ἀδιάφορος δὲ νῦν ἡ σύνταξις τοῦ, ἐνώτισαι, καὶ τοῦ, μὴ παρασιωπήσῃς.

Ὅρα δὲ, ὅτι οὐχ ἁπλῶς, ἀλλὰ μετὰ δακρύων ἱκέτευεν.

13γ Ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

Κάτοικος μέν ἐστιν ὁ μόνιμος οἰκήτωρ, πάροικος δὲ, ὁ πρόσκαιρος, ὁ μετοικιζόμενος, κελεύοντος τοῦ τῆς γῆς δεσπότου.

Πρὸς μὲν οὖν τοὺς ἀνθρώπους, κάτοικός εἰμι, φησὶν, ἀντεχόμενος τῆς ἐμῆς γῆς ὡς ἰδίας. Παρὰ σοὶ δὲ, τουτέστι, πρὸς σὲ, πάροικος· σοῦ γὰρ κελεύσαντος τοῦ Κυρίου τῆς γῆς, μετοικίζομαι πρὸς ἕτερον κόσμον. Ps 23.1β

Καὶ ὁ παρεπίδημος δὲ, πρὸς ὀλίγον τισὶν ἐπιδημήσας, αὖθις ἄπεισιν ὅθεν ἦλθε. Τοῦτο δὲ ποιεῖ πᾶς ἄνθρωπος, πρὸς καιρὸν βιώσας, εἶτα θανὼν καὶ ἀναλυθεὶς εἰς τὰ ἐξ ὧν συνέκειτο. Gen 3.19

14α Ἄνες μοι, ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν.

Φεῖσαί μου, στῆσον τὴν μάστιγα, ἵνα μικρὸν παρηγορηθῶ καὶ ἀποσείσωμαι τὰς θλίψεις πρὸ τοῦ ἀποθανεῖν με.

14β Καὶ οὐκέτι οὐ μὴ ὑπάρξω.

Καὶ ἀπελθὼν ὅπου καὶ οἱ πατέρες μου, οὐκέτι ὑπάρξω, τουτέστιν, οὐκέτι βιώσομαι, ἢ οὐκέτι ὑπάρξω ἐν τῷ παρόντι κόσμῳ. Δυσωπητικὰ δὲ καὶ ἄγαν οἰκτρὰ τὰ ῥήματα. Τὸ δὲ, οὐ μή, πρὸς βεβαίωσιν τοῦ λόγου παρείληπται.

39 λθʹ

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Οὗτος ὁ ψαλμὸς ἐνηχήθη τῷ Δαυὶδ ὑπὸ τοῦ ἁγίου Πνεύματος ἐκ προσώπου τῆς Ἐκκλησίας τῶν Χριστιανῶν, εὐχαριστούσης μὲν ἐφ᾽ οἷς | ἠξιώθη τῆς θείας χάριτος, δεομένης δὲ περὶ τῶν ἐπανισταμένων αὐτῇ τυράννων.

Εἰς τὸ τέλος δὲ ἐπιγέγραπται, διὰ τὸ τὰ γεγραμμένα πρὸς τέλος ἀφορᾶν· γέγονε γὰρ πάντα.

2α Ὑπομένων ὑπέμεινα τὸν Κύριον.

He says the same thing in parallel, as is his custom.

13β Do not pass over my tears in silence.

In the sense of 'do not overlook', for those who overlook someone remain silent. The syntax with the verbs 'give ear to' and 'pass over in silence' is indifferent here [genitive for dative].

Observe how he does not simply entreat, but with tears.

13γ For with you I am an alien resident and a resident in an alien place, as were all my fathers.

An inhabitant is a permanent resident, and alien resident is a temporary resident who moves on when the master of the land so commands.

In relation to other people I am an inhabitant, holding on to my land as my own. With you, however, that is, in relation to you, I am an alien resident, for when you, who are master of the land, so command I move on to another world. Ps 23.1β

And the resident in an alien place, having stayed for a short period with some people, then goes off to where he came from. This is what every human being does, living for a time, then dying and being dissolved into that from which he was composed. Gen 3.19

14α Let me be, that I may breathe again freely before I depart.

Spare me, stop the lash, so that I may be comforted a little and shake off my afflictions before I die.

14β And assuredly exist no more.

And having gone where my fathers went, I shall exist no more, that is, I shall no longer live, or I shall no longer exist in the present world. The words are importuning and deeply pitiable. The 'assuredly' is employed for confirmation of the words.

39 Psalm 39

1 Towards fulfilment; a psalm belonging to David.

This psalm was imparted to David by the holy Spirit in the person of the Church of the Christians, giving thanks for the things in which she had been granted divine grace and praying about the tyrants risen up against her.

It has the superscription 'towards fulfilment' on account of the words looking towards fulfilment, for all the things came to pass.

2α Waiting patiently, I waited patiently for the Lord.

Ὁ τοιοῦτος διπλασιασμὸς, συνήθης μὲν τοῖς Ἑβραίοις, ἔστι δὲ ἐμφαντικὸς ἐπιτάσεως, ὡς τὸ, *Ἰδὼν εἶδον*, καὶ, *Γινώσκων γνώσῃ*, ἀντὶ τοῦ, ἀκριβῶς εἶδον, καὶ ἀκριβῶς γνώσῃ, καὶ τὰ τοιαῦτα. Ex 3.7 1Rg 28.1

Ὑπομένων οὖν ὑπέμεινα, ἀντὶ τοῦ, σφόδρα προσεδόκησα βοηθὸν τὸν Χριστόν. *Καὶ αὐτὸς γὰρ*, φησὶ, *προσδοκία ἐθνῶν*· περὶ τούτου γὰρ οἱ προφῆται προκατήγγειλαν. Gen 49.10

2β Καὶ προσέσχε μοι.

Καὶ ἐπιμελῶς ἅμα καὶ εὐμενῶς εἶδέ με, ταλαιπωρουμένην ὑπὸ τῆς πλάνης τῶν εἰδώλων.

2γ Καὶ εἰσήκουσε τῆς δεήσεώς μου.

Τῆς ὑπὲρ ἐμοῦ δεήσεως· ἐδέοντο γὰρ ὑπὲρ αὐτῆς οἱ προφῆται.

3α Καὶ ἀνήγαγέ με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος.

Τοὺς μεγίστους κινδύνους, τοιούτοις οἱ παλαιοὶ ὀνόμασιν ἀπεσήμαινον.

Λέγοιτο δ' ἂν λάκκος μὲν ταλαιπωρίας, ὁ βόθρος τῆς πλάνης, ὑφ' ἧς ἐταλαιπώρει κατὰ ψυχήν· πηλὸς δὲ ἰλύος, ἤτοι ἰλυώδης καὶ δυσώδης, ἡ σύστασις τῶν ἐμπαθειῶν, ἡ φθοροποιὸς καὶ ἐφεκτικὴ τῆς ἐμπιπτούσης αὐτῇ ψυχῆς.

3β Καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου.

Ἐπὶ πέτραν καὶ ἀσφάλειαν πίστεως.

3γ Καὶ κατεύθυνε τὰ διαβήματά μου.

Καὶ ὑποδείξας μοι τὴν ὁδὸν τῆς σωτηρίας διὰ τῶν εὐαγγελικῶν ἐντολῶν, ἐξῆρε πᾶν σκῶλον, καὶ ἀπηύθυνε τὴν πορείαν μου, ὡς μηκέτι σκολιῶς καὶ πεπλανημένως βαίνειν με.

4α Καὶ ἐνέβαλεν εἰς τὸ στόμα μου ᾆσμα καινόν.

Τὰς ᾠδὰς ἃς οἱ Χριστιανοὶ συνέθηκαν ἐπὶ καινοῖς τοῦ Σωτῆρος κατορθώμασιν.

Ἢ τὴν εὐχὴν τοῦ, *Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, ἣν ὁ Χριστὸς ὑφηγήσατο. Mt 6.9

4β Ὕμνον τῷ Θεῷ ἡμῶν.

Τοῦτο, τοῦ ᾄσματος ἐπεξήγησις.

3α[2] ἀπεσήμαινον MPAS : ἐπεσήμαινον CBH. 3α[5] αὐτῇ MPCBH : αὐτῷ SV. 4β[2] Τοῦτο, τοῦ ᾄσματος ἐπεξήγησις MSCBF : Τοῦτο, ἐπεξηγητικόν ἐστι τοῦ καινοῦ ᾄσματος PV.

Such reduplication is common among the Hebrews and is indicative of intensity as with *Having seen, I have seen*, and *Coming to know, you will come to know*, in the sense of 'I have seen precisely' and 'you will come to know precisely', and suchlike. Ex 3.7 1Rg 28.1

Waiting patiently, therefore, I have waited patiently, in the sense of I have looked with great expectation to Christ as helper. For *He*, as is written, *is the expectation of the nations*, for about him the prophets foretold. Gen 49.10

2β And he turned to me.

And he looked on me attentively and favourably, as I was being distressed by the error of the idols.

2γ And he heard my entreaty.

The entreaty on my behalf, for the prophets would entreat on behalf of the Church.

3α And raised me up from the pit of distress and the mire of slime.

The ancients used to indicate the greatest dangers by such names.

The 'pit of distress' may be understood as the cess-pit of error by which she was distressed in soul; the 'mire of slime', namely, that is slimy and foul smelling, is the consistence of the passions, which is destructive and retentive of the soul that falls into it.

3β And he stood my feet upon a rock.

On the rock and security of faith.

3γ And made straight my footsteps.

And having shown me the way of salvation through the Gospel commandments, he removed every thorn and made straight my path so that I no longer walk in a warped and erroneous manner.

4α And he placed in my mouth a new song.

The songs that the Christians composed about the new attainments of the Saviour.

Or the prayer, *Our Father in heaven*, that Christ introduced. Mt 6.9

4β A hymn to our God.

This is a clarification of the 'song'.

4γ Ὄψονται πολλοί.

Φῶς ἐπιγνώσεως, τυφλοὶ πρὸς τὴν ἀλήθειαν πρότερον ὄντες· ἢ ὄψονται τὰ σημεῖα καὶ τέρατα τοῦ Χριστοῦ καὶ τῶν ἁγίων αὐτοῦ.

4δ Καὶ φοβηθήσονται.

Τὸν ἐνεργοῦντα τοιαῦτα Χριστόν.

4ε Καὶ ἐλπιοῦσιν ἐπὶ Κύριον.

Τὸ, *ἐλπιοῦσιν*, ἀντὶ τοῦ, *πιστεύσουσιν*· ἐλπίζει γὰρ ὁ πιστεύων. Ἢ ἐλπιοῦσιν ὅτι σώσει αὐτούς, πεπιστευκότας εἰς αὐτόν. Κύριον δὲ νόει, τὸν Χριστόν.

5α Μακάριος ἀνὴρ, οὗ ἐστι τὸ ὄνομα Κυρίου ἐλπὶς αὐτοῦ.

Τὸ ὄνομα Κυρίου, ἀντὶ τοῦ, ὁ Κύριος.

Μακαρίζει δὲ τὸν ἐπὶ μόνῳ πεποιθότα Θεῷ, καὶ μὴ ἐφ' ἑτέρῳ πράγματι· καὶ ἀλλαχοῦ γάρ φησι, *Μακάριος ἀνὴρ, ὁ ἐλπίζων ἐπὶ Κύριον.* Ps 83.13

Ἔστι δὲ ἡ τοῦ παρόντος ῥητοῦ σύνταξις οὕτως· Μακάριος ἀνὴρ, οὗ αὐτοῦ ἐστι τὸ ὄνομα Κυρίου ἐλπίς.

Δυνάμεθα δὲ τοῦτο καὶ ἄλλως νοῆσαι, περὶ τῶν Χριστιανῶν, καθ' ὑπερβατὸν συντάττοντες οὕτως· Μακάριος, οὗ ἐστιν ἐλπὶς τὸ ὄνομα τοῦ Κυρίου αὐτοῦ· παντὶ δὲ Χριστιανῷ τὸ ὄνομα τοῦ Χριστοῦ ἐστιν ἐλπὶς καὶ σωτηρία. Καὶ τοῦτο οἱ μάρτυρες ἔδειξαν ἐνώπιον τυράννων, δόξαν καὶ πλοῦτον καὶ ἐλπίδα ἑαυτῶν τὸ τοῦ Χριστιανισμοῦ ὄνομα ὁμολογήσαντες.

5β Καὶ οὐκ ἐπέβλεψεν εἰς ματαιότητας.

Καὶ ὁ τοιοῦτος οὐκ ἐσπούδασεν εἰς τὰ μάταια, δηλαδὴ εἰς τὰ δοκοῦντα τοῖς πολλοῖς ἀγαθά.

5γ Καὶ μανίας ψευδεῖς.

Ἀπὸ κοινοῦ πάλιν τὸ, *οὐκ ἐπέβλεψε*· μανίαι δὲ ψευδεῖς, αἱ μαντεῖαι· οἱ γὰρ μάντεις, βακχεύοντες, ἐξίσταντο μὲν τοῦ καθεστηκότος, καὶ παρεφέροντο δίκην μαινομένων· ἐψεύδοντο δὲ περὶ ὧν ἔλεγον. Ἀπὸ δὲ τῆς μαντείας, ὅλην τὴν εἰδωλολατρείαν ᾐνίξατο, ὡς | ἀπὸ μέρους τὸ πᾶν.

6α Πολλὰ ἐποίησας σὺ, Κύριε ὁ Θεός μου, τὰ θαυμάσιά σου.

4γ Many will see.

The light of knowledge, previously being blind to the truth. Or else they will see the signs and wonders of Christ and of his saints.

4δ And will be seized with fear.

Of Christ who works these things.

4ε And they will hope in the Lord.

'They will hope' in the sense of, 'they will believe', for the one who believes hopes. Or else they will hope that he will save them, believing in him. By 'the Lord' understand 'Christ'.

5α Blessed is the man whose hope is the name of the Lord.

'The name of the Lord' in the sense of, 'the Lord'.

He calls 'blessed' the one trusts in God alone and not in any other thing. And elsewhere he says, *Blessed is the man who hopes in the Lord*. Ps 83.13

The syntax of this verse is as follows: Blessed the man *for whom for him* hope is the name of the Lord.

We can also understand this in a different way about the Christians by taking the syntax according to the figure of hyperbaton in the following way: Blessed the one *whose* hope is the name of *his* Lord. For every Christian the name of Christ is hope and salvation, and the martyrs showed this before tyrants, confessing the name of Christianity as their glory and wealth and hope.

5β And has not looked to vain follies.

Such a man has not busied himself with vain follies, namely the things that seem to the majority of people to be good.

5γ And lying frenzies.

'He has not looked to' is understood here also. 'Lying frenzies' are the arts of divination, for diviners in Bacchic frenzy would take leave of their settled senses, and behave strangely like frenzied maniacs and would lie in what they said. By the divinatory arts he alluded to the whole of idolatry, the part standing for the whole.

6α Many are the things you have done, O Lord my God, your wondrous acts.

Ἐκπλαγεὶς ὁ μέγας Δαυὶδ, τὸ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ παράδοξον μυστήριον, καὶ μὴ δυνηθεὶς ἄξιον λόγον εὑρεῖν, τοῦτο μόνον ἐπεφώνησεν, ὅτι πολλὰ τὰ θαυμάσιά σου ἐποίησας, σὺ Κύριε ὁ Θεός μου· ὃ καὶ ὁ Ἀπόστολος πέπονθε Παῦλος· ὑπερθαυμάσας γὰρ, ἀνεβόησεν, *Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ!* Ro 11.33

Θαυμάσια δὲ λέγει, οὐ μόνον τὰ ἐπὶ Μωυσέως καὶ Ἰησοῦ τοῦ Ναυῆ καὶ Σαμουὴλ, καὶ τὰ τούτων παλαιότερα τερατουργήματα, ἀλλ' ἔτι μᾶλλον, τὰ κατὰ τὴν ἐνανθρώπησιν τοῦ Σωτῆρος, ἃ προϊδὼν ἐν πνεύματι, θεσπεσίως βοᾷ τὸ ῥηθέν.

6β Καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστι τίς ὁμοιωθήσεταί σοι.

Καὶ οὐκ ἔστιν ὅστις ὁμοιωθήσεταί σοι ἐν τοῖς διαλογισμοῖς σου, λέγω δὴ, τοῖς περὶ τῆς προνοίας καὶ σωτηρίας τῶν ἀνθρώπων. Ἰδοὺ γὰρ οἷον πρᾶγμα διελογίσω, γενέσθαι ἄνθρωπος διὰ τὸν ἄνθρωπον.

6γ Ἀπήγγειλα καὶ ἐλάλησα, ἐπληθύνθησαν ὑπὲρ ἀριθμόν.

Ἀπήγγειλα, φησὶ, καὶ ἐδίδαξα περὶ πολλῶν θαυμασίων σου ἐν πολλοῖς ψαλμοῖς, ἀλλ' ἐπληθύνθησαν ἔτι καὶ ἐφάνησαν ἀναρίθμητα, μὴ δυνάμενα ὑποπεσεῖν ἀριθμῷ· ἃ γὰρ νῦν ἔγνων, ἀπερίληπτά εἰσι διὰ τὸ μεγαλεῖον τῆς φύσεως αὐτῶν.

Ἢ καὶ ἄλλως, μηδὲν ἕτερον εἰπεῖν δυνάμενος, ἀπήγγειλα καὶ ἐλάλησα νῦν τοῦτο μόνον περὶ αὐτῶν, ὅτι ἐπληθύνθησαν ὑπὲρ ἀριθμόν.

7α Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας· σῶμα δὲ κατηρτίσω μοι.

Τὰ ἐντεῦθεν ἐκ προσώπου τοῦ Χριστοῦ ῥηθῆναι Παῦλος ὁ Ἀπόστολος ἐδίδαξεν ἐν τῇ πρὸς Ἑβραίους Ἐπιστολῇ. Φησὶ γὰρ ὁ Υἱὸς καὶ Θεὸς πρὸς τὸν Πατέρα, μετὰ Heb 10.5
τὴν ἐνανθρώπησιν, ὅτι τοῦ λοιποῦ ἀπεδοκίμασας τὴν νομικὴν θυσίαν καὶ τὴν ἐκεῖθεν προσφοράν. Σῶμα δὲ κατεσκεύασάς μοι ἐκ παρθενικῶν αἱμάτων, εἰς τὸ θυσιασθῆναι τοῦτο ὑπὲρ τῆς σωτηρίας τῶν ἀνθρώπων.

7β Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐζήτησας.

Ἐν τῇ βίβλῳ τοῦ Λευϊτικοῦ καὶ τοῦ Δευτερονομίου σαφῶς εὑρήσεις, τίνα μὲν τὰ Lev 1-7
ὁλοκαυτώματα, τίνα δὲ τὰ περὶ ἁμαρτίας θύματα, καὶ ἁπλῶς, διαφορὰς τῶν θυσιῶν Dt 12-16
καὶ προσφορῶν.

Τέως δ' οὖν φησιν, ὅτι ἐμοῦ σαρκωθέντος, τοῦ λογικοῦ καὶ ἀληθινοῦ θύματος, τοῦ αἴροντος τὴν ἁμαρτίαν τοῦ κόσμου, οὐδὲν θῦμα νομικὸν ἐζήτησας. Jn 1.29

8α Τότε εἶπον, Ἰδοὺ ἥκω.

The great David, astonished at the strange mystery of Christ's incarnation, and unable to find any fitting words, exclaimed this alone, that many are the wondrous acts that you have done, O Lord my God. The Apostle Paul felt the same, and in an excess of wonder he cried out: *O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways!* Ro 11.33

By 'wondrous acts' he does not mean only those at the time of Moses and Joshua the son Nun and Samuel and such earlier miracles, but even more those at the incarnation of the Saviour, foreseeing which in the Spirit he exclaims the above verse in oracular tone.

6β And there is none who will be like you in your movements of thought.

And there is none who will be like you in your movements of thought, namely, those about providence and salvation for mankind. For see what thing you have conceived, to become man for the sake of man.

6γ I have made report and spoken, they have been multiplied beyond number.

I have made report and taught about many of your wonders in many psalms, but they have been multiplied still further and appeared innumerable, impossible to fall under number, and I have now come to realize that that they cannot be circumscribed on account of the magnificence of their nature.

Or in a different way: being unable to say anything else, I have reported and said now this alone about them that they have been multiplied beyond number.

7α Sacrifice and offering you have not desired; but you have perfected a body for me.

In the Letter to the Hebrews the Apostle Paul taught that the words from this point are spoken in the person of Christ. The Son and God says to the Father after the incarnation that henceforth you have rejected the sacrifice of the law and the offering therefrom. But you have constructed a body for me from virgin blood for this to be sacrificed for the salvation of mankind. Heb 10.5

7β Whole burnt sacrifices and sin offerings you have not sought.

In the book of Leviticus and of Deuteronomy you will find clearly what whole burnt sacrifices are and what the victims for sin offerings are, and in general the differences among the sacrifices and offerings. Lev 1-7 Dt 12-16

Now then, he says, that I have become incarnate, who am the rational and true victim who takes away the sin of the world, you have sought no victim as defined by the law. Jn 1.29

8α Then I said, See, I come.

Τότε· πότε; Ὅτε τὰ νομικὰ θύματα ἀπηυδόκησας, τότε γὰρ εἶπον αὐτὸς, ὅτι *Πάτερ, ἤγγικεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν*· τὸ γὰρ, *ἰδοὺ ἥκω*, ἀντὶ τοῦ, ὡς ὁρᾷς ἡτοίμασμαι. Jn 17.1

8β Ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ.

Οἱ Ἑβραῖοι, βιβλία μὲν καλοῦσι τὰ συγγράμματα, κεφαλίδας δὲ, τὰ εἰλητάρια, ὡς τὸ, *Υἱὲ ἀνθρώπου, φάγε τὴν κεφαλίδα ταύτην*. Εἰληταρίοις γὰρ ἐνέγραφον, καὶ οὐ τεύχεσι τετραγώνοις, ὡς ἡμεῖς. Φησὶν οὖν ὁ Σωτὴρ, ὅτι ἐν εἰληταρίῳ βιβλίου γέγραπται περὶ ἐμοῦ, βιβλίου δὲ, προφητικοῦ δηλαδή· τουτέστι, τὰ περὶ τῆς ἐμῆς ἐνανθρωπήσεως προκατήγγειλαν οἱ προφῆται. Τοῦτο καὶ Ἰουδαίοις ὕστερον ἔλεγεν, ὡς τὸ, *Εἰ ἐπιστεύετε Μωυσῇ, ἐπιστεύετε ἂν ἐμοὶ*, καὶ ἄλλα πολλά. Ez 3.1 Jn 5.46

9α Τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἠβουλήθην.

Καὶ ἐπεὶ τὰ περὶ ἐμοῦ προώριστο καὶ | προκατήγγελτο, ποιῆσαι τὸ θέλημά σου ἠβουλήθην. Περιττὸν γὰρ ἐνταῦθα τὸ, *τοῦ*.

Θέλημα δὲ τοῦ Πατρὸς, ἡ ὑπὲρ τῆς τῶν ἀνθρώπων σωτηρίας κατὰ σάρκα σφαγὴ τοῦ Υἱοῦ αὐτοῦ. Περὶ τούτου καὶ αὐτὸς ὕστερον εἶπεν ὁ Χριστὸς, ὅτι *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με*. Jn 6.38 Jn 5.30

9β Καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου.

Τὸ, *ἐν μέσῳ τῆς κοιλίας μου*, ἀντὶ τοῦ, *ἐκ μέσης τῆς κοιλίας μου*, τουτέστιν, *ἐκ καρδίας*, ὁλοψύχως, πρόθεσις ἀντὶ προθέσεως.

Ἀπὸ κοινοῦ δὲ ληπτέον πάλιν τὸ, *καὶ ἠβουλήθην ποιῆσαι*, ἤτοι πληρῶσαι τὸν νόμον σου, φημὶ δὴ, τὰς ἐντολὰς ἅς μοι δέδωκας, ἐκ καρδίας μου.

10α Εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ.

Δικαιοσύνην λέγει, τὸ Εὐαγγέλιον, ὡς δικαιοῦν πάντας τοὺς πιστεύοντας καὶ τηροῦντας τὰς ἐντολὰς αὐτοῦ, ὁποῖοί ποτ' ἂν ὦσιν οὗτοι· καὶ ὅτι ὁ μὲν Μωσαϊκὸς νόμος μόνοις τοῖς Ἰουδαίοις ἐδόθη, τὸ δὲ Εὐαγγέλιον, ἅπασι τοῖς ἔθνεσι. Δίκαιον δὲ, τὸ μὴ τόνδε καὶ τόνδε μόνον, ἀλλὰ πάντας ἐπίσης εἰς σωτηρίαν καλεῖν.

Ἐκκλησίαν δὲ μεγάλην φησὶ, τὰς πολυανθρώπους συναγωγὰς τῶν Ἰουδαίων, ἐν αἷς ἐπαῤῥησιάζετο.

10β Ἰδοὺ τὰ χείλη μου οὐ μὴ κωλύσω· Κύριε, σὺ ἔγνως.

Ὡς ὁρᾷς, οὐ μὴ κωλύσω τὰ χείλη μου λέγειν τὰ σωτήρια. Ὅμως, σὺ ἔγνως ὅτι οὐ μὴ κωλύσω αὐτὰ, εἰδώς με, ὡς κἀγὼ, σέ. Jn 10.15

Then – when? When you rejected the victims of the law, for then I myself said, *Father, the hour has come; glorify your Son*. For 'See, I come' is in the sense of, 'as you see, I am ready'. Jn 17.1

8β In a book scroll it is written about me.

The Hebrews call writings 'books' and rolls 'scrolls', as in *O Son of man, eat this scroll*, for Ez 3.1
they wrote on rolls and not on square books as we do. The Saviour is therefore saying that in the roll of a book it is written about me, meaning by 'book' a prophetic book, that is, the prophets foretold about my incarnation. This he also said to the Jews later, as with, *If you believed in Moses you would believe in me*, and many other such. Jn 5.46

9α So as to do your will, O my God, I have purposed.

And since the things about me had been pre-ordained and pre-announced, I have purposed to do your will. The 'so as' is redundant here.

The will of the Father is the slaughter in the flesh of his Son for the salvation of mankind. About this Christ himself said later that *I have come down from heaven, not to do my own will,* Jn 6.38
but the will of him who sent me. Jn 5.30

9β And your law in the midst of my belly.

'In the midst of my belly' in the sense of, 'from the midst of my belly', that is, from my heart, whole-heartedly, by the figure of one preposition [*in*] for another [*from*].

Once again 'I have purposed to do' is understood here, namely, to fulfil your law, that is, the commandments that you gave me, from the depths of my heart.

10α I have proclaimed the good tidings of justice in a great assembly.

He calls the Gospel 'justice' as justifying all who believe in it and keep its commandments, whoever they may be. The law of Moses was given only to the Jews, but the Gospel to all the nations. It is just not not call only this one and that to salvation, but all equally.

'A great assembly' is what he calls the populous synagogues of the Jews in which he used to speak openly.

10β See, I will not restrain my lips; O Lord, you know.

As you see, I will not restrain my lips from speaking about salvation, but you know that I will not restrain them, knowing me as I know you. Jn 10.15

11α Τὴν δικαιοσύνην σου οὐκ ἔκρυψα ἐν τῇ καρδίᾳ μου.

Περὶ τοῦ Εὐαγγελίου πάλιν φησὶν, ὅτι οὐκ ἐσίγησα τὰ κατ' αὐτὸ, ἀλλ' ἀνεκάλυψα ταῦτα πᾶσι.

11β Τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα.

Τὸ Εὐαγγέλιον αὖθις οὕτως ὀνομάζει· οὐ μόνον γὰρ δικαιοσύνης ἐστὶ μεστὸν, ἀλλὰ καὶ ἀληθείας, Ἐγὼ γὰρ, φησὶ, τὴν ἀλήθειαν λέγω ὑμῖν· καὶ οὐ ταῦτα μόνον, Jn 16.7
ἀλλὰ καὶ σωτηρίαν τοῖς πιστεύουσιν ἐπαγγέλλεται.

11γ Οὐκ ἔκρυψα τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἀπὸ συναγωγῆς πολλῆς.

Περὶ τοῦ Εὐαγγελίου καὶ ταῦτα· ἔλεος γάρ ἐστιν, ὡς δεδομένον ἡμῖν διὰ τὴν εἰς ἡμᾶς ἐλεημοσύνην τοῦ Θεοῦ, μὴ ἀνασχομένου τυραννεῖσθαι πλέον τὸ οἰκεῖον πλάσμα, καὶ μηδὲ τοῦ μονογενοῦς Υἱοῦ φεισαμένου διὰ τὴν σωτηρίαν ἡμῶν. Οὕτω Ro 8.32
διαφόροις ὀνόμασι τὸ Εὐαγγέλιον ἐκάλεσε διὰ τὴν ποικίλην χάριν αὐτοῦ.

12α Σὺ δὲ, Κύριε, μὴ μακρύνῃς τοὺς οἰκτιρμούς σου ἀπ' ἐμοῦ.

Τὰ ἐντεῦθεν ἀπὸ προσώπου πάλιν εἴρηται τῆς Ἐκκλησίας τῶν πιστῶν, ἱκετευούσης μετὰ τὴν σφραγῖδα τῆς χάριτος μὴ ἐγκαταλειφθῆναι, προκειμένων αὐτῇ κινδύνων πολλῶν ἐξ ἀνθρώπων καὶ δαιμόνων.

12β Τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου διὰ παντὸς ἀντιλάβοιντό μου.

Ἡ ἀλήθειά σου, τουτέστιν, ἡ ἀληθὴς ὑπόσχεσις· ἔφης γὰρ, *Καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας.* Mt 28.20

Τινὰ δὲ τῶν ἀντιγράφων, *ἀντελάβοντο* γράφουσι, καὶ νοεῖται ὅτι ἄχρι τοῦ νῦν *ἀντελάβοντο*· ἄμεινον δὲ τὸ, *ἀντιλάβοιντο*.

13α Ὅτι περιέσχον με κακὰ, ὧν οὐκ ἔστιν ἀριθμός.

Περιβλέπω γὰρ, φησὶ, τὰς ποικίλας ἐπιβουλὰς, καὶ ἤδη ταύταις περικεκύκλωμαι.

13β Κατέλαβόν με αἱ ἀνομίαι μου.

Ὅρα ὅπως ὑπὸ τῆς ἄγαν μετριοφροσύνης οἱ δίκαιοι ταῖς ἑαυτῶν ἁμαρτίαις ἐπιγράφουσιν ἀεὶ τοὺς οἱουσδήποτε πειρασμούς.

11γ[3] τυραννεῖσθαι πλέον MSCBF : ἐπὶ πλέον τυραννεῖσθαι PV. 12α[3] ἐγκαταλειφθῆναι MSCV : ἐγκαταλελεῖφθαι H. 13α[2] περιβλέπω PHV(L) : προβλέπω MSCBF. 13β[3] πειρασμούς MSCBF : κινδύνους καὶ πειρασμούς PV.

11α I have not hidden your justice in my heart.

Again about the Gospel he says that I have not kept secret the things of the Gospel, but I have revealed them to all.

11β Your truth and your salvation I have proclaimed.

Again he names the Gospel in this way, for not only is it full of justice, but also of truth, for it is written, *I tell you the truth*, and not only is it full of these, but it also promises salvation to those who believe. Jn 16.7

11γ I have not hidden your mercy and your truth from a great assembly.

These words are also about the Gospel, for the Gospel is mercy as being given to us on account God's mercy towards us, since God no longer suffered for his own creature to be tyrannized and did not spare his only begotten Son for our salvation. Thus he called the Gospel with various names on account of its multifarious grace. Ro 8.32

12α But you, O Lord, do not distance your compassionate kindnesses from me.

What follows from here onwards is spoken once again in the person of the Church of the faithful, entreating not to be abandoned after receiving the seal of grace when she is faced with many dangers from men and demons.

12β May your mercy and your truth ever protect me.

Your truth, that is, your true promise, for you said, *And see, I am with you all the days*. Mt 28.20

A number of copies write 'they have ever protected me', and it is understood that up to now they have protected. The optative 'may they ever protect' is better.

13α For evils of which there is no number have surrounded me.

I see around me, he says, the various designs against me, and already I am encircled by them.

13β My acts of lawlessness have laid hold of me.

Observe how out of extreme modesty the just ever attribute to their own sins their trials of whatever kind.

Οὕτω καὶ οἱ Τρεῖς Παῖδες ἐν τῇ καμίνῳ συμφώνως ἔλεγον, | Ἡμάρτομεν, ἠνομήσαμεν, καὶ τὰ ἑξῆς, καίτοι διὰ Θεὸν πάσχοντες. Da 3.29

13γ Καὶ οὐκ ἠδυνήθην τοῦ βλέπειν.

Σκοτίζουσι μὲν οἱ πειρασμοὶ τοὺς τῆς ψυχῆς ὀφθαλμοὺς, ὡς μὴ δύνασθαι ὁρᾷν τὰ συμφέροντα· λύει δὲ τὴν ἐντεῦθεν ἀχλὺν τὸ φῶς τῆς ἐκ Θεοῦ παρακλήσεως. Περιττὸν δὲ κἀνταῦθα τὸ, τοῦ.

13δ Ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου.

Εἰσὶ μὲν καὶ μετριοφροσύνης τὰ τοιαῦτα ῥήματα. Οὐκ ἀπεικὸς δὲ καί τινας ἀναμεμεῖχθαι τοῖς πιστοῖς, ἀμελῶς βιοῦντας, ὧν τὰς ἁμαρτίας οἰκειοῦνται οἱ δίκαιοι, διὰ τὴν ἑνότητα καὶ κοινωνίαν τῆς πίστεως.

13ε Καὶ ἡ καρδία μου ἐγκατέλιπέ με.

Τῷ δοκεῖν, ἀπέβαλον καὶ τὴν καρδίαν μου, οἷα μὴ ῥωννύμενος εἰς εὐτολμίαν· ἡ καρδία γὰρ θαῤῥύνει καὶ διεγείρει.

14α Εὐδόκησον, Κύριε, τοῦ ῥύσασθαί με.

Θέλησον εἰς τὸ ἐξελέσθαι με τούτων.

14β Κύριε, εἰς τὸ βοηθῆσαί μοι πρόσχες.

Πρόσχες, ἀντὶ τοῦ, ἐπιμελῶς ἴδε.

15α Καταισχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ζητοῦντες τὴν ψυχήν μου τοῦ ἐξᾶραι αὐτήν.

Ἅμα καὶ ἄμφω ταυτὶ παθέτωσαν· καταισχυνθείησαν μὲν, ὡς ἡττηθέντες τῆς ἡμετέρας ὑπομονῆς· ἐντραπείησαν δὲ, ὡς ὁρῶντες τὴν περὶ ἡμᾶς ἄμαχόν σου δύναμιν οἱ ζητοῦντες τὴν ψυχήν μου ἐπὶ τῷ ἐξαγαγεῖν αὐτὴν διὰ τιμωρίας παντοδαπῆς. Ἢ τὸ, ἅμα, ἀντὶ τοῦ, ὁμοῦ πάντες.

15β Ἀποστραφείησαν εἰς τὰ ὀπίσω, καὶ καταισχυνθείησαν οἱ θέλοντές μοι κακά.

Ἀποστραφείησαν ἄπρακτοι, μὴ περιγενόμενοι τῆς ἐμῆς ἐνστάσεως, καὶ διὰ τοῦτο καταισχυνθείησαν. Ποικίλλει δὲ τὴν ἀρὰν, εἰς ἔμφασιν τῆς ἐν τῇ ψυχῇ ὀδύνης.

13γ[1] ἠδυνήθην PCBHV[TRa] : ἐδυνήθην MSF. 13ε[2] ῥωννύμενος MPHF : ῥωννυόμενος SCBV.

Thus the Three Youths in the furnace sang in unison, *We sinned, we acted lawlessly*, and so on, even while suffering for God. Da 3.29

13γ And I have not been able to see.

Trials darken the eyes of the soul, as not being able to see what is profitable, but the light of God's strengthening consolation dissolves the mist therefrom. Here again the τοῦ [so as] in the Greek is redundant.

13δ They have been multiplied more than the hairs of my head.

Such words are, on the one hand, and expression of modesty, but, on the other hand, it is not unlikely that there were some interspersed among the faithful living negligently whose sins the just make their own for the sake of the unity and communion of faith.

13ε And my heart has forsaken me.

As it seems I have lost my heart in not having strength to act boldly, for the heart emboldens and rouses to action.

14α Be pleased, O Lord, to deliver me.

Be willing to rescue me from these things.

14β Turn, O Lord, to help me.

'Turn' in the sense of look attentively

15α May those seeking my soul to make away with it be put to shame and disgraced at once.

Let them suffer both these things simultaneously. May those seeking my soul in order to draw it out by every kind of torture be put to shame on the one hand, having been defeated by our patience, and be disgraced on the other hand, witnessing your irresistible power on our behalf. Or else 'at once' in the sense of 'all of them together'.

15β May those wishing evils for me be turned back in retreat and be utterly shamed.

May they be turned back unsuccessful, not having overcome my resistance, and on this account may they be utterly shamed. He varies the imprecation to emphasize the pain in his soul.

16 Κομισάσθωσαν παραχρῆμα αἰσχύνην αὐτῶν οἱ λέγοντές μοι, Εὖγε, εὖγε.

Περὶ τοῦ, Εὖγε, εὖγε, προειρήκαμεν ὅτι ἐπιτωθαστικόν ἐστιν ἐπίῤῥημα. Ps 34.21β

17α Ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε, Κύριε.

Τὸ ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν, εἰ μὲν βούλῃ, ταὐτοσήμαντα νόμισον· εἰ δ' οὖν, ἔχεις καὶ τὴν τούτων διαφορὰν ἐν τῷ τρίτῳ στίχῳ τοῦ θʹ ψαλμοῦ. Ps 9.3α

Ἐπὶ σοὶ δὲ, ἀντὶ τοῦ, ἐπὶ τῇ εἰς σὲ πίστει.

17β Καὶ εἰπάτωσαν διὰ παντὸς, Μεγαλυνθήτω ὁ Κύριος, οἱ ἀγαπῶντες τὸ σωτήριόν σου.

Οἱ ἀγαπῶντες τὴν σωτηρίαν, τὴν ἀπὸ σοῦ. Ἢ σωτήριον αὐτοῦ λέγει, τὴν ἐνανθρώπησιν αὐτοῦ· σωτήριος γὰρ αὕτη τοῖς ἀπολωλόσιν ἐγένετο. Εἰπάτωσαν δὲ οὕτως, οἷα τῆς παρὰ σοῦ ἐπικουρίας τυγχάνοντες. Μεγαλυνθήτω δὲ, ἀντὶ τοῦ, μέγας νομισθήτω.

18α Ἐγὼ δὲ πτωχός εἰμι καὶ πένης.

Τοῦτο, προσώπῳ τοῦ καθ' ἕκαστον πιστοῦ. Πτωχὸς γὰρ, ὡς πάντα διὰ Χριστὸν προέμενος, καὶ πένης, ὡς αὐτουργὸς τῶν ἀναγκαίων· τὸ μὲν, ἀπὸ τοῦ ἐκπεσεῖν ὧν εἶχε, τὸ δὲ, ἀπὸ τοῦ πένειν, ἤτοι ἐνεργεῖν καὶ πονεῖν. Ps 11.6α

18β Κύριος φροντιεῖ μου.

Ἐπὶ τοῦτον γὰρ καὶ μόνον κατέφυγον, καὶ οὐ περιόψεταί με, τὸν ἐλπίζοντα ἐπ' αὐτόν.

18γ Βοηθός μου καὶ ὑπερασπιστής μου εἶ σύ· ὁ Θεός μου, μὴ χρονίσῃς.

Ὁ Θεός μου, μὴ βραδύνῃς εἰς τὸ βοηθῆσαι ἡμῖν.

Ἐγὼ δὲ βαθύτερόν τι κατανενόηκα. Τὸ γὰρ, Ἐγὼ δὲ πτωχός εἰμι καὶ πένης, τῷ μακαρίῳ προσαρμόζων Δαυὶδ, εὑρίσκω ὅτι προϊδὼν τὸν ἐκχυθησόμενον πλοῦτον τῆς χάριτος εἰς τοὺς Χριστιανοὺς, ἐπεθύμησεν αὐτοῦ, καὶ οἷα μακρὰν ὢν τῶν ἡμερῶν τούτων, ἠθύμησε, καὶ ὑποταλανίζων ἑαυτὸν εἶπεν, ὅτι Ἐγὼ δὲ πτωχός εἰμι καὶ πένης, μὴ τυχὼν τοῦ τοιούτου πλούτου. Ὅμως, ὁ Θεὸς φροντιεῖ μου, ὥστε κοινωνῆσαι | κἀμὲ τῆς ἐσύστερον δόξης τῶν πιστῶν ἐν τῇ τῶν οὐρανῶν βασιλείᾳ. Φησὶ γὰρ καὶ ὁ Χριστὸς, ὅτι καὶ Δαυὶδ ἐπεθύμησεν ἰδεῖν τὴν ἡμέραν τὴν ἐμήν· διὸ καὶ μὴ βραδῦναι Mt 13.17
πρὸς τὸ ἐνανθρωπῆσαι παρακαλεῖ τὸν Υἱὸν τοῦ Πατρός.

18α[2-3] διὰ Χριστόν MSCBF : om. PV. 18α[4] πένειν MPSCFH : πένεσθαι V.

16 Let those who are saying to me 'Good indeed, good indeed!' forthwith receive back for themselves their shame.

About the 'Good indeed, good indeed!' we have said previously that it is a mocking interjection. Ps 34.21β

17α Let all seeking you rejoice and be glad in you, O Lord.

If you wish, regard 'let them rejoice and be glad' as meaning the same, but if otherwise you have the difference between them in the third verse of the ninth psalm. Ps 9.3α

'In you' in the sense of 'in faith in you'.

17β And let those who love your salvation say continually, 'Let the Lord be magnified'.

Those who love your salvation, namely, the salvation that comes form you. Or else he is calling his incarnation his salvation, for this became a saving event for those who were lost. Let them say thus as enjoying help from you. Let him be magnified in the sense of let him be considered great.

18α But I am poor and needy.

This is spoken in the person of each believer. Poor as having given away everything for the sake of Christ and needy as producing his necessities by his own labour. Poor [πτωχός] as having fallen from what he had and needy [πένης] as labouring, namely, working and toiling. Ps 11.6α

18β The Lord will care for me.

For I have taken refuge in him alone and he will not overlook me who hope in him.

18γ You are my helper and defender, O my God, do not delay.

O my God, do not be slow to help me.

But I perceive something deeper here. Applying the phrase 'I am poor and needy' to blessed David, I find that, foreseeing the richness of grace to be poured out on the Christians, he desired this and, being far from these days, he became despondent, and deprecating his unhappiness, said, 'But I am poor and needy' not enjoying such richness. God, however, will care for me so that I, too, may participate in the coming glory of the faithful in the kingdom of heaven. For Christ himself said that David desired to see my time, and so he entreats the Son of the Father not to delay in becoming incarnate. Mt 13.17

40 μʹ
1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος ἐπιγέγραπται, ὡς περιέχων προφητείαν εἰς τέλος ἐπειγομένην· προαγορεύει γὰρ περὶ τῆς ἀποστασίας Ἰούδα.

Καὶ φανερὰ μὲν ὑπόθεσις τῷ παρόντι ψαλμῷ, ἡ φιλοπτωχία. Ἀναφέρεται δὲ μυστικώτερον οὗτος εἰς Χριστὸν, τὸν διὰ τὴν ἡμετέραν σωτηρίαν πτωχεύσαντα, 2Cor 8.9
ὡς αὐτὸς ἐδίδαξεν ἐν τῷ κατὰ Ἰωάννην Εὐαγγελίῳ. Εἴρηκε γὰρ οὕτως πρὸς τοὺς ἀποστόλους· *Οὐ περὶ πάντων ὑμῶν λέγω· οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ Γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.* Jn 13.18

Ἄλλη δὲ οὐχ εὑρίσκεται Γραφὴ τοῦτο λέγουσα, εἰ μὴ μόνον ἡ τοῦ παρόντος ψαλμοῦ· φησὶ γὰρ, *Ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.* Ps 40.10

2α Μακάριος ὁ συνιὼν ἐπὶ πτωχὸν καὶ πένητα.

Ὁ συνιὼν, ἀντὶ τοῦ, ὁ φρονῶν τὸ δέον· σύνεσις γὰρ, τὸ φρονεῖν εὖ.

Πτωχὸν δὲ καὶ πένητα, ἀδιαφόρως εἴωθε καλεῖν τὸν ἄπορον. Οἱ δὲ παλαιοὶ, πτωχὸν μὲν ἔλεγον τὸν ἐπαίτην, ἐκ τοῦ κατεπτηχέναι· πένητα δὲ, τὸν πόνῳ χειρῶν τὴν ἐφήμερον τροφὴν ποριζόμενον.

Μακάριος τοίνυν ὁ τοιοῦτος, ὡς χρεωφειλέτην ἔχων τὸν Θεόν. Φησὶ γὰρ διὰ μὲν Σολομῶντος, ὅτι *ὁ ἐλεῶν πτωχὸν δανείζει Θεῷ*· δι' οἰκείας δὲ γλώττης, ὅτι *ἐφ' ὅσον* Prov 19.17
ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Mt 25.40

Οὕτω μὲν, περὶ τῶν ἁπλῶς πενήτων· βαθύτερον δὲ, καὶ περὶ Χριστοῦ ῥηθείη ἂν, ὅτι μακάριος ὁ φρονῶν, ὅτι Θεός ἐστιν οὗτος, ὁ ἐν ἀπορίᾳ περιερχόμενος, καὶ μὴ ἔχων ποῦ κλίνῃ τὴν κεφαλὴν εἰς ἀνάπαυσιν· συνήσει δὲ τοῦτο, ἀφ' ὧν ὁ Χριστὸς Mt 8.20
ποιεῖ καὶ διδάσκει.

2β Ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ Κύριος.

Διδάσκει τὸ κέρδος τῆς τοιαύτης συνέσεως. Ποία δέ ἐστιν ἡμέρα πονηρὰ, προειρήκαμεν ἐν τῷ λϛʹ ψαλμῷ, τὸ *Οὐ καταισχυνθήσονται ἐν καιρῷ πονηρῷ* Ps 36.19α
διερμηνεύοντες. Ταὐτὸν γὰρ εἰπεῖν καιρὸν πονηρὸν, καὶ ἡμέραν πονηράν.

3α Κύριος διαφυλάξαι αὐτόν.

Ἐπεύχεται τῷ τοιούτῳ ὁ προφήτης ὡς ἀγαθῷ.

3β Καὶ ζήσαι αὐτόν.

Καὶ ζωοποιήσαι.

40 ## Psalm 40
1 Towards fulfilment; a psalm belonging to David.

This has the superscription ‘towards fulfilment’ as containing prophecy pressing towards fulfilment, for it foretells about the apostasy of Judas.

The obvious subject of the present psalm is love for the poor, but in a more mystical way
it refers to Christ who became poor for our salvation as he himself taught in the Gospel ac- 2Cor 8.9
cording to John, for he spoke as follows to his disciples: *I am not speaking of all of you; I know*
whom I have chosen. But so that the scripture might be fulfilled, ‘He who is eating bread with me
has lifted his heel against me.’ Jn 13.18

No other Scripture is to be found saying this except that of the present psalm, for it says,
He who eats my bread has exalted a heel-snare against me. Ps 40.10

2α Blessed is he who is wisely minded towards the poor and needy.

‘Wisely minded’ in the sense of rightly disposed, for sagacity is being well disposed.

He was accustomed to call a person without means ‘poor’ and ‘needy’ indifferently. The ancients used to call the beggar ‘poor’ [πτωχός] from the verb ‘to crouch’ or ‘cower’ [καταπτήσσω], and the person who gained his daily sustenance from the labour of his hands ‘needy’ [πένης].

Blessed is such a man as having God as his debtor, for he says through Solomon that *The*
one who shows mercy to the poor is lending to God, and by his own tongue, *Inasmuch as you* Prov 19.17
have done it to one of the least of these my brethren, you have done it to me. Mt 25.40

Such then concerning the poor in a simple sense. In a more profound sense it may be said
about Christ that blessed is the person who perceives that he who goes around in penury and
has nowhere to lay down his head for rest is God. He will understand this from what Christ Mt 8.20
does and teaches.

2β In a grievous day the Lord will deliver him.

He teaches the benefit of such wise understanding. What the grievous day is we said pre-
viously in the thirty sixth psalm interpreting the verse, *They will not be put to shame in a*
grievous time. A grievous time and a grievous day are the same. Ps 36.19α

3α May the Lord preserve him.

The prophet invokes blessings on such a man as good.

3β And give him life.

And regenerate him.

3γ Καὶ μακαρίσαι αὐτὸν ἐν τῇ γῇ.

Καὶ μακάριον ἀναδεῖξαι καὶ ζηλωτὸν, οὐκ ἐν τῇ παρούσῃ γῇ μόνον, ἀλλὰ καὶ ἐν τῇ τῆς βασιλείας τῶν οὐρανῶν.

3δ Καὶ μὴ παραδῷ αὐτὸν εἰς χεῖρας ἐχθρῶν αὐτοῦ.

Μήτε ὁρατῶν, μήτε ἀοράτων.

4α Κύριος βοηθήσαι αὐτῷ ἐπὶ κλίνης ὀδύνης αὐτοῦ.

Ἐπὶ κλίνης ὀδύνης, ἤτοι τῆς ὑποδεχομένης αὐτὸν, ὀδυνώμενον ἐν νόσῳ.
Ἀκύλας δὲ καὶ Θεοδοτίων, οὐ τὸ εὐκτικὸν εἶδος, ἀλλὰ τὸ τοῦ μέλλοντος ἐπὶ τῶν ῥηθέντων ἐκδεδώκασιν, οἷον διαφυλάξει καὶ ζήσει, καὶ τὰ τοιαῦτα, ὡς ἀντιμισθίαν ἅπαντα ταῦτα κρίναντες.

4β Ὅλην τὴν κοίτην αὐτοῦ ἔστρεψας ἐν τῇ ἀῤῥωστίᾳ αὐτοῦ.

Κοίτην μὲν λέγει, τὴν κατάκλισιν· ἔστρεψας δὲ, ἀντὶ τοῦ, ἤλλαξας. Τοῦ τοιούτου γοῦν, φησὶ, τὴν κατάκλισιν ἐν καιρῷ ἀῤῥωστίας ἤλλαξας, ἀπὸ νοσερᾶς εἰς ὑγιεινήν· ὅλην δὲ, ἀντὶ τοῦ, παντελῶς.
Ἔστρεψας δὲ, ἀντὶ τοῦ, στρέψεις· ἢ στοχαστικῶς, μᾶλλον δὲ προφητικῶς, ὡς γεγονὸς εἶπε τὸ γενησόμενον.

5α Ἐγὼ εἶπα, Κύριε, ἐλέησόν με.

Τὰ ἐντεῦθεν πάντα, προσώπῳ τοῦ Χριστοῦ λέγονται· παρακαλεῖ δὲ τὸν Θεὸν ὡς ἄνθρωπος, δεικνύων | ὅτι πᾶς ἄνθρωπος δεῖται τοῦ ἐλέους Θεοῦ.

5β Ἴασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι.

Καὶ μὴν ἁμαρτίαν, φησὶν, οὐκ ἐποίησεν· ἀλλ' ἐπεὶ δι' ἡμᾶς γέγονε καθ' ἡμᾶς, οἰκειοποιεῖται τῶν οἰκείων καὶ τὰ πάθη καὶ τὰς φωνάς· καὶ ὅπερ ὀφείλει βοᾶν ἡ ἁμαρτήσασα φύσις ἡμῶν, τοῦτο βοᾷ πρὸ ταύτης, ὑπὲρ ταύτης, αὐτὸς, οἷα τῆς αὐτῆς καὶ αὐτὸς ὢν, εἰ καὶ χωρὶς ἁμαρτίας. 1Pt 2.22
Ὥσπερ δὲ τὸ θυόμενον ὑπὲρ ἁμαρτίας κατὰ τὸν νόμον, εἰς ἑαυτὸ τὴν ἁμαρτίαν ἀνεδέχετο, καὶ συγκατέκαιε ταύτην ἑαυτῷ· οὕτω καὶ οὗτος, θυόμενος ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, εἰς ἑαυτὸν ταύτας ἀνεδέξατο, καὶ ὡς αὐτὸς ἁμαρτήσας, οὕτω καὶ ἐδεῖτο, καὶ ἔθνησκε διὰ φιλανθρωπίας ὑπερβολήν. Lev 4.1-12

6α Οἱ ἐχθροί μου εἶπον κακά μοι.

5α[3] ἐλέους Θεοῦ MPSBF : ἐλέους τοῦ Θεοῦ CV.

3γ And make him blessed on the land.

And may he show him to be blessed and worthy of emulation, not only in the present land, but also in the land of the kingdom of heaven.

3δ And may he not surrender him into the hands of his enemies.

Neither visible nor invisible.

4α May the Lord help him on his bed of pain.

'On his bed of pain', namely, the bed that receives him as he suffers in sickness.

Both Aquila and Theodotion used not the optative, but the future for these verses, namely, he will preserve and will give life, and so forth, judging all these things as a reward.

4β You have turned about his whole sick-bed in his debility.

'Sick-bed' is what he calls his lying in confinement; 'you have turned about' in the sense of 'you have changed'. Accordingly, for such a man, he says, you have changed his lying in bed in time of illness from sickness to health; 'whole' in the sense of entirely.

'You have turned' in the sense of 'you will turn'; or else he spoke of what will occur as having already happened conjecturally or rather prophetically.

5α I have said, O Lord, have mercy on me.

Everything from this point onwards is spoken in the person of Christ. As man he entreats God, showing that every person is in need of God's mercy.

5β Heal my soul, for I have sinned against you.

It is written certainly that, *He committed no sin*, but since for our sake he became like us, 1Pt 2.22
he makes his own both the passions and words of those who are his own, and what our sinning nature ought to cry out, this he himself cries out on its behalf for it, as being himself of the same nature, even if without sin.

Just as according to the law the victim sacrificed for sin took the sin upon itself and would Lev 4.1-12
burn the sin along with itself, so too he, being sacrificed for our sins, took them upon himself, and as if having sinned himself, so also he would pray, and he died on account of excessive love for mankind.

6α My enemies have spoken evil to me.

Ἐχθροὶ τοῦ Χριστοῦ, οἱ Ἰουδαῖοι, οἵτινες τῷ φθόνῳ διαπριόμενοι, εἶπον κακά· νοεῖται δὲ τὸ, *ῥήματα*· κακὰ δὲ, ἀντὶ τοῦ, *πονηρά μοι*.

Τίνα δὲ εἶπον, ἄκουσον διὰ τῶν ἑξῆς.

6β Πότε ἀποθανεῖται;

Βαρὺς γὰρ, φησὶν, ἡμῖν ἐστι καὶ βλεπόμενος.

6γ Καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ;

Ἑώρων γὰρ αὐτὸ πολλῆς πεπληρωμένον δυνάμεως, καὶ *πᾶσαν νόσον καὶ πᾶσαν μαλακίαν* ἰώμενον, καὶ ᾤοντο θανάτῳ ποτὲ σβεσθῆναι. Mt 4.23

7α Καὶ εἰσεπορεύετο τοῦ ἰδεῖν.

Ὁ προδότης Ἰούδας οἷα συνήθης, ἀκωλύτως, φησὶν, εἰσεπορεύετο, ἔνθα κατηγόμην, ἐπὶ τῷ ἰδεῖν, εἰ ἔστιν εὐκαιρία, ἵνα με παραδῷ.

7β Μάτην ἐλάλει ἡ καρδία αὐτοῦ.

Μάτην ἐλάλει αὐτὴ καθ' ἑαυτὴν τὰ περὶ τῆς προδοσίας, ὅτε οὗτος εἰσεπορεύετο τοῦ ἰδεῖν, ἤτοι μάτην ἐσπούδαζε λαθεῖν με· ἐγίνωσκον γὰρ, οἷα *καρδιογνώστης*, ὅσα βούλεται καὶ βουλεύεται. Ac 1.24

7γ Συνήγαγεν ἀνομίαν ἑαυτῷ.

Οὐδὲν ἕτερον ἐποίησε, ταῦτα λογισάμενος, ὁ ἄθλιος, ἢ μόνον ἐθησαύρισεν ἑαυτῷ ἀνομίαν, ὡς ἐπιβεβουλευκὼς τῷ διδασκάλῳ καὶ Σωτῆρι.

Τινὲς δὲ, μετὰ τὸ, *μάτην ἐλάλει*, στίζουσι τελείαν, ἵν' ᾖ, ὅτι μάτην ἐλάλει μοι εἰρηνικῶς, ἐχθρὰ βουλευόμενος· ἄμεινον δὲ τὸ πρῶτον.

7δ Ἐξεπορεύετο ἔξω καὶ ἐλάλει ἐπὶ τὸ αὐτό.

Λαβὼν γὰρ, φησὶ, *τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθε*. Jn 13.30

Τὸ δὲ, *ἐπὶ τὸ αὐτὸ*, ἀντὶ τοῦ, ὁμοῦ αὐτοῖς τοῖς ἐχθροῖς μου· συνελάλει γὰρ αὐτοῖς περὶ τῆς προδοσίας· *Τί μοι θέλετε δοῦναι;* καὶ τὰ ἑξῆς. Mt 26.15

Πάντα γὰρ ταῦτα σαφῶς ἱστοροῦσιν οἱ εὐαγγελισταὶ γενόμενα.

8α Κατ' ἐμοῦ ἐψιθύριζον πάντες οἱ ἐχθροί μου.

Ἐψιθύριζον ἀλλήλοις εἰς τὸ οὖς τὰ τῆς ἐπιβουλῆς, φοβούμενοι τὸν ὄχλον. Mk 12.12

The enemies of Christ are the Jews who, cut to the quick with envy, spoke evil - 'words' is understood; 'evil' in the sense of, what is painful to me.

What they said, hear from what follows:

6β When will he die?

Even the sight of him is burdensome to us.

6γ And his name perish?

For seeing this name filled with great power and healing every sickness and every infirmity, they supposed it would be extinguished by death. Mt 4.23

7α And he would enter to see.

Judas the betrayer would as usual enter unhindered where I was lodging to see if there is an opportunity to betray me.

7β Vainly he would speak in his heart.

Vainly his heart would speak in itself about the betrayal when he would come in to see, in other words, vainly he would try to escape my notice, for as knower of hearts I would know Ac 1.24 all he was purposing and plotting.

7γ He has gathered lawlessness on himself.

Having calculated these things, the wretched man has done nothing but gather lawlessness on himself as plotting treachery against his teacher and Saviour.

Some place a full stop after 'vainly he would speak', so that the meaning would be vainly he would speak peaceably to me while plotting hostility, but the first is better.

7δ He would go out and speak together.

It is written, *Having received the piece of bread, he went out immediately*. Jn 13.30

'Together' in the sense of 'together with these my enemies', for he would speak with them about the betrayal: *What will you give me?* and so on. Mt 26.15

The evangelists clearly tell how all these things occurred.

8α All my enemies would whisper against me.

Being afraid of the crowd, they would whisper into each other's ear the plans for treachery. Mk 12.12

8β Κατ’ ἐμοῦ ἐλογίζοντο κακά μοι.

Κατ’ ἐμοῦ ἐμελέτων θανατηφόρα μοι. Συμβούλιον γὰρ, φησὶν, ἔλαβον κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Mt 27.1

9α Λόγον παράνομον κατέθεντο κατ’ ἐμοῦ.

Κατέθεντο, ἀντὶ τοῦ, ἀπεκρίθησαν· ἐρωτηθέντες γὰρ ὑπὸ Πιλάτου, Τί ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; ἀπεκρίθησαν, Σταυρωθήτω. Mt 27.22

Παράνομος δὲ ὁ λόγος· οὐ γὰρ ἐξῆν παραδοῦναι τὸν ἀθῷον εἰς θάνατον. Τοῦτο δὲ αὐτοῖς ὠνείδισε καὶ ὁ Πιλᾶτος, πολλάκις εἰπὼν, ὅτι οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ, καὶ ὅτι ὑμεῖς ὄψεσθε. Ex 23.7 Jn 18.38 Mt 27.24

Ἢ τὸ, κατέθεντο, ἀντὶ τοῦ, συνεσκεύασαν· εἶπον γὰρ, ὅτι ἀνασείει τὸν ὄχλον κατὰ τοῦ Καίσαρος. Lk 23.5

Παράνομος δὲ καὶ οὗτος ὁ λόγος· οὐ γὰρ ἐξῆν ψευδῶς καταμαρτυρεῖν. Ex 20.16

9β Μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστῆναι;

Κατ’ ἐρώτησιν τοῦτό φησιν, ὡς Θεὸς, ὅτι ἆρα ὁ κοιμώμενος οὐ θελήσει ἀναστῆναι; | Τὸ, προσέθηκε, γὰρ, ἐπὶ τοῦ, ἠθέλησε, πολλάκις οἱ Ἑβραῖοι λαμβάνουσιν. Ps 76.8

Εἰ δὲ ὁ κοιμώμενος ἀναστήσεται, κἀγὼ σαρκὶ θανὼν, ἀναστήσομαι θᾶττον· ὁ γὰρ ἐμὸς θάνατος, ὕπνῳ ἔοικεν. Ὡς γὰρ αὐτεξουσίως ὑπνοῖ τις, οὕτως αὐτεξουσίως ἀποθανοῦμαι κἀγώ.

10 Καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ’ ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ’ ἐμὲ πτερνισμόν.

Ὁ σύνδεσμος ὁ γάρ, περιττὸς κἀνταῦθα· ἔστι δὲ τοιοῦτος ὁ νοῦς, ὅτι καὶ ὁ ἐμὸς, κατ’ ἐμοῦ γέγονεν.

Ἄνθρωπον δὲ εἰρήνης, τὸν εἰρηνικὸν Ἑβραῖοι καλοῦσι. Φησὶν οὖν, ὅτι καὶ ὁ εἰρηνικός μου, τουτέστιν, ὁ φίλος μου, λέγει δὲ τὸν Ἰούδαν, ἐφ’ ᾧ ἐθάῤῥησα ὡς ἐμῷ, ὃν ἐγὼ μετὰ τῶν ἄλλων μαθητῶν ἔτρεφον, ἐμεγάλυνεν, ἤγουν ἐκραταίωσε κατ’ ἐμοῦ δόλον. Πτερνισμὸς γὰρ, ὁ δόλος, ἐκ μεταφορᾶς τοῦ ὑποσκελίζοντος ἐν πτέρνῃ τὸν τρέχοντα. Ἐκραταίωσε δὲ τοῦτον, διὰ τῆς πρὸς τοὺς ἀρχιερεῖς καὶ Γραμματεῖς συμφωνίας. Ps 5.13β

11 Σὺ δὲ, Κύριε, ἐλέησόν με καὶ ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς.

Τὸ μὲν, ἐλέησον καὶ ἀνάστησον, ἀνθρωπρεπές· ἄνθρωπος γὰρ γεγονὼς, οὐ παρῃτεῖτο τὴν εἰς Θεὸν ἱκεσίαν, ὃ τῆς φύσεως ἴδιον· προσηύξατο γὰρ πολλάκις. Τὸ δὲ, ἀνταποδώσω, θεοπρεπές· ἀνταπέδωκε δὲ αὐτοῖς, παραδοὺς Ῥωμαίοις.

8β They would calculate evils against me.

They would devise plans to bring about my death. *They took counsel against Jesus to put
him to death*. Mt 27.1

9α They have set down an unlawful word against me.

'They have set down' in the sense of 'they have given in solemn answer', for when asked
by Pilate, *What shall I do with Jesus who is called Christ? They replied, 'Let him be crucified.'* Mt 27.22

The word was unlawful, for it was not permitted to condemn an innocent man to death. Ex 23.7
Pilate reproached them with this, saying many times that, *I have found no fault worthy of* Jn 18.38
death in him, and *See to it yourselves*. Mt 27.24

Or else 'they have set down' in the sense of, 'they have contrived', for they said that he
stirred up the people against Caesar. This word was also unlawful, for it was not permitted Lk 23.5
to bear false witness. Ex 20.16

9β Will the one who is sleeping not go on to rise?

This he speaks as a question as God: will the one who is sleeping not then wish to rise? For
the Hebrews often take the verb 'he has gone on' for 'he has wished'. Ps 76.8

And if the one who is sleeping will rise, then I, too, having died, will quickly arise, for my death is like sleep. For as one by one's own free will goes to sleep, so by my own free will I, too, will die.

10 And the man of my peace, in whom I have hoped, who eats my bread, has enlarged a heel-snare against me.

The conjunction γάρ in the Greek is redundant. The meaning is this: my own man has turned against me.

The Hebrews call a peaceful person a 'man of peace'. He says therefore that my peaceful Ps 5.13β
one, that is, my friend, by which he means Judas, whom I trusted as my own, whom I nourished along with the other disciples, has enlarged guile against me, namely, has brought guile to bear against me, for a 'heel-snare' is guile, by metaphor of the person who trips someone up at the heels when he is running. He brought this guile to bear through his agreement with the chief priests and scribes.

11 But you, O Lord, have mercy on me and raise me up and I shall repay them.

'Have mercy on me and raise me up' are spoken in a human manner, for having become man, he did not exempt himself from making entreaty to God, which is a characteristic of human nature; indeed he prayed on many occasions. 'I shall repay them' is spoken in a manner befitting God; and he did indeed repay them, having surrendered them to the Romans.

12 Ἐν τούτῳ ἔγνων ὅτι τεθέληκάς με, ὅτι οὐ μὴ ἐπιχαρῇ ὁ ἐχθρός μου ἐπ' ἐμέ.

Τεθέληκας, ἀντὶ τοῦ, ἠγάπησας· ὃ γάρ τις ἀγαπᾷ, τοῦτο καὶ θέλει. Ἐν τούτῳ, φησὶν, ἔγνων ὅτι ἠγάπησάς με, ἐν τῷ μὴ ἐπιχαρῆναι τὸν ἐχθρόν μου ἐπ' ἐμὲ, τουτέστιν, ἐν τῷ ἀναζῆσαί με, καὶ ἐν τῷ κηρυχθῆναι τὸ ὄνομά μου εἰς ὅλην τὴν οἰκουμένην, ὃ λύπη ἐστὶν αὐτῷ. Ἐκεῖνος γὰρ τοῦτο ζητεῖ, τὸ ἀποθανεῖν με καὶ ἀπολέσθαι τὸ ὄνομά μου. Ps 40.6β-γ

Ἐχθρὸν δὲ νοήσεις, καὶ τὸν διάβολον καὶ τὸν Ἰουδαῖον.

13α Ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου.

Καὶ ταῦτα, ὡς ἀπὸ τοῦ προσλήμματος· ἀκακίαν δὲ λέγει, τὴν καθαρότητα· *ἀνομίαν γὰρ*, φησὶν, *οὐκ ἐποίησε*. Isa 53.9

13β Καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα.

Καὶ ἵδρυσάς με παρὰ σεαυτῷ· *Κάθου γὰρ*, φησὶν, *ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*. Ps 109.1

14 Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα· γένοιτο γένοιτο.

Προαγορεύσας ὁ Δαυὶδ τὰ ῥηθέντα, καὶ τὴν ἄῤῥητον συγκατάβασιν καὶ φιλανθρωπίαν τοῦ Σωτῆρος ἀποθαυμάσας, ὕμνον αὐτῷ σχεδιάζει, λέγων, εὐφημητέος ὁ Θεὸς τοῦ κυρίως Ἰσραὴλ, ὅ ἐστι, τῶν πιστῶν, ὡς ἐν τῷ κα′ ψαλμῷ προέφημεν, ἑρμηνεύοντες τὸ, *Φοβηθήτω δὴ ἀπ' αὐτοῦ ἅπαν τὸ σπέρμα Ἰσραὴλ*, ἀπὸ δὲ τοῦ νῦν Ps 21.24
αἰῶνος, καὶ ἄχρι τοῦ μέλλοντος. Εἶτα καὶ ἐπεύχεται, ταχῦναι τοῦ Δεσπότου τὴν ἐνανθρώπησιν, ἐν τῷ εἰπεῖν, *Γένοιτο, γένοιτο*· νοεῖται δὲ τὸ, τὰ ῥηθέντα· ἐπίτασιν δὲ εὐχῆς ὁ διπλασιασμὸς τοῦ γένοιτο παριστᾷ. Ps 71.19β

41 *μα′*

1 Εἰς τὸ τέλος· εἰς σύνεσιν· τοῖς υἱοῖς Κορέ.

Περὶ μὲν τῶν υἱῶν Κορὲ, προειρήκαμεν ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου. § 49

Εἰς τὸ τέλος δὲ ἐπιγέγραπται, διὰ τὰς ἐν τούτῳ προφητείας, εἰς τέλος ἐπειγομένας.

Ἐπεὶ γὰρ ἔμελλον Ἑβραῖοι χρόνοις ὕστερον παρὰ Βαβυλωνίων αἰχμαλωτισθῆναι διὰ τὰς ἀνομίας αὐτῶν καὶ διαγαγεῖν | ἑβδομήκοντα ἔτη ἐν Βαβυλῶνι, κινηθεὶς ὑπὸ τοῦ διορατικοῦ πνεύματος ὁ Δαυὶδ, ἀνέλαβε πρόσωπον ἑκάστου τῶν εὐσεβεστέρων ἐν τοῖς αἰχμαλώτοις, οἷον τοῦ Δανιὴλ, τοῦ Ἰεζεκιὴλ, τῶν Τριῶν Παίδων, καὶ τῶν τοιούτων, καὶ τὰ προκείμενα διέξεισι.

12 By this I know that you have delighted in me, for my enemy will surely not rejoice over me.

'You have delighted in' in the sense of you have loved me, for what one loves that also one desires and takes delight in. By this, he says, I have known that you have loved me, by the fact that my enemy has not rejoiced over me, that is, by your having returned me to life, and by my name having been preached throughout the whole world, which is grievous to him, for what he seeks is for me to die and for my name to perish. Ps 40.6β-γ

By 'enemy' you will understand the devil and the Jew.

13α But on account of my innocence you have taken my part.

These words also are spoken as by the assumed humanity; 'innocence' is what he calls his purity, for it is written, *He committed no lawlessness*. Isa 53.9

13β And you have confirmed me before you to the age.

And you have established me beside yourself, as is written, *Sit at my right hand until I set your enemies as a footstool for your feet*. Ps 109.1

14 The Lord God of Israel is to be blessed from the age and to the age. So be it, so be it.

David having foretold these things and having expressed his wonder at the ineffable condescension and benevolence of the Saviour, he improvises a hymn to him saying, the God of Israel in the eminent sense, which is of the faithful, is to be praised from the present age to the future age. We spoke about Israel in this sense in the twenty first psalm when we were interpreting, *Let all the seed of Israel be seized with fear before him*. Ps 21.24
Then he prays for the Master's incarnation to come quickly by saying, *So be it, so be it*. Ps 71.19β
The reduplication of 'So be it' indicates the intensity of the prayer.

41
Psalm 41

1
Towards fulfilment; for understanding; belonging to the sons of Kore.

We spoke previously about the sons of Kore in the preamble to the present book. § 49

It has the superscription 'towards fulfilment' on account of the prophecies in it pressing towards fulfilment.

Since the Hebrews were to be taken captive by the Babylonians many years later on account of their acts of lawlessness and to spend seventy years in Babylon, David, moved by his far-seeing spirit, assumed the person of each of more pious among the captives, namely, Daniel, Ezekiel and the Three Youths, and such ones, and sets out what follows.

Τὸ δὲ, *εἰς σύνεσιν*, πρόσκειται, διδάσκον, ὅτι συνετισθεὶς ἕκαστος αὐτῶν, ταῦτα ἐβόα πρὸς τὸν Θεόν· ἢ ὅτι χρεία συνέσεως τοῖς ἀναγινώσκουσι ταῦτα.

2 Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων, οὕτως ἐπιποθεῖ ἡ ψυχή μου πρὸς σὲ, ὁ Θεός.

Τὸ σφοδρὸν τῆς ἐπιθυμίας παραστῆσαι βουλόμενος, παράδειγμα τὴν διψητικωτάτην ἔλαφον ἔλαβεν. Αὕτη γὰρ φύσει οὖσα θερμὴ, καὶ μᾶλλον ἐκκαιομένη ταῖς σαρξὶ τῶν ὄφεων οὓς ἀεὶ λαφύσσει, σφοδρὸν ἔχει τῶν πηγῶν ἔρωτα. Ps 28.9α
Τὸ δὲ, *ἐπιποθεῖ*, σημαίνει τὸ σπεύδει, καὶ ἐπείγεται, κατὰ τὸν Ἀκύλαν.
Πρὸς σὲ δὲ, δηλονότι τὸν κατοικοῦντα ἐν Ἰερουσαλήμ· ἐν Βαβυλῶνι γὰρ, οὐκ ᾤοντο ἐντυχεῖν τῷ Θεῷ, διὰ τὴν τῆς χώρας εἰδωλολατρείαν.

3α Ἐδίψησεν ἡ ψυχή μου πρὸς τὸν Θεὸν, τὸν ἰσχυρὸν, τὸν ζῶντα.

Ἐδίψησεν, ἀντὶ τοῦ, ἐπιθυμητικῶς ἔσχε· τὸ γὰρ διακαὲς τῆς ἐπιθυμίας ἡ λέξις ἐμφαίνει· ἰσχυρὸν δὲ καὶ ζῶντα λέγει τὸν Θεὸν, διὰ τοὺς ἀσθενεῖς καὶ νεκροὺς θεοὺς τῶν Βαβυλωνίων.
Τινὲς δέ φασιν ἐντεῦθεν πεποιῆσθαι τὸν ὕμνον τοῦ Τρισαγίου. PG103.772B

3β Πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ;

Ἐπιθυμοῦντος ὁ λόγος· πότε, φησὶν, ἥξω πρὸς σὲ, ὦ Ἰερουσαλὴμ, καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ; τουτέστι, τῷ Θεῷ, κατὰ περίφρασιν· ὀφθήσομαι δὲ, διὰ τῆς ἐν τῷ ναῷ λατρείας καὶ παραστάσεως, ὅπερ οὐκ ἔστιν ἐν Βαβυλῶνι.

4 Ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτὸς, ἐν τῷ λέγεσθαί μοι καθ' ἑκάστην ἡμέραν, Ποῦ ἐστιν ὁ Θεός σου;

Ἐν τῷ ὀνειδίζειν μοι τοὺς Βαβυλωνίους τοῦ Θεοῦ μου ἀσθένειαν, ἐγένοντό μοι τὰ δάκρυά μου ἄρτος, οὐχ ὅσον εἰς τροφὴν, ἀλλ' ὅσον εἰς ὄρεξιν. Ὠρεγόμην γὰρ δακρύων, ὡς ἄρτου, καὶ ἦσάν μοι ἀναγκαῖα ταῦτα, ὡς ἡ τροφὴ πᾶσιν ἀνθρώποις. Ἡ δὲ τοιαύτη ὄρεξις καὶ ἡ ἀνάγκη, οὐ μόνον ἐν ἡμέρᾳ ἦσαν, ἀλλὰ καὶ ἐν νυκτί.

5α Ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ' ἐμὲ τὴν ψυχήν μου.

Ταῦτα, ἀντὶ τοῦ, τὰ τοιαῦτα, φημὶ δὲ τὸ, *Ποῦ ἐστιν ὁ Θεός σου*; Ἐξέχεα δὲ, ἀντὶ τοῦ, ἐχαύνωσα ἐν ἐμαυτῷ τὴν ψυχήν μου, παρέλυσα τοῦ τόνου· τὸ μὲν γὰρ συνεστὼς, ἐστερέωται, τὸ δὲ διαῤῥέον, κεχαύνωται.
Χρὴ δὲ καθόλου γινώσκειν, ὡς ἡ τῶν Ἑβραίων διάλεκτος, ἀδιαφόρως, ὡς ἐπὶ τὸ πλεῖστον, ταῖς συντάξεσι κέχρηται, καθάπερ καὶ νῦν, ἐπ' ἐμὲ εἰποῦσα, ἀντὶ τοῦ, ἐν ἐμοί.

[1][1] πρόσκειται MPSBF : πρόκειται CV. 2[5] τῶν πηγῶν MPSCBF : τὸν τῶν πηγῶν H : τῶν πηγῶν τὸν V.
3β[2] ὦ MSCBF : ἐν PV.

'For understanding' is added, teaching that each of these persons having been given understanding cried out to God, or else that understanding is required by those reading these things.

2 As the deer yearns for the springs of water, so my soul yearns for you, O God.

Wishing to present the intensity of his desire, he took as an example the ever thirsty deer. For the deer being by nature hot, and being further enflamed by the flesh of the snakes that it ever greedily consumes, has a fervent love of springs. Ps 28.9α

According to Aquila, 'yearns' means 'hastens and presses urgently towards'.

'For you', namely, who dwell in Jerusalem, for in Babylon they did not believe they would encounter God on account of the idolatry of the land.

3α My soul has thirsted for God, the strong and the living.

'Has thirsted' in the sense of 'has had deep desire', for the word indicates the fervency of his desire. He calls God 'strong' and 'living' on account of the weak and lifeless gods of the Babylonians.

Some say that the *Trisagion* hymn was composed on the basis of this verse. PG103.772B

3β When will I come and appear before the face of God?

The verse is spoken by one desiring strongly. When, he says, will I come to you, O Jerusalem, and appear before the face of God, that is, God, by circumlocution. I shall appear through my worship and presence in the temple, which does not exist in Babylon.

4 My tears have become bread for me day and night, as it is said to me every day, 'Where is your God?'

As the Babylonians reproach me with the weakness of my God, my tears have become bread, not in respect of nourishment, but in respect of appetite. For I would long for tears, as for food, and these were necessary for me as food is necessary for every person. And this appetite and need was with me not only by day, but also by night.

5α These things I remembered and I poured out my soul upon me.

'These things' in the sense of 'such things', namely, 'Where is your God?' 'I poured out' in the sense of, 'I have made my soul limp within myself', 'I loosed it of its tension', for what is solidified is made firm, while what flows away is made flaccid.

As a general point it is necessary to know that the Hebrew dialect for the most part employs syntactical forms indifferently as here, saying 'upon me' in the sense of 'within me'.

Εἰ δὲ τὸ, ταῦτα ἐμνήσθην, πρὸς τὸν ἐφεξῆς στίχον ἀποδώσεις, ἕτερον νόημα ποιήσεις, ὅτι ταῦτα ἐμνήσθην καὶ διέχυσα, τουτέστιν, ἀνῆκα ἐστενοχωρημένην ἐν ἐμαυτῷ τὴν ψυχήν μου.

Ταῦτα δὲ ποῖα; δηλαδὴ τὰ τοῦ ἐφεξῆς στίχου· φησὶ γάρ·

5β Ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς, ἕως τοῦ οἴκου τοῦ Θεοῦ.

Ἀνείθην, φησὶ, μνησθεὶς ὅτι περιπατήσω πάλιν ἐν τῷ ναῷ, μέχρι τῶν ἀδύτων αὐτοῦ. Σκηνὴν μὲν γὰρ θαυμαστὴν λέγει, τὸν περιώνυμον τοῦ Σολομῶντος ναόν· οἶκον δὲ τοῦ Θεοῦ, τὰ ἄδυτα τοῦ ναοῦ. Πρὸς δὲ τὴν προτέραν ἐξήγησιν, τὸ, ὅτι, βεβαιωτικὸν νοήσεις, ὡς προφητεύοντος | τοῦ λέγοντος.

5γ Ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἤχου ἑορτάζοντος.

Διελεύσομαι δὲ ἐν φωνῇ χαρᾶς καὶ ἐν φωνῇ εὐχαριστίας, ἤχου ἑορταστικοῦ, τουτέστιν, ἑορτάσω πάλιν ὡς πρότερον, καὶ τῇ τοῦ νόμου λατρείᾳ χρήσομαι.

6α Ἵνα τί περίλυπος εἶ, ἡ ψυχή μου, καὶ ἵνα τί συνταράσσεις με;

Διατί θλίβῃ, καὶ διατί συγχεῖς με, καὶ οὐκ ἐᾷς ἠρεμεῖν; Ταῦτα δὲ ἔλεγε, πληροφορίαν περὶ τῆς ἐπανόδου δεξάμενος.

6β Ἔλπισον ἐπὶ τὸν Θεὸν, ὅτι ἐξομολογήσομαι αὐτῷ.

Ὅτι εὐχαριστήσω αὐτῷ, ἐπανελθὼν δηλαδή.

6γ Σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

Τῆς ὕστερον εὐεργεσίας τοῦ Θεοῦ μνησθεὶς, ἡδέως ἐπικαλεῖται αὐτὸν, λέγων, Ὦ σωτηρία μου, περιφραστικῶς, καὶ, Ὦ ὁ Θεός μου.

7α Πρὸς ἐμαυτὸν ἡ ψυχή μου ἐταράχθη.

Πρὸς ἐμαυτὸν, ἀντὶ τοῦ, ἐν ἐμαυτῷ, μηδενὸς τῶν ἔξω συνειδότος μοι τὴν τοιαύτην λύπην. Ἐταράχθη δὲ, ἀναλογιζομένη τὰς ἁμαρτίας, δι᾽ ἃς παρεδόθημεν τοῖς ἐχθροῖς, ἢ τὴν βραδυτῆτα τῆς ἐπανόδου.

7β Διὰ τοῦτο μνησθήσομαί σου ἐκ γῆς Ἰορδάνου καὶ Ἑρμωνιεὶμ, ἀπὸ ὄρους μικροῦ.

Διὰ τοῦτο νῦν θλιβόμενος, μνησθήσομαί σου, τουτέστι, μνημονεύσω τῆς περὶ ἡμᾶς κηδεμονίας σου, ἀφ᾽ ὧν ἐν τῇ γῇ τῆς ἐπαγγελίας ἀπηλαύσαμεν ἀγαθῶν.

5β Add. [MP in marg.]BV: Σκηνὴ μὲν, ἡ ἐξ ἡμῶν ἁγία τοῦ Λόγου σάρξ· θαυμαστὴ δὲ αὕτη, ὡς δίχα σπορᾶς συμπαγεῖσα· οἶκος δὲ, ἡ νοερὰ ταύτης ψυχὴ, διὰ μέσης γὰρ αὐτῆς ὁ Θεὸς ὡμίλησε τῇ σαρκί· τόπος δὲ, αὐτὸς ὁ Λόγος, ἐν ἑαυτῷ τὴν προσληφθεῖσαν φύσιν ὑποστήσας τε καὶ πηξάμενος. Διελεύσομαι οὖν, φησὶ, διὰ τοῦ Λόγου Θεοῦ χειραγωγούμενος, ἕως τῆς ψυχῆς τοῦ προσλήμματος, φιλοσοφῶν περὶ αὐτῶν καὶ θεωρῶν κατὰ δύναμιν· περαιτέρω δὲ προβαίνειν, οὐκέτι συγχωρηθήσομαι. : om. SCF.

If you relate 'I remembered these things' to the following verse, you will produce a different meaning, namely, that I remembered these things and I let loose, that is, I relaxed my soul within myself, hitherto constrained in affliction.

What were the things I remembered? Namely the things mentioned in the following verse, for it says:

5β For I shall pass through in the place of the wondrous tent-shrine, even to the house of God.

I relaxed, he says, having remembered that I shall walk again in the temple, even to its innermost sanctuary. For the 'wondrous tent-shrine' is what he calls the renowned temple of Solomon, while the 'house of God' is what he calls the innermost sanctuary of the temple.

In relation to the first explanation, the word 'for' is to be understood in a confirmatory sense, as with the speaker uttering a prophecy.

5γ With a voice of rejoicing and thanksgiving, the clamour of one keeping festival.

And I shall pass through with a voice of joy and a voice of thanksgiving, of festive clamour, that is, I shall celebrate again as before and will take part in the worship of the law.

6α Why are you deeply grieved, O my soul, and why do you trouble me?

Why do you sorrow and why do you confuse me and do not permit me to be at peace? He said these things having received full prophetic assurance about the return.

6β Hope in God, for I shall confess him.

For I shall give thanks to him, having returned, that is.

6γ O salvation of my face and my God!

Having remembered God's benefaction in later times, he invokes him with pleasure, saying, O my salvation (by circumlocution), and O my God!

7α To myself my soul has been troubled.

'To myself' in the sense of 'in myself', with no one apart from myself being aware of this sorrow of mine. It has been troubled, considering the sins for which we have been surrendered to our enemies, or else considering the slowness of the return.

7β Therefore, I shall remember you from the land of Jordan and Hermon, from the small mountain.

5β: The tent-shrine is the Word's holy flesh taken from ourselves. It is wondrous as having been constituted without seed. The house is its intelligible soul, for through this God conversed with the flesh. The place is the Word himself, having in himself hypostasised and established the assumed nature. Accordingly, he is saying that, led by the Word of God, I will pass through even to the soul of the assumed humanity, reflecting about these things and beholding them as far as I am able, but I will not be permitted to proceed any further.

Διὰ γὰρ τοῦ Ἰορδάνου καὶ τοῦ πλησιάζοντος αὐτῷ ὄρους, ὃ καὶ Ἑρμωνιεὶμ καλεῖται καὶ Ἀερμὼν, ὅλην τὴν Ἰουδαίαν ἐδήλωσε. Προσέθηκε δὲ καὶ τὴν ἰδιότητα τοῦ ὄρους, ὅτι τοῦ μικροῦ.

8α Ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνὴν τῶν καταῤῥακτῶν σου.

Τῆς εὐεργεσίας μνησθεὶς, ἐκτραγῳδεῖ καὶ τὴν ἐγκατάλειψιν, ἄβυσσον καλῶν, τὸ βάθος τῶν συμφορῶν. Βαθεῖα θλῖψις, φησὶ, βαθεῖαν θλῖψιν ἐκκαλεῖται, εἰς βοὴν τῶν κατεῤῥαγμένων σου, τουτέστιν, οὕτως ἀλλεπαλλήλως ἡμῖν τοῖς κατεῤῥαγμένοις δούλοις σου ἐπίασιν, ὡς δοκεῖν ἀλλήλαις ἐγκελεύεσθαι, καὶ τοσοῦτον δάκνουσιν, ὡς βοᾶν ἡμᾶς ὑπὸ τῆς ὀδύνης. Καταῤῥακτῶν δὲ, ἀντὶ τοῦ, κατεῤῥαγμένων, ἐνεργητικὸν ἀντὶ παθητικοῦ.

Νοεῖται δὲ καὶ ἀναγωγικώτερον· ἄβυσσος καὶ ἄβυσσος, ἡ Παλαιὰ Γραφὴ, καὶ ἡ Νέα, διὰ τὰ βάθη τῶν ἀποκρύφων νοημάτων. Ἡ Νέα γοῦν ἐπικαλεῖται τὴν Παλαιὰν, διὰ τὴν φωνὴν τῶν προφητῶν· καὶ οὗτοι γὰρ, καταῤῥάκται λέγονται, διὰ τὸ ἄνωθεν καταχεῖν τὸ ὕδωρ τῆς προφητείας. Ἐπικαλεῖται τοίνυν αὐτὴν, ὡς μάρτυρα, ἕνεκεν τοῦ δεῖξαι ὅτι οἱ προφῆται περὶ τοῦ Χριστοῦ προκατήγγειλαν.

8β Πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ’ ἐμὲ διῆλθον.

Μετεωρισμοὺς λέγει, τὰς ἐπαναστάσεις τῶν πειρασμῶν· ὁμοίως δὲ, καὶ κύματα. Φησὶν οὖν, ὅτι πᾶσαι αἱ μάστιγές σου ἐπάνω μου ἐβάδισαν. Πάντες δὲ εἶπε, διὰ τὸ πολυειδὲς αὐτῶν.

9α Ἡμέρας ἐντελεῖται Κύριος τὸ ἔλεος αὐτοῦ.

Ἡμέρας, ἀντὶ τοῦ, ἐν ἡμέρᾳ, τουτέστι, φανερῶς· φῶς γὰρ ἡ ἡμέρα.

Ἐντελεῖται δὲ, ἀντὶ τοῦ, ἀποστείλῃ· ὁ γὰρ ἀποστέλλων, ἐντέλλεται, ἢ καὶ προστάξει τὸ παρ’ αὐτοῦ ἔλεος.

Προαγορεύει δὲ νῦν ὁ λόγος, ὅτι δήλη πᾶσιν ἡ ἀνάκλησις αὐτῶν γενήσεται.

9β Καὶ νυκτὸς ᾠδὴ αὐτοῦ παρ’ ἐμοί.

Ἐν νυκτὶ δὲ, παρ’ ὅλην μου τὴν αἰχμαλωσίαν, ᾄσω αὐτῷ, τότε τινὸς ἀδείας ἐπιλαβόμενος· ἐν ἡμέρᾳ γὰρ οὐκ ἔχω σχολὴν, δουλεύων τοῖς δεσπόταις καὶ μὴ λαμβάνων καιρόν.

9γ Προσευχὴ τῷ Θεῷ τῆς ζωῆς μου.

Καὶ οὐ μόνον ᾠδὴ αὐτοῦ | παρ’ ἐμοὶ ἔσται, ἀλλὰ καὶ προσευχή· ᾠδὴ μὲν, ἐπ’ εὐχαριστίᾳ τῆς εὐκαίρου ἀπολυτρώσεως, προσευχὴ δὲ, ἐφ’ ἱκεσίᾳ τοῦ ταχῦναι τὴν ἐλευθερίαν.

8α[4] βοήν MPSCV : σύνεσιν H. 8α[7] Add. [M in marg.]PBV: Καὶ ἄλλως· τὸ ἄμετρον τῶν ἡμετέρων ἁμαρτιῶν, τὸ ἄμετρον τῶν σῶν ἐπικαλεῖται οἰκτιρμῶν, ὥστε τὴν φωνὴν τῶν ἀποστολικῶν κηρυγμάτων ἀκουσθῆναι [M] / ἀκουτισθῆναι [P]. Καταῤῥάκται γὰρ, καὶ οἱ ἀπόστολοι, καταῤῥάσσοντες πᾶσαν ἔπαρσιν διαβολικήν. : om. SCF. 9β[1] αὐτοῦ MPSCBFV[Ra[A]] : αὐτῷ H[T].

Therefore, being sorrowful now I shall remember you, that is, I shall make mention of your care for us, of the good things we enjoyed in the promised land. For by Jordan and the mountain next to it, which is called Hermon and Aermon, he signified the whole of Judea. He added also the characteristic of the mountain, namely, that it is small.

8α Deep calls to deep at the voice of your cataracts.

Having made mention of the benefaction, in tragic terms he tells also of the abandonment, calling the depths of misfortunes 'deep'. Deep sorrow, he says, calls out to deep sorrow, at the loud cry of your downfallen, that is, so greatly do misfortunes come in succession against us your downfallen servants that they seem to be urging one another on, and so greatly do they sting that we shout out in pain. Cataracts (downfalling) in the sense of 'downfallen', active in place of the passive.

It may also be understood in a more anagogical sense. Deep and deep are the Ancient and the New Scripture on account of the depths of the hidden meanings. The New then invokes the Old on account of the voice of the prophets, and they are called 'cataracts' on account of the fact that the water of prophecy pours down from above. The New accordingly invokes the Old as a witness in order to show that the prophets foretold about Christ.

8β All your upsurgings and your waves have passed over upon me.

'Upsurgings' is what he calls the uprisings of temptations, and similarly with 'waves'. He is saying therefore that all your scourges have marched over upon me. He said 'all' on account of their diversity.

9α By day the Lord will command his mercy.

'By day' in the sense of 'in the daytime', that is, openly, for the day is light.

'He will command' in the sense of 'he will send forth', for the person who sends out gives a command, or else he will order the mercy that is from him.

The verse now foretells that their call to return will take place in a way visible to everyone.

9β And by night his song will be with me.

In the night-time throughout my whole captivity I shall sing to him, at that time having taken advantage of a safe occasion, for during the day I have no leisure, working for my masters and having no opportunity.

9γ Prayer to the God of my life.

And not only will his song be with me, but also prayer; a song in thanksgiving for opportune deliverance, a prayer in entreaty to make freedom come swiftly.

8α: And in a different way: The measurelessness if our sins calls out to the measurelessness of your mercies, so as for the voice of the apostolic preaching to be heard / to be made to be heard. For the cataracts are the apostles, bringing down every diabolic elation.

Τῷ Θεῷ δὲ τῆς ζωῆς μου, ἀντὶ τοῦ, τῷ ζωοδότῃ μου, ὡς καὶ τὸ, Ὁ Θεὸς τῆς
σωτηρίας μου, ἀντὶ τοῦ, ὁ Σωτήρ μου. Ps 50.16

10 *Ἐρῶ τῷ Θεῷ, Ἀντιλήπτωρ μου εἶ· διατί μου ἐπελάθου; καὶ ἱνατί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν;*

Ἐπιλελῆσθαι δοκεῖ, διὰ τὸ ἐγκαταλελεῖφθαι ἔτι παρὰ τοῖς ἐχθροῖς, καὶ ἐν τῷ οὕτως ἐκθλίβεσθαι, οἷα εἰκὸς τοὺς ἐν αἰχμαλωσίᾳ κακοπαθοῦντας.

11 *Ἐν τῷ καταθλᾶσθαι τὰ ὀστᾶ μου ὠνείδιζόν με οἱ ἐχθροί μου, ἐν τῷ λέγειν αὐτούς μοι καθ᾽ ἑκάστην ἡμέραν, Ποῦ ἐστιν ὁ Θεός σου;*

Συντριβομένων τῶν ὀστῶν μου, τῷ ἄχθει τῶν φόρτων ἢ καὶ ταῖς ῥάβδοις, καὶ καταπονουμένης τῆς ἐν ἐμοὶ δυνάμεως, ἣν ἐδήλωσε διὰ τῶν ὀστῶν, ἐπετώθαζον οἱ ἐχθροί μου, ἐν τῷ λέγειν ἀεὶ, *Ποῦ ἐστιν ὁ Θεός σου;* ἵνα ἐξελεῖταί σε.

12 *Ἵνα τί περίλυπος εἶ, ἡ ψυχή μου, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεὸν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.*

Ἐπανέλαβε τὰ προειρημένα περὶ ὧν ἀνωτέρω διελάβομεν· ἐπανέλαβε δὲ ταῦτα, Ps 41.6α-γ
θάρσους ἑαυτὸν ἐμπιπλῶν καὶ ὑπομονῆς.

Ἁρμόζει δὲ τὰ τοῦ παρόντος ψαλμοῦ καὶ παντὶ κατὰ Θεὸν ἱκανῶς ἐν τῷ βίῳ
τούτῳ κακοπαθήσαντι καὶ ἐπιποθοῦντι τὴν πρὸς Θεὸν ἀνάλυσιν καὶ ἐπάνοδον, ὃς Php 1.23
ὀνειδίζοντας νοήσει, οὐ μόνον τοὺς δαίμονας, ἀλλὰ καὶ τοὺς βαρβάρους ἐχθρούς· γῆν
δὲ Ἰορδάνου, τὴν κατωτάτην, ὅσον πρὸς τὸν οὐρανόν· Ἰορδάνης γὰρ ἑρμηνεύεται, γῆ
κατωτάτη, Ἑρμωνιεὶμ δὲ, τόπος λύπης· καὶ τὰ λοιπὰ δὲ, καταλλήλως ἀποδώσει.

42 *μβ´*
1α *Ψαλμὸς τῷ Δαυίδ· ἀνεπίγραφος παρ᾽ Ἑβραίοις.*

Ἀνεπίγραφός ἐστιν, ὡς τῆς αὐτῆς τῷ πρὸ αὐτοῦ διανοίας· δοκεῖ γὰρ μέρος αὐτοῦ, διὰ τὸ πολλὴν ἔχειν συμφωνίαν· ὁ γοῦν τὰ ἐν ἐκείνῳ φθεγξάμενος, φθέγγεται καὶ τὰ ἐν τούτῳ. Εἷς δέ τίς ἐστιν ὁ λέγων, καὶ τὰ πάθη τοῦ γένους εἰς ἑαυτὸν ἀναδεχόμενος, διότι καὶ σπάνιος ὁ τοιοῦτος.

1β *Κρῖνόν μοι, ὁ Θεός.*

Τὸ, *κρῖνον*, εἰ μὲν αἰτιατικῇ πτώσει συνταγείη, σημαίνει κυρίως, τὸ, *κατάκρινον*,
ὡς τὸ, *Κρῖνον αὐτοὺς, ὁ Θεός*, εἰ δὲ δοτικῇ, τὸ, *κριτὴς γενοῦ*. Ps 5.11

11[5] *ἐξελεῖταί σε* MPSCHBF : *ἐξέληταί σε* V.

'To the God of my life' in the sense of 'my life-giver', just as, *The God of my salvation* is used in the sense of 'my Saviour'. Ps 50.16

10 I will say to God, 'You are my helper, why have you forgotten me? And why do I walk downcast while my enemy afflicts me?'

He seems to be forgotten, on account of his being still abandoned among his enemies and his being thus afflicted, as is to be expected with those languishing in captivity.

11 Even as my bones were being crushed my enemies would reproach me, saying to me every day, 'Where is your God'.

As my bones were being crushed by the weight of the burdens or by beatings and as the strength in me was being worn out (which strength he signified by the bones), my enemies would mock me by saying constantly, 'Where is your God?' namely, so that he will deliver you.

12 Why are you deeply grieved, O my soul, and why do you trouble me? Hope in God, for I shall confess him, O salvation of my face and my God.

He repeated the words spoken previously which we discussed above. He repeated these things filling himself with courage and patience. Ps 41.6α-γ

The words of the present psalm are also fitting for everyone who has suffered considerably in this life for God and who desires to depart and return to God. This person will understand the mockers not only as the demons, but also as the barbarian enemies. The land of Jordan is the 'lowest' in relation to heaven, for 'Jordan' is translated as 'lowest land' and Hermon as 'place of sorrow', and he will explain the rest appropriately.

Php 1.23

42

Psalm 42

1α A psalm belonging to David; without superscription among the Hebrews.

It is without superscription as being of the same import as the one before it; it seems indeed to be a part of it on account of having such great agreement, for the one who was the speaker of the words in the previous psalm is the speaker of the words in this one. One and the same is the speaker and the one who is takes on himself the sufferings of the race, for such a one is rare.

1β Judge me, O God.

'Judge', if it is followed by the accusative case means primarily 'condemn' as in, *Judge them, O God*, if (as here) it is followed by the dative case it means 'become a judge' (on my behalf). Ps 5.11

1γ Καὶ δίκασον τὴν δίκην μου ἐξ ἔθνους οὐχ ὁσίου.

Ἐξ ἔθνους, ἀντὶ τοῦ, μετὰ ἔθνους· ἢ τὴν ἐξ ἔθνους ἀνοσίου καὶ τὰ εἰς Θεὸν ἀδίκου· τοιοῦτος γὰρ ὁ ἀνόσιος· λέγει δὲ, τοὺς Βαβυλωνίους.

1δ Ἀπὸ ἀνθρώπου ἀδίκου καὶ δολίου ῥῦσαί με.

Ἀδίκου μὲν, ὡς ἀνόμου, δολίου δὲ, ὡς ἀπατεῶνος.

Δηλοῖ δὲ τοῦτο καὶ ἡ προσευχὴ τῶν Τριῶν Παίδων· *Παρέδωκας γὰρ*, φησὶν, *ἡμᾶς βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.* Da 3.32

Ποτὲ μὲν οὖν πληθυντικῶς, ποτὲ δὲ ἑνικῶς αὐτῶν κατηγορεῖ, διότι καὶ κοινῇ καὶ ἰδίᾳ, πονηρίᾳ συνέζων.

Σὺ δὲ νοήσεις ἔθνος, καὶ τοὺς δαίμονας, ὁμοίως δὲ καὶ ἄνθρωπον ἄδικον καὶ δόλιον, τὸν διάβολον, ὡς προείρηται.

2α Ὅτι σὺ εἶ, ὁ Θεὸς, κραταίωμά μου.

Στερέωσις, ἰσχύς μου.

2β Ἵνα τί ἀπώσω με;

Ἐκδοὺς εἰς αἰχμαλωσίαν· σὸς μὲν γὰρ ἐγὼ δοῦλος, οὗτοι δὲ, ἐχθροί σου.

2γ Καὶ ἵνα τί σκυθρωπάζων πορεύομαι ἐν τῷ ἐκθλίβειν τὸν ἐχθρόν;

Οὐκ ἐγκαλῶν ταῦτά φησιν, ἀλλὰ δυσωπῶν.

3α Ἐξαπόστειλον | τὸ φῶς σου καὶ τὴν ἀλήθειάν σου.

Ἀναγωγικῶς μὲν, τὸν Χριστὸν αἰνίττεται· φησὶ γὰρ, *Ἐγώ εἰμι τὸ φῶς καὶ ἡ* Jn 8.12
ἀλήθεια καὶ ἡ ζωή. Jn 14.6

Καθ' ἱστορίαν δὲ, φῶς μὲν καλεῖ, τὴν θείαν ἐπισκοπὴν, ἥτις τῷ φωτὶ τῆς χαρᾶς λύει τὸ σκότος τῆς θλίψεως· ἀλήθειαν δὲ, τὴν ἀληθινὴν βοήθειαν.

3β Αὐτά με ὡδήγησαν καὶ ἤγαγόν με εἰς ὄρος ἅγιόν σου καὶ εἰς τὰ σκηνώματά σου.

Ἐνήλλακται ὁ χρόνος, ἀντὶ τοῦ, ὁδηγήσουσι καὶ ἄξουσιν. Αὐτὰ δὲ, δηλαδὴ τὸ φῶς σου καὶ ἡ ἀλήθειά σου. Καὶ ὄρος μὲν ἅγιον, τὸ Σιών· σκηνώματα δὲ, ὁ θεῖος ναός.

Ἀναγωγικῶς δὲ, ὁ Χριστὸς ὁδηγήσει καὶ ἄξει τοὺς πιστοὺς εἰς τὴν ἄνω Σιὼν καὶ εἰς τὰ οὐράνια σκηνώματα· *Ἐγὼ γὰρ*, φησὶν, *εἰμὶ ἡ ὁδός.* Jn 14.6

1δ[8] Add. [M in marg.]PCHBVL: Οὐδὲν γὰρ ἀνθρώπου διαφέρει, κατὰ τὸ ἐμπαθὲς, καὶ φιλήδονον, ὁμοίως ἀνθρώπῳ φιλοσωματῶν, καὶ τοῖς πάθεσιν ἀναφυρόμενος. : om. SF.

1γ And give judgement on my case from a nation that is not devout.

'From a nation' in the sense 'against a nation'; or else my case coming from a nation which is not devout and which is unjust in things regarding God, for such is the man who is not devout. He is speaking about the Babylonians.

1δ From an unjust and deceitful man deliver me.

'Unjust' as lawless and 'deceitful' as a cheat. The prayer of the Three Youths also declares this, for it says, *You surrendered us to a king unjust and most wicked above all the earth*. Da 3.32

He indicts them thus sometimes in the plural and sometimes in the singular, because communally and singularly they passed their lives in wickedness.

But you will understand 'nation' also as the demons and similarly the 'unjust and deceitful man' as the devil, as has been said before.

2α For you, O God, are my stronghold.

My solidity, my strength.

2β Why have you thrust me away?

Having given me over to captivity, for I am your servant and they are your enemies.

2γ And why do I go about downcast while my enemy afflicts me.

He says these words not as an indictment, but as an entreaty.

3α Send forth you light and your truth.

In an anagogical sense, it alludes to Christ, for he says, *I am the light and the truth and* Jn 8.12
the life. Jn 14.6

In a historical sense, light is what he calls divine visitation which dissolves the darkness of affliction with the light of joy, and truth is what he calls true assistance.

3β These have guided me and led me to your holy mountain and to your tent-shrine dwellings.

The tense is interchanged, in the sense of, they will guide and will lead. These, that is, your light and your truth. The holy mountain is Zion and the tent-shrine dwellings are the divine temple.

In an anagogical sense, Christ will guide and lead the faithful to Zion on high and to the heavenly dwelling places, for, he says, *I am the way*. Jn 14.6

1δ : For he differs from man in no way in regard to his impassionate nature and love of pleasure, like man having a love of the body and embroiled in the passions.

4α Καὶ εἰσελεύσομαι πρὸς τὸ θυσιαστήριον τοῦ Θεοῦ.

Λατρεύσων αὐτῷ, καὶ θύσων.

4β Πρὸς τὸν Θεὸν τὸν εὐφραίνοντα τὴν νεότητά μου.

Τοῦτο, προσώπῳ φησὶ τῶν ἐν αἰχμαλωσίᾳ γεννηθέντων καὶ νέων ἀναβαινόντων εἰς Ἱερουσαλήμ· εἰκὸς γὰρ τοὺς πατέρας αὐτῶν ἀποθανεῖν.

Ἢ νεότητα λέγει, τὴν κατὰ προαίρεσιν· ἐνέαζον γὰρ ταῖς εἰς τὴν τοῦ Θεοῦ λατρείαν προθυμίαις.

Ἀναγωγικῶς δὲ, νεότης, ἡ διὰ τοῦ βαπτίσματος ἀνανέωσις καὶ τοῦ παλαιοῦ ἀνθρώπου ἀπέκδυσις. Col 3.9

4γ Ἐξομολογήσομαί σοι ἐν κιθάρᾳ, ὁ Θεὸς ὁ Θεός μου.

Τὴν προτέραν ἀπολήψομαι κατάστασιν· τοῦτο γὰρ ἐδήλωσε διὰ τῆς κιθάρας. Καὶ μετὰ ὀργάνων εὐχαριστήσω σοι, ἃ αἰχμαλωτισθέντες ἐπὶ ταῖς ἰτέαις ἐκρεμάσαμεν, ὡς ἀργίαν ἤδη καταψηφισθέντα. Ps 136.2

Ἀναγωγικῶς δὲ, κιθάρα, ἡ πρακτικὴ ἀρετὴ, ὡς ἐν ἄλλοις εἰρήκαμεν. Ps 32.2

Τὸ δὲ, ὁ Θεὸς ὁ Θεός μου, τὴν εἰς Θεὸν ἐμφαίνει διαπυρωτάτην διάθεσιν.

5 Ἵνα τί περίλυπος εἶ, ἡ ψυχή μου, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν Θεὸν, ὅτι ἐξομολογήσομαι αὐτῷ, σωτήριον τοῦ προσώπου μου καὶ ὁ Θεός μου.

Τὰ αὐτὰ πάλιν ἑαυτῷ πρὸς ἐπίῤῥωσιν ἐγκελεύεται.

43 μγʹ

1 Εἰς τὸ τέλος· τοῖς υἱοῖς Κορέ· εἰς σύνεσιν.

Τοιαύτη μὲν καὶ ἡ τοῦ μαʹ ψαλμοῦ ἐπιγραφή· προειρήκαμεν δὲ περὶ αὐτῆς ἐν ἐκείνῳ. Ps 41.1

Νῦν δὲ χρὴ τοσοῦτον εἰπεῖν, ὅτι προσώπῳ Ματθίου τοῦ Μακκαβαίου καὶ τῶν παίδων αὐτοῦ τὸν παρόντα προαναφωνεῖ ψαλμὸν ὁ Δαυίδ· οἳ, καταπονηθείσης τῆς Ἰουδαίας ὑπ᾽ Ἀντιόχου τοῦ Ἐπιφανοῦς καὶ τῶν Μακεδόνων καὶ διαρπαγείσης, φυγάδες ὄντες, ἀνεθάῤῥησαν ὀψέ ποτε, καὶ συναγαγόντες ὅσους ἠδύναντο, πρὸς ἄμυναν παρεσκευάσθησαν, τῷ Θεῷ θαῤῥήσαντες, ὧν τὴν ἱστορίαν ἀκριβῶς τὰ Μακκαβαϊκὰ διδάσκουσιν Ἰωσήπου. Κατεπτηχόσι δὲ τοῖς ἐκ φυγῆς συνειλεγμένοις διὰ τὴν τῶν Μακεδόνων ἀπήνειαν, προσάγουσι παραίνεσιν ἐν εὐχῆς τύπῳ, τῇ ἀναμνήσει τῶν κατὰ τοὺς πατέρας αὐτῶν γεγενημένων τεραστίων παραθαῤῥύνοντες αὐτοὺς καὶ εἰς τὸν πόλεμον διεγείροντες. 1Macc 2 AJ xii.270 BJ i.36

4α And I shall enter in to the altar of God

Worshipping him and making sacrifice.

4β To God who gladdens my youth.

This is spoken in the person of those born in captivity and going up to Jerusalem as youths, for it is likely their fathers had died.

Or else ‘youth’ is what he calls youthfulness in disposition, for they were young in their eagerness for the worship of God.

In an anagogical sense, youth is the renewal through baptism and the putting off of the old man. Col 3.9

4γ I shall confess you with the lyre, O God my God.

I shall assume my former state, for this he signified by the lyre. And I shall give thanks to you with musical instruments which, when we were taken captive, we hung on the willows as thereupon condemned to idleness. Ps 136.2

In an anagogical sense, the lyre is practical virtue, as we have said elsewhere. Ps 32.2

The apostrophe, ‘O God, my God’, displays his most fervent disposition towards God.

5 Why are you deeply grieved, O my soul, and why do you trouble me? Hope in God, for I shall confess him, O salvation of my face and my God

Once again he enjoins the same things on himself by way of encouragement.

43
Psalm 43

1 Towards fulfilment; belonging to the sons of Kore; for understanding.

Such also is the superscription of the forty first psalm and we spoke about it there. Ps 41.1

Now it is necessary to say this much, namely, that David proclaims the present psalm in the person of Matthias the Maccabean and his children. After Judea had been subdued and plundered by Antiochus Epiphanes and the Macedonians, they, now fugitives, at length regained courage, and having gathered together as many as they were able, prepared themselves for revenge, trusting in God. The Maccabean books of Josephus tell their story in detail. To those gathered together from exile who were cowering in fear because of the brutality of the Macedonians they deliver an exhortation in the form of a prayer, encouraging them and inciting them to war by recollection of the wonders that took place at the time of their fathers. 1Macc 2 AJ xii.270 BJ i.36

2 Ὁ Θεὸς, ἐν τοῖς ὠσὶν ἡμῶν ἠκούσαμεν, οἱ πατέρες ἡμῶν ἀνήγγειλαν ἡμῖν ἔργον, ὃ εἰργάσω ἐν ταῖς ἡμέραις αὐτῶν, ἐν ἡμέραις ἀρχαίαις.

Τὸ, *ἐν τοῖς ὠσὶν ἡμῶν ἠκούσαμεν*, εἰς βεβαίωσιν τοῦ λόγου πρόσκειται. Καὶ γὰρ εἰώθαμεν, ὅταν διηγώμεθα περὶ ὧν πεπληροφορήμεθα, μάρτυρας αὐτὰ παραλαμβάνειν | τὰ αἰσθητήρια, ὡς τὸ, *ἃ ἑωράκασιν οἱ ὀφθαλμοὶ ἡμῶν, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν*. Εἰπόντες δὲ, ὅτι ἠκούσαμεν, ἐπάγουσι καὶ παρὰ τίνων, ὅτι παρὰ τῶν πατέρων. Δῆλον δὲ, ὅτι διὰ τῶν συγγραμμάτων ὧν ἀπολελοίπασι. 1Jn 1.1

Τί δέ ἐστιν ὃ ἤκουσαν καὶ ὃ εἰργάσατο ὁ Θεὸς, ἄκουσον διὰ τῶν ἑξῆς.

3α Ἡ χείρ σου ἔθνη ἐξωλόθρευσε, καὶ κατεφύτευσας αὐτούς.

Ἔθνη, τὰ τῶν Χαναναίων καὶ τῶν ἄλλων τῶν κατοικούντων πρότερον ἐν τῇ γῇ τῆς ἐπαγγελίας· χεῖρα δὲ λέγει Θεοῦ, τὴν θείαν δύναμιν· κατεφύτευσας δὲ, ἀντὶ τοῦ, ἐγκατῴκισας τοὺς πατέρας ἡμῶν.

Ὅρα δὲ τῶν λέξεων τὴν ἀκρίβειαν· ἐπ’ ἐκείνων μὲν, ἐξωλόθρευσε, διὰ τὴν πανωλεθρίαν· ἐπὶ τούτων δὲ, κατεφύτευσε, διὰ τὴν ἐνρίζωσιν. Εἰ γὰρ καὶ μετανάσται γεγόνασιν ὕστερον, ἀλλ’ οὐκ αὐτοὶ πάντως, ἀλλὰ τὰ τέκνα αὐτῶν, καὶ ταῦτα διὰ τὰς οἰκείας ἁμαρτίας. Τὰ προλαβόντα δὲ θαύματα παραλιπὼν ὁ λόγος, μόνον τοῦτο τίθησιν, ὡς οἰκεῖον πρὸς τὴν ὑπόθεσιν. Εἰ γὰρ τοὺς ξένους ἐπὶ τῆς ἀλλοτρίας ἵδρυσε, πολλῷ μᾶλλον τούτους ἐκβεβλημένους τῆς πατρίδος ἀποκαταστήσει πάλιν καὶ συναγάγῃ.

3β Ἐκάκωσας λαοὺς καὶ ἐξέβαλες αὐτούς.

Τὰ ἔθνη· οὐ γὰρ ἐξεβλήθησαν μόνον, ἀλλὰ καὶ πρῶτον ἐκακώθησαν, πολέμῳ καὶ θεομηνίᾳ.

4α Οὐ γὰρ ἐν τῇ ῥομφαίᾳ αὐτῶν ἐκληρονόμησαν γῆν.

Οὐκ ἐν τοῖς ὅπλοις ἐκληρονόμησαν γῆν τὴν τῆς ἐπαγγελίας.

4β Καὶ ὁ βραχίων αὐτῶν οὐκ ἔσωσεν αὐτούς.

Οὐδὲ ἡ δύναμις αὐτῶν ἐῤῥύσατο αὐτοὺς ἀπὸ τοσούτων καὶ τηλικούτων ἐθνῶν.

4γ Ἀλλ’ ἡ δεξιά σου καὶ ὁ βραχίων σου.

Τινὲς δεξιὰν μὲν λέγουσι Θεοῦ, τὴν βοήθειαν, βραχίονα δὲ, τὴν δύναμιν· ἄλλοι δὲ, καὶ ἄμφω τὴν δύναμιν σημαίνειν ἐκ παραλλήλου.

2 O God, we have heard in our ears, our fathers have proclaimed to us the work that you wrought in their days, in days of old.

'We have heard in our ears' is added for confirmation of the words, and indeed we are accustomed when we are telling about things we are fully convinced of to invoke our senses as witnesses, as with *That which our eyes have seen and our hands have touched*. Having said 1Jn 1.1
that we have heard, he goes on to say from whom, namely, from our fathers, and evidently through the writings they left behind.

What it is that they heard and that God worked, hear now through what follows:

3α Your hand destroyed nations utterly and you planted them firmly.

'Nations' are those of the Canaanites and of the other peoples who formerly lived in the promised land. God's hand is what he calls divine power. 'You planted them firmly' in the sense of, you settled our fathers.

Observe the precision of the words: in relation to the former 'you destroyed utterly' on account of their complete devastation, in relation to the latter, 'you planted firmly' on account of their taking root - even indeed if they later became migrants, though not they themselves but their children, and that was on account of their own sins. Omitting the earlier miracles, the verse mentions only this as relevant to the subject. For if when they were strangers he established them in an alien land, very much more when they have been ejected from their land will he restore them and gather them together.

3β You sorely afflicted the peoples and drove them out.

The nations, for not only were they driven out, but first they were sorely afflicted by war and divine wrath.

4α For not by their sword did they inherit the land.

They did not inherit the promised land with weaponry.

4β Nor did their arm save them.

Neither did their power deliver them from so large and so mighty nations.

4γ But your right hand and your arm.

Some say God's right hand is his assistance and his arm is his power, while others say that both signify his power in parallel.

4δ Καὶ ὁ φωτισμὸς τοῦ προσώπου σου.

Καὶ ἡ ἐπισκοπή σου· Ἐπίφανον γὰρ, φησὶ, τὸ πρόσωπόν σου, καὶ σωθησόμεθα· Ps 79.4,8,20
Ἐπισκοπὴ δὲ Θεοῦ, ἡ ἀντίληψις. Ὁρῶν γάρ τις, ἀντιλαμβάνεται.

4ε Ὅτι εὐδόκησας ἐν αὐτοῖς.

Ὅτι τὸ ἀγαθὸν ἠθέλησας ἐν τοῖς πατράσιν ἡμῶν· τοῦτο γὰρ σημαίνει, τὸ, εὐδόκησας.

5α Σὺ εἶ αὐτὸς ὁ βασιλεύς μου καὶ ὁ Θεός μου.

Ὁ ἐκεῖνα ἐργασάμενος, σὺ εἶ αὐτὸς καὶ νῦν, ὡς ἀναλλοίωτος· καὶ ἡμεῖς, ἐκείνων ἔκγονοι. Καὶ λοιπὸν, ὁμοίως τερατούργησον, ὃν καὶ βασιλέα καὶ Θεὸν ἔχω, καθάπερ ἐκεῖνοι.

5β Ὁ ἐντελλόμενος τὰς σωτηρίας Ἰακώβ.

Τοῦτο, διὰ τὴν εὐχέρειαν καὶ ταχυτῆτα τῆς βοηθείας. Ὁ λόγῳ μόνῳ χρώμενος εἰς τὸ σῶσαι τὸν ἐξ Ἰακὼβ καταγόμενον λαόν. Ἢ ὁ ἐν πολέμοις ὑποτιθέμενος πῶς ἂν σωθείη· ποιήσατε γάρ φησι τάδε καὶ τάδε.

6α Ἐν σοὶ τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν.

Καταγωνισόμεθα, ἐκ μεταφορᾶς τῶν ζῴων, ἃ τοῖς κέρασι καταπαλαίουσι πᾶν ἀντίπαλον.

6β Καὶ ἐν τῷ ὀνόματί σου ἐξουδενώσομεν τοὺς ἐπανισταμένους ἡμῖν.

Πεποίθαμεν, φησὶν, ὅτι τὸ ὄνομά σου μόνον ἐπισείσαντες αὐτοῖς, καὶ μόνον ἐμβοήσαντες ὅτι ὁ Θεὸς τοῦ Ἰσραὴλ, ὡς οὐδὲν αὐτοὺς ἡγησόμεθα καὶ εὐκαταφρονήτους ποιήσομεν.

7 Οὐ γὰρ ἐπὶ τῷ τόξῳ μου ἐλπιῶ, καὶ ἡ ῥομφαίᾳ μου οὐ σώσει με.

Εἰ γὰρ καὶ τούτοις ὥπλισμαι, νόμῳ πολέμου, ἀλλ' οὐκ ἐπὶ τούτοις τεθάῤῥηκα. Ῥομφαία δέ ἐστιν ἡ σπάθη.

8 Ἔσωσας γὰρ ἡμᾶς ἐκ τῶν θλιβόντων ἡμᾶς, καὶ τοὺς μισοῦντας ἡμᾶς κατήσχυνας.

4δ And the light of your face.

And your oversight, for it is written, *Show forth your face and we shall be saved.* God's oversight is his assistance, for one assists when seeing. Ps 79.4,8,20

4ε For you were well pleased in them.

For you willed what is good among our fathers, for this is what 'you were well pleased' means.

5α You are the same, my king and my God.

You who wrought those things are the same now also, being unchangeable, and we are their descendants, and so, work wonders similarly, you whom I have as king and God as did they.

5β Who gives command for the salvation of Jacob.

This is said on account of the ease and speed of his assistance. Who use only a word to save the people descended from Jacob. Or else the one who in war advises how he may be saved, saying, 'Do this and that'.

6α In you we shall butt away our enemies.

We shall prevail against, by a metaphor from animals that defeat every rival with their horns.

6β And in your name we shall set at naught those who rise up against us.

We believe, he says, that by brandishing your name alone at them and simply shouting out that you are the God of Israel we shall regard them as naught and make them seem contemptible.

7 For I shall not hope in my bow, nor will my sword save me.

Even though I am equipped with these as is the custom of war, but I have no trust in them. The 'sword' is the broad sword.

8 For you have saved us from those afflicting us and have put to shame those hating us.

Πεῖραν γὰρ τῆς παρὰ σοῦ βοηθείας καὶ πρότερον ἐλάβομεν, καὶ οἴδαμεν | ὅπως ἀντιλαμβάνῃ.

9α Ἐν τῷ Θεῷ ἐπαινεθησόμεθα ὅλην τὴν ἡμέραν.

Τὸ, *ἐπαινεθησόμεθα*, *καυχησόμεθα* εἶπεν ὁ Σύμμαχος· ὁ γὰρ καυχώμενος, ἑαυτὸν ἐπαινεῖ. Οὐκ ἐν ἑτέρῳ, φησὶ, πράγματι τῶν ἁπάντων καυχησόμεθα, καίτοι πολλὰ λέγειν ἔχοντες, ἀλλ᾽ ἢ ἐν μόνῳ τῷ ἐπιγινώσκειν τὸν Θεόν.

Τὸ δὲ, *ὅλην τὴν ἡμέραν*, *κατὰ πᾶσαν τὴν ἡμέραν* ὁ Σύμμαχος ἐκδίδωσι πανταχοῦ· ὁ δὲ Ἀκύλας, *καθ᾽ ὅλην τὴν ζωήν*.

9β Καὶ ἐν τῷ ὀνόματί σου ἐξομολογησόμεθα εἰς τὸν αἰῶνα.

Τὸ, *ἐξομολογησόμεθα*, ἀντὶ τοῦ, *διηγησόμεθα*, τινὲς νενοήκασιν, οἷον ἐν τῷ ὀνόματί σου διήγησιν ποιησόμεθα, καταλέγοντες πᾶσιν ὅσα ἔν τε τοῖς πατράσι καὶ ἐν ἡμῖν ἐνήργησε τοῦτο μεγαλεῖα.

Ἢ καὶ ἄλλως, τῷ ὀνόματί σου εὐχαριστήσομεν, τῆς προθέσεως περιττῆς κειμένης· τὸ δὲ, *εἰς τὸν αἰῶνα*, τὸ ἀεὶ σημαίνειν πάντες πανταχοῦ φασι.

10α Νυνὶ δὲ ἀπώσω καὶ κατῄσχυνας ἡμᾶς.

Ἀπώσω μὲν, ὡς ἀναξίους· *κατῄσχυνας* δὲ, ἀντὶ τοῦ, *αἰσχυνθῆναι πεποίηκας*, μὴ ἀντιλαμβανόμενος ἡμῶν, τοιαῦτα πασχόντων.

10β Καὶ οὐκ ἐξελεύσῃ, ὁ Θεὸς, ἐν ταῖς δυνάμεσιν ἡμῶν.

Κἀνταῦθα, ἀντιχρονία, καθὼς ὁ Σύμμαχος ἐξέδωκε, καὶ οὐ συνεξέρχῃ τοῖς στρατεύμασιν ἡμῶν· ταῦτα γὰρ, *δυνάμεις* ἐκάλεσεν.

11α Ἀπέστρεψας ἡμᾶς εἰς τὰ ὀπίσω παρὰ τοὺς ἐχθροὺς ἡμῶν.

Πρώτους παρὰ τῇ σῇ ἐπισκοπῇ τεταγμένους, ἀπέστρεψας εἰς τὴν ἐσχάτην τάξιν, καὶ ὑπεβίβασας ἡμᾶς τοῖς ἐχθροῖς ἡμῶν.

11β Καὶ οἱ μισοῦντες ἡμᾶς διήρπαζον ἑαυτοῖς.

Διήρπαζον τὰ ἡμέτερα.

12α Ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως.

Τὸ, *ἔδωκας*, ἀντὶ τοῦ, *παρέδωκας*, *ἐξέδωκας*, καὶ οὐδ᾽ ὡς πρόβατα κτήσεως, ἀλλὰ

For we have had experience of help from you before and we know that you give assistance.

9α In God we shall be praised all day long.

The 'we shall be praised' Symmachus rendered as 'we shall boast', for the boaster praises himself. We shall not boast, he says, in any other thing whatsoever, even though having much to say, but only in recognition of God. Symmachus everywhere renders 'all day long' as 'throughout the whole day' and Aquila as 'throughout all my life'.

9β And in your name we shall make confession to the age.

Some have understood 'we shall make confession' in the sense of 'we shall make narration', that is, in your name we make a narration, recounting to all people all the magnificent things that this name has effected both among our fathers and among ourselves.

Or else in a different sense, we shall give thanks to your name with the preposition [ἐν in the Greek] being redundant. All say that 'to the age' in every case means 'for ever'.

10α But at this moment you have thrust us away and put us to shame.

You have thrust us away as unworthy and put us to shame in the sense of you have made us be ashamed by not helping us when we are suffering such things.

10β And you will not march out, O God, with our forces.

Here too there is an interchange of tense as Symmachus rendered it, namely, and you are not coming out with our armed forces, for these are what he called 'forces'.

11α You have turned us back to the rear in regard to our enemies.

You have turned us, who were set in first place in the presence of your overseeing care, to the very last place and you have relegated us beneath our enemies.

11β And those who hate us were taking plunder for themselves.

They were plundering our own goods.

12α You have given us as sheep for eating.

'You have given' in the sense of 'you have surrendered us', 'you have delivered us up', and not even as sheep for owning, but for eating, for the former are less valued than the latter as being fit only for slaughter.

βρώσεως· ταῦτα γὰρ ἐκείνων φαυλότερα, ὡς εἰς σφαγὴν μόνην ἐπιτήδεια.

12β Καὶ ἐν τοῖς ἔθνεσι διέσπειρας ἡμᾶς.

Εἰς δουλείαν· διάφορα γὰρ ἔθνη τοῖς Μακεδόσι συνεστρατεύοντο. Οἰκειοῦται δὲ τὸ πρόσωπον τῶν ἑαλωκότων.

13α Ἀπέδου τὸν λαόν σου ἄνευ τιμῆς.

Ἐξέδωκας εἰς δουλείαν τὸν πρὶν ἠγαπημένον σοι λαὸν, ἄνευ τιμήματος. Τοῦτο δὲ λέγει, τὴν φαυλότητα τοῦ λαοῦ δηλῶν. Εἰώθαμεν γὰρ τοὺς ἄγαν πονηροὺς οἰκέτας, ὡς ἀχρήστους καὶ ἀτίμους, ἄνευ τιμήματος ἀποδίδοσθαι, κέρδος ἡγούμενοι τὴν τούτων ἀπαλλαγήν. Τοῦτο δὲ καὶ διὰ Ἡσαΐου φησὶν ὁ Θεὸς, ὅτι Δωρεὰν ἐπράθητε. Isa 52.3

13β Καὶ οὐκ ἦν πλῆθος ἐν τοῖς ἀλλάγμασιν ἡμῶν.

Καὶ οὐκ ἦσαν πολλὰ τὰ τιμήματα ἡμῶν· ἄλλαγμα γὰρ οἰκέτου, τὸ ἀντιδιδόμενον τίμημα. Ἑαυτῶν δὲ κατειρωνεύονται τοῦτο λέγοντες· ἄνευ γὰρ τιμῆς ἀπεδόθησαν.

Τινὰ δὲ τῶν ἀντιγράφων, ἐν τοῖς ἀλαλάγμασιν ἔχουσιν, οἷον, οὐκ ἦν πλῆθος ἐχθρῶν ἐν τῷ καθ' ἡμῶν ἀλαλάζειν τὰ ἐπινίκια. Κεκρατήκασι γὰρ ἡμῶν, ὄντες πρὸς ἡμᾶς ὀλίγοι.

14 Ἔθου ἡμᾶς ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸν καὶ χλευασμὸν τοῖς κύκλῳ ἡμῶν.

Μυκτηρισμὸν λέγει, τὴν ἐξουδένωσιν· χλευασμὸν δὲ, τὸ σκῶμμα. Γείτονες δὲ καὶ κύκλῳ αὐτῶν, οἱ ἀλλόφυλοι, Ἰδουμαῖοι καὶ Μωαβῖται καὶ Ἀμμανῖται καὶ ἄλλοι τοιοῦτοι.

15α Ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσιν.

Ἀντὶ τοῦ, εἰς παράδειγμα· λέγειν γὰρ εἰώθασιν, ὅτι πάθοιεν οἱ ἐχθροὶ ἡμῶν πάντες, οἷα καὶ οἱ Ἰσραηλῖται. Ἢ εἰς διήγησιν· διηγοῦνται γὰρ τὰς ἡμετέρας συμφοράς.

15β Κίνησιν κεφαλῆς ἐν τοῖς λαοῖς.

Ἀπὸ κοινοῦ τὸ, ἔθου· εἰς κίνησιν κεφαλῆς, ἐν τοῖς λαοῖς τῶν ἐθνῶν· κινοῦσι | γὰρ ἐφ' ἡμῖν τὰς κεφαλὰς, οἱ μὲν, κατοικτιζόμενοι, οἱ δὲ, μᾶλλον ἐπιχαίροντες, καὶ οἷον λέγοντες, Εὖγε, εὖγε.

16α Ὅλην τὴν ἡμέραν ἡ ἐντροπή μου κατεναντίον μού ἐστι.

15α[3] οἱ Ἰσραηλῖται PBFV : Ἰσραηλῖται MSC. 15β[3] κατοικτιζόμενοι MSCBF : κατοικτειριζόμενοι PV.

12β And you have scattered us among the nations.

In slavery, for various nations were campaigning alongside the Macedonians. He is appropriating the person of the captives.

13α You have given over your people without a fee.

You have delivered up to slavery the people formerly loved by you without payment. He says this indicating the worthlessness of the people, for we are accustomed to surrender exceedingly wicked servants without payment as being useless and valueless, thinking it a gain merely to be rid of them. God says this also through Isaiah, namely, that *You have been sold for nothing*. Isa 52.3

13β And there was no great number in our exchange values.

And our prices were not much, for the exchange value [*ἄλλαγμα*] of a slave is the payment made in return. They are employing heavy irony against themselves in saying this, for they were surrendered without any price.

Some copies have in 'in our ululations' [*ἀλαλάγματα*], namely, there was no great number of enemies shouting victory ululations against us, for they prevailed against us being few in relation to us.

14 You have made us a reproach to our neighbours, the butt of sarcasm and derision to those around us.

'Sarcasm' is what he calls contempt and 'derision' what he calls jibes. The neighbours and those around them are the alien tribes, the Idumaeans and Moabites and Ammanites and other such.

15α You have made us a watchword among the nations.

In the sense of an example, for they are wont to say, 'May all our enemies suffer the things that overcame the Israelites'. Or else as a tale, for they tell about our misfortunes.

15β A wagging of the head among the peoples.

'You have made us' is understood; as a wagging of the head among the peoples of the nations, for they wag their heads at us, some commiserating and others rejoicing rather and as it were saying, 'Good indeed, good indeed!'

16α All day long my disgrace is before me.

Διαπαντὸς ἐνώπιόν μού ἐστι.

16β Καὶ ἡ αἰσχύνη τοῦ προσώπου μου ἐκάλυψέ με.

Οὕτως αἰσχρῶς διηρπασμένον καὶ διεσπαρμένον. Τὸ αὐτὸ δὲ καὶ τοῦτο σημαίνει.

17 Ἀπὸ φωνῆς ὀνειδίζοντος καὶ καταλαλοῦντος, ἀπὸ προσώπου ἐχθροῦ καὶ ἐκδιώκοντος.

Αἰσχύνη μοι, φησὶν, ἐστὶ, καὶ ἀφ' ὧν λέγουσιν οἱ ὀνειδίζοντες γείτονες, καὶ ἀφ' ὧν ὁρῶσι σοβαρὸν οἱ ἐχθροὶ, καὶ οὐδ' ἀντιβλέπειν αὐτοῖς ἰσχύω.

Τὸ, καταλαλοῦντος δὲ, βλασφημοῦντος εἶπεν Ἀκύλας.

18α Ταῦτα πάντα ἦλθεν ἐφ' ἡμᾶς.

Ταύτας πάσας τὰς κακώσεις ὑπέστημεν.

18β Καὶ οὐκ ἐπελαθόμεθά σου.

Ὥστε ὀνομάσαι Θεὸν ἕτερον.

18γ Καὶ οὐκ ἠδικήσαμεν ἐν τῇ διαθήκῃ σου.

Οὐ παρέβημεν τὸν νόμον σου· ἀδικεῖ γὰρ τὸν νόμον, ὁ παραβαίνων αὐτόν.

19α Καὶ οὐκ ἀπέστη εἰς τὰ ὀπίσω ἡ καρδία ἡμῶν.

Καὶ οὐκ ἀπέστη ἐπὶ τὰ χείρω. Ταῦτα δὲ πάντα λέγουσιν οἱ θεοσεβέστεροι τοῦ λαοῦ, οἳ καὶ ἐν τοῖς τοιούτοις πάθεσι φυλάττοντες τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ὑπὲρ ὅλων τῶν ὑπολελειμμένων δικαιολογοῦνται πρὸς τὸν Θεὸν, ἀλείφοντες καὶ τούτους εἰς εὐψυχίαν.

19β Καὶ ἐξέκλινας τὰς τρίβους ἡμῶν ἀπὸ τῆς ὁδοῦ σου.

Καὶ μετέστρεψας τὰς τρίβους ἡμῶν ἀπὸ τῆς ὁδοῦ τῆς πρὸς τὸν ναόν σου, ὡς μηκέτι δύνασθαι πρὸς αὐτὸν βαδίζειν, τῶν μὲν, αἰχμαλωτισθέντων, τῶν δὲ, φυγόντων ἀπὸ τῆς πατρίδος.

20α Ὅτι ἐταπείνωσας ἡμᾶς ἐν τόπῳ κακώσεως.

Τῷ τῆς φυγῆς καὶ τῷ τῆς αἰχμαλωσίας.

17^5 Ἀκύλας MPSBF : ὁ Ἀκύλας CHV. $19α^2$ χείρω MSBF : χείρονα PV.

It is continually in front of me.

16β And the shame of my face has covered me.

Being thus shamefully despoiled and scattered abroad. This also means the same.

17 At the voice of the denouncer and maligner, at the face of the enemy and persecutor.

There is shame for me, he says, from what my disparaging neighbours say and from how my enemies look haughtily, and I do not even have the strength to look them in the face.

Aquila said 'blasphemer' for 'maligner'.

18α All these things have come upon us.

We have undergone all these sufferings.

18β And we have not forgotten you.

So as to invoke the name of another god.

18γ And we have not done wrong in your covenant.

We have not transgressed your law, for the person who transgresses the law wrongs it.

19α And our heart has not turned backwards.

And it has not turned to the worse. It is the more pious among the people who say all these things, namely, those who throughout all such sufferings keep God's commandments and who on behalf of all those remaining plead their cause to God, urging them also to take courage.

19β And you have diverted our paths from your way.

And you have turned away our paths from the way to your temple, as being no longer able to walk towards it, the ones having been taken captive, and the others having fled from their homeland.

20α For you have humbled us in a place of affliction.

The place of exile and that of captivity.

20β Καὶ ἐπεκάλυψεν ἡμᾶς σκιὰ θανάτου.

Θλῖψις ἐοικυῖα θανάτῳ, διὰ τὴν πικρίαν· ἔοικε γὰρ ἡ σκιὰ τῷ πρωτοτύπῳ καὶ μιμεῖται τοῦτο.

21α Εἰ ἐπελαθόμεθα τοῦ ὀνόματος τοῦ Θεοῦ ἡμῶν.

Τοῦ Θεοῦ ἡμῶν, περιφραστικῶς.

21β Καὶ εἰ διεπετάσαμεν χεῖρας ἡμῶν πρὸς θεὸν ἀλλότριον.

Τοῦτο, τοῦ ῥηθέντος ἐπεξήγησις.

22α Οὐχὶ ὁ Θεὸς ἐκζητήσει ταῦτα;

Εἰ τόδε καὶ τόδε πεποιήκαμεν, ἆρα οὐχὶ ὁ Θεὸς ἐξετάσει ταῦτα;

22β Αὐτὸς γὰρ γινώσκει τὰ κρύφια τῆς καρδίας.

Ὡς οὐδ᾽ ἐνεθυμήθημέν τι τοιοῦτον.

23α Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν.

Τῇ προαιρέσει· καὶ γὰρ δυνάμενοι συνθέσθαι τοῖς εἰδωλολάτραις καὶ διάγειν ἐν ἀνέσει, διὰ σὲ πάντα ὑπομένομεν, καὶ πρόθυμοί ἐσμεν εἰς σφαγήν.

Τὸ δὲ, ὅτι, περιττόν.

23β Ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

Διὰ τὸ πρὸς ἀναίρεσιν εὐχερὲς ἡμῶν, καὶ τὸ μὴ δύνασθαι ἀμύνειν ἑαυτοῖς.

24α Ἐξεγέρθητι.

Εἰς ἐκδίκησιν τοῦ λαοῦ σου.

24β Ἱνατί ὑπνοῖς, Κύριε;

Ἱνατί ἡσυχάζεις, ἐπὶ πλέον μακροθυμῶν; ἡσυχάζει γὰρ ὁ ὑπνῶν.

24γ Ἀνάστηθι.

20β And the shadow of death has covered us over.

Sorrow like death on account of its bitterness, for the shadow is like the prototype and imitates it.

21α If we have forgotten the name of our God.

Our God, by circumlocution.

21β And if we have stretched out our hands to an alien god.

This is a clarification of what was said previously.

22α Will not God seek out these things?

If we did this or that, then will not God examine them?

22β For he knows the hidden things of the heart.

That we did even desire any such thing.

23α For on account of you we are being put to death all day.

In disposition; and indeed being able to join with the idolaters and live at ease, on your account we endure everything and are ready for slaughter.

The 'for' is redundant.

23β We have been counted as sheep for slaughter.

On account both of the ease with which we can be killed and of our inability to defend ourselves.

24α Awake.

To avenge your people.

24β Why are you sleeping, O Lord?

Why do you keep still, continuing to show forbearance? For the sleeper keeps still.

24γ Arise.

Εἰς βοήθειαν. Ταὐτὸν δὲ τοῦτο, τῷ, ἐξεγέρθητι. Ἀπὸ τῶν ἀνθρωπίνων δὲ ἐνεργειῶν καὶ παθῶν, εἴωθε χαρακτηρίζειν τὸ θεῖον, ὡς πολλάκις εἰρήκαμεν, μὴ δυνάμενος ἄλλως διαλεχθῆναι, διὰ τὴν τῶν ἀκροωμένων ἀσθένειαν.

24δ Καὶ μὴ ἀπώσῃ εἰς τέλος.

Ἐκ μέρους ἡμᾶς καὶ πρὸς καιρὸν ἀπωσάμενος, μὴ διαπαντὸς ἀπώσῃ.

25α Ἱνατί τὸ πρόσωπόν σου ἀποστρέφεις;

Τὴν ἐπισκοπήν σου, ὡς ἀπὸ ἀναξίων.

25β Ἐπιλανθάνῃ τῆς πτωχείας ἡμῶν καὶ τῆς θλίψεως ἡμῶν;

Ἀπὸ κοινοῦ πάλιν τὸ, *ἱνατί*. Πτωχείαν δὲ λέγει | νῦν, τὴν κακουχίαν· ἴδιον γὰρ πτωχείας, ἡ κακουχία. Ἐπιλανθάνῃ δὲ, ἀντὶ τοῦ, ἐν οὐδενὶ λόγῳ τίθης ταῦτα.

26α Ὅτι ἐταπεινώθη εἰς χοῦν ἡ ψυχὴ ἡμῶν.

Ἡ ψυχὴ ἡμῶν, ἀντὶ τοῦ, ἡμεῖς, περιφραστικῶς· λέγει δὲ, ὅτι κατηνέχθημεν εἰς γῆν, καὶ πεπτώκαμεν.

26β Ἐκολλήθη εἰς γῆν ἡ γαστὴρ ἡμῶν.

Ἀπὸ χαμευνίας, ἢ τοῦ κύπτειν ἀεὶ πρὸς γῆν, κατακαμπτομένους τῷ βάρει τῶν θλίψεων. Ταπεινοῦται δὲ εἰς χοῦν καὶ ὁ τοῖς γηΐνοις προστετηκὼς, καὶ κολλᾶται εἰς γῆν καὶ ὁ γαστρίμαργος, καὶ ὁ πόρνος, καὶ πᾶς φιλήδονος.

27α Ἀνάστα, Κύριε, βοήθησον ἡμῖν.

Δοκεῖς γὰρ καθέζεσθαι, περιορῶν οὕτως ἀπολλυμένους ἡμᾶς.

27β Καὶ λύτρωσαι ἡμᾶς ἕνεκεν τοῦ ὀνόματός σου.

Οὐ διὰ τὰς ἡμετέρας ἀρετὰς, οὐκ ἄξιαι γὰρ, ἀλλ' ἵνα φοβερὸν εἴῃ καὶ μὴ βλασφημῆται τὸ σὸν ὄνομα παρὰ τοῖς εἰδωλολάτραις. Isa 52.5

Κατὰ μὲν οὖν τὴν ἱστορίαν, ἱκανῶς ὁ ψαλμὸς ἡρμήνευται· κατὰ δὲ τὴν ἀναγωγὴν, λέγοιεν ἂν τὰ τοῦ ψαλμοῦ τούτου πρὸς τὸν Χριστὸν πάντες οἱ μάρτυρες, οἱ μυρία δι' αὐτὸν παθόντες καὶ θανατούμενοι ὅλην τὴν ἡμέραν, ἀλλὰ καὶ πάντες εὐσεβεῖς, ὑπὸ Ro 8.36
τῶν μιαιφόνων ἐθνῶν ἐπηρεαζόμενοί τε καὶ καταδαπανώμενοι.

27[4] *κατὰ δὲ τὴν ἀναγωγήν* MSCBF : *κατὰ δὲ ἀναγωγήν* PV.

To help. This is the same as the 'awake'. As we have said frequently, he is accustomed to characterize the divine from human actions and passions, being unable to communicate otherwise on account of the infirmity of the hearers.

24δ And do not reject to the end.

Having rejected us in part and for a time, do not reject us for ever.

25α Why do you turn away your face?

Your oversight as from the unworthy.

25β Forget our poverty and our affliction?

'Why do you' is understood again. 'Poverty' here is what he calls ill-treatment, for ill-treatment is a characteristic of poverty. 'Forget' in the sense of, 'you treat these things as insignificant'.

26α

For our soul has been humbled to the dust.

'Our soul' in the sense of 'we', by circumlocution; he says that we have been brought down to earth and lie fallen.

26β

Our belly has become glued to the earth.

From lying on the ground or from stooping constantly towards the earth, bent down under the weight of sorrows. The one who clings to earthly things is humbled down to the dust, and the glutton and fornicator and every pleasure lover is glued to the earth.

27α Rise up, O Lord, help us.

For you appear to be sitting down, when you thus overlook us as we are being destroyed.

27β And redeem us for the sake of your name.

Not for the sake of our virtues, for they are not worthy, but so that your name may be fearsome and not be blasphemed among the idolaters. Isa 52.5

In a historical sense then the psalm has been interpreted sufficiently. In an anagogical sense, all of the martyrs, having suffered innumerable things on his behalf and being put to death all day, might be addressing the words of this psalm to Christ, and so might all of the Ro 8.36 pious, being both insulted and ravaged by the murderous nations.

44 μδʹ

1 Εἰς τὸ τέλος· ὑπὲρ τῶν ἀλλοιωθησομένων·
τοῖς υἱοῖς Κορέ· εἰς σύνεσιν· ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ.

Εἰς τὸ τέλος μὲν, διὰ τὰς ἐν τούτῳ προφητείας, εἰς τέλος ἐλαυνούσας.

Ὑπὲρ τῶν ἀλλοιωθησομένων δὲ, τουτέστιν, ὑπὲρ τῶν Χριστιανῶν, οἳ ἀλλοιωθήσονται διὰ τῆς παλιγγενεσίας τοῦ ἁγίου βαπτίσματος, ἀπεκδυόμενοι μὲν τὸν παλαιὸν ἄνθρωπον, ἐνδυόμενοι δὲ τὸν νέον· *Τὰ ἀρχαῖα γὰρ, φησὶ, παρῆλθεν,* Col 3.9
ἰδοὺ γέγονε τὰ πάντα καινά· ἀλλοίωσις γὰρ, ἡ μεταποίησις, καὶ ἡ τῆς πολιτείας 2Cor 5.17
ἐναλλαγή.

Τοῖς υἱοῖς δὲ *Κορὲ*, ὅτι τούτοις ὁ ψαλμὸς ὑπὸ τοῦ Δαυὶδ ἐνεχειρίσθη πρὸς τὸ διὰ τούτων μελῳδηθῆναι, καθὼς ἐν προοιμίοις τῆς βίβλου τῶν ψαλμῶν προπαραδεδώκαμεν. § 50

Εἰς σύνεσιν δὲ, ὅτι χρεία συνέσεως τοῖς ἀναγινώσκουσι διὰ τὰ ἐγκεκρυμμένα θεῖα νοήματα.

Ὠιδὴ δὲ, ὅτι οὐ σὺν ὀργάνοις, ἀλλ’ ἀπὸ γλώττης μόνης, ἐμελῳδήθη.

Τὸ δὲ, *ὑπὲρ τοῦ ἀγαπητοῦ*, συγκεφαλαίωσις τῆς ὅλης ἐπιγραφῆς, ὅτι περὶ τοῦ Χριστοῦ διέξεισιν ὁ ψαλμός. Οὗτος γὰρ, ἀγαπητὸς, τῷ Πατρὶ μὲν, ὡς Υἱὸς μονογενὴς, ἡμῖν δὲ, ὡς πατὴρ ἡμῶν κηδεμονικώτατος. Περὶ τούτου γάρ φησιν ὁ Πατὴρ, *Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός.* Ὑπὲρ τοῦ ἀγαπητοῦ δὲ, ἀντὶ τοῦ, περὶ τοῦ ἀγαπητοῦ, Mt 3.17
καθάπερ καὶ ἐν ἄλλοις εἰρήκαμεν, πρόθεσις ἀντὶ προθέσεως.

2α Ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν.

Συνεὶς ὁ προφήτης, ὅτι μεγάλα περὶ τοῦ Χριστοῦ μέλλει προαγορεῦσαι, προοιμιάζεται, ὅτι λόγον ἀγαθὸν καὶ σωτήριον ἐρεῖ.

Σκόπει δὲ τὴν ἔμφασιν τοῦ, *ἐξηρεύξατο*. Μονονουχὶ γάρ φησιν, ὅτι καθάπερ ἡ ἐρυγὴ, μὴ βουλομένων ἡμῶν πρόεισι, τῆς κοιλίας ταύτην ἀναπεμπούσης, οὕτω καὶ τὸν περὶ τοῦ Χριστοῦ λόγον ἀνέπεμψεν ἤδη κάτωθεν ἡ καρδία μου, πλησθεῖσα τῆς τροφῆς τοῦ ἁγίου Πνεύματος.

2β Λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ.

Προσφωνῶ λοιπὸν ἐγὼ τῷ Βασιλεῖ Χριστῷ τὰ ἔργα μου, τουτέστι, τὰς περὶ αὐτοῦ προφητείας μου. Προφήτου γὰρ ἔργον, ὑφαίνειν προφητείαν.

2γ Ἡ γλῶσσά μου κάλαμος γραμ | ματέως ὀξυγράφου.

Καὶ διὰ τούτου παρίστησιν, ὡς οὐκ οἴκοθεν ἐρεῖ. Καθάπερ γάρ φησιν ὁ κάλαμος ὑπηρετεῖ μόνον τῇ χειρὶ τοῦ γραφέως, κινούμενος ἔνθα ἂν ἐκείνη τοῦτον κινήσῃ, οὕτω καὶ ἡ ἐμὴ γλῶσσα, κάλαμός ἐστι γραμματέως, ἤτοι γραφέως, δηλαδὴ τοῦ

44
Psalm 44
1
Towards fulfilment; for those who will be altered; belonging to the sons of Kore; for understanding; an ode for the beloved.

'Towards fulfilment' on account of the prophecies in it that are driving on towards fulfilment.

'For those who will be altered', that is, for the Christians who will be altered through the rebirth of holy baptism, putting off the old man and putting on the new, for it is written, Col 3.9
The old has passed away, see, all things have become new. For alteration is the remaking and 2Cor 5.17
exchanging of their way of life.

'Belonging to the sons of Kore', because the psalm was handed to them by David to be chanted by them as we explained previously in the preamble to the book of psalms. § 50

'For understanding', because the readers need understanding on account of the hidden divine meanings.

'An ode', because it was chanted not along with musical instruments, but by voice alone.

'For the beloved' is a recapitulation of the entire superscription because the psalm tells about Christ, and he is beloved to the Father as his only begotten Son, and to us as our most caring father. For the Father says about him, *This is my beloved Son*. 'For the beloved', in the Mt 3.17
sense of, 'about the beloved', just as we have said elsewhere, one preposition standing for another.

2α My heart has eructed a good word.

The prophet having understood that he was about to foretell great things about Christ, says by way of introduction that he will utter a good and saving word.

Note the significance of 'eructed'. For he is saying, as it were, that just as an eructation is emitted involuntarily, being sent up by the belly, so also my heart has sent up from below the word about Christ, having been filled with the food of the holy Spirit.

2β I tell my works to the king.

I therefore address my works to Christ the King, that is, my prophecies about him, for the work of a prophet is to weave prophecy.

2γ My tongue is the reed-pen of a fast-writing scribe.

By this too he is showing that he will not speak of himself, for just as the pen serves only the hand of the writer, being moved wheresoever that hand will move it, so also my tongue is the pen of a scribe or writer, that is, of the holy Spirit, moved howsoever that Spirit will move it.

ἁγίου Πνεύματος, κινουμένη καθὼς ἂν ἐκεῖνο κινήσῃ ταύτην.

Ὀξυγράφου δὲ εἶπε, διὰ τὴν εὐχέρειαν τῆς ἀπαγγελίας. Ἄνθρωποι γὰρ, σχολαίτερον ὑπαγορεύουσι καὶ γράφουσιν, ἀπασχολούμενοι πρὸς εὕρεσιν νοημάτων, καὶ συνθήκην λέξεων, διὰ τὴν τῆς διανοίας ἀσθένειαν.

Μέχρι τούτου συμπεράνας τὸ προοίμιον, ἄρχεται τοῦ λόγου, πρὸς τὸν Χριστὸν ἤδη ἀποτεινόμενος, περὶ τῶν ἀρετῶν τοῦ προσλήμματος.

3α *Ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.*

Λείπει τὸ, ὑπάρχεις· ὡραιότητα δὲ κάλλους, οὐ σωματικὴν, ἀλλὰ ψυχικήν λέγει. Διετήρησε γὰρ αὐτὴν ἄσπιλον, μόνος παρὰ πάντας μείνας ἀναμάρτητος.

Ἡσαΐας δὲ λέγων, ὅτι *καὶ εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, καὶ ἐκλεῖπον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων*, περὶ τοῦ σώματος Isa 53.2-3
λέγει, οἷον ἦν ἐν τῷ τοῦ πάθους καιρῷ, προπηλακιζόμενον καὶ μαστιζόμενον καὶ μυρία πάσχον.

3β *Ἐξεχύθη χάρις ἐν χείλεσί σου.*

Φησὶν ὁ εὐαγγελιστὴς, ὅτι *ἐθαύμαζον οἱ ὄχλοι ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις διὰ στόματος αὐτοῦ.* Lk 4.22

Νοοῦνται δὲ χείλη Χριστοῦ, καὶ οἱ ἀπόστολοι, εἰς οὓς ἡ χάρις τοῦ ἁγίου Πνεύματος ἐξεχύθη δαψιλῶς, ὡς ἐπιστομίζειν πάντας τῇ δυνάμει τοῦ λόγου, καὶ πείθειν ῥᾷον οὓς ἂν ἐθέλωσιν.

3γ *Διὰ τοῦτο εὐλόγησέ σε ὁ Θεὸς εἰς τὸν αἰῶνα.*

Διὰ ταύτας οὖν σου τὰς ἀρετὰς, εὐλόγησε, τουτέστιν, ἐδόξασέ σε ὁ Θεός· φησὶ γὰρ, *Καὶ ἐδόξασα καὶ πάλιν δοξάσω.* Jn 12.28

Ἢ τὸ, εὐλόγησεν, ἀντὶ τοῦ, εὐλογητὸν ἐποίησεν, ὡς ἀεὶ εὐφημεῖσθαι καὶ ὑμνεῖσθαι παρὰ τῶν εὐσεβῶν. Ὁ μὲν γὰρ παλαιὸς Ἀδὰμ κεκατήραται διὰ τὴν παρακοὴν, ὁ δὲ νέος, ηὐλόγηται διὰ τὴν ὑπακοήν· μετέδωκε δὲ καὶ ἡμῖν τῆς εὐλογίας· φησὶ γὰρ ὁ Δαυὶδ, *Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ.* Ps 113.23

4α *Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατέ.*

Ὡραῖον καὶ κάλλιστον αὐτὸν προσειπὼν καὶ εὔστομον, ἄρτι καὶ στρατιώτην δείκνυσιν, ὅτι ἐκεῖνα μὲν ἦν γνωρίσματα τῆς ἀναμαρτησίας καὶ τῆς διδασκαλίας· ταῦτα δὲ, τῆς κατὰ τοῦ διαβόλου μάχης. Καλεῖ γὰρ αὐτὸν εἰς τὸν κατ' αὐτοῦ πόλεμον, ἵνα τρόπαιον στήσας, ἐλευθερώσῃ τοὺς αἰχμαλωτισθέντας ἡμᾶς.

Ὁπλίζει δὲ τοῦτον ἀνθρωπίνως, ἵνα δείξῃ φοβερόν· οἱ στρατιῶται γὰρ τὴν σπάθην ἐπὶ τὸν μηρὸν περιζώννυνται.

He said 'fast-writing' on account of the ease of the diction, for men dictate and write more slowly, being preoccupied with the finding of meanings and the compounding of words on account of the infirmity of the mind.

Concluding his preamble with this, and addressing himself now to Christ, he commences his discourse about the virtues of the assumed humanity.

3α Comely in beauty beyond the sons of men.

'You are' is missing. The comeliness of beauty refers not to that of the body but of the soul, for he kept this unsullied, having remained without sin beyond all others.

And when Isaiah says, *For we saw him and he had neither form nor beauty, but his form was dishonourable and deficient beyond the sons of men*, he is speaking about his body as it was at the time of the passion, bespattered and scourged and suffering countless insults. Isa 53.2-3

3β Grace has been poured out in your lips.

The evangelist says that, *The crowds marvelled at the words of grace that proceeded from his mouth*. Lk 4.22

Christ's lips can also be understood as the Apostles into whom the grace of the holy Spirit was poured out abundantly, as silencing all by the power of the word and easily convincing whomsoever they wish.

3γ For this God has blessed you to the age.

On account of these your virtues then God has blessed you, that is, has glorified you, for he says, *And I have glorified and again I shall glorify*. Jn 12.28

Or else, 'he has blessed' in the sense of 'he has made to be blessed', as to be praised and hymned continually by the pious. For the Adam of old is accursed on account of his disobedience, the new Adam is blessed on account of his obedience and he transmitted the blessing to us also, for David says, *You are blessed in the Lord*. Ps 113.23

4α Gird your sword on your thigh, O powerful one.

Having addressed him as comely and most beauteous and as eloquent, he now also shows him as a warrior, for the former were marks of his sinlessness and his teaching, while the latter those of his war against the devil. For he is summoning him to take up the battle against the devil so that that, having set up the trophy of the devil's defeat, he might free us who have been taken captive.

He arms him in a human way so as to present him as fearsome, for warriors are girded with their broad-sword on their thigh.

Ἔστι δὲ συντόμως ἡ ἔννοια τοῦ λόγου, ὅτι ὁπλίσθητι καὶ πολέμησον τῷ τυράννῳ. Ὅπλα δὲ τοῦ Χριστοῦ, ἡ κολαστικὴ δύναμις ᾗ κατὰ τῶν δαιμόνων ἐκέχρητο· δυνατὸν δὲ αὐτὸν ἐκάλεσε, κατὰ τὴν ἡνωμένην Θεότητα.

4β Τῇ ὡραιότητί σου, καὶ τῷ κάλλει σου.

Περίζωσαι τὴν ῥομφαίαν σου, φησὶ, μετὰ τῆς ὡραιότητός σου καὶ τοῦ κάλλους σου, ἵνα τῇ ῥομφαίᾳ μὲν τοὺς ἐχθροὺς φοβήσῃς, τῇ ὡραιότητι δὲ τῆς ψυχῆς καὶ τῷ κάλλει τῶν ἀρετῶν τοὺς φίλους ἑλκύσῃς. Οὐκ ἀπεικὸς δὲ ὡραιότητα καὶ κάλλος ταὐτὸ σημαίνειν.

5α Καὶ ἔντεινον.

Καὶ ἐπίτεινον τὴν ὁρμήν σου.

5β Καὶ κατευοδοῦ.

Καὶ κατόρθου πᾶν ὃ θέλεις.

5γ Καὶ βασίλευε.

Καὶ κυρίευε τῶν ἐπερχομένων σοι.
Εἰ δὲ καὶ προστακτικὰ ταῦτα δοκεῖ, ἀλλ' οὕτως ἡ Γραφὴ τὰ εὐκτικὰ σχηματίζει.
Ἁγιασθήτω γὰρ, φησὶ, τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, καὶ τὰ ἑξῆς. Mt 6.9-10

5δ Ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης.

Πάντα ταῦτα κα | τεργάζου, καὶ νίκα, ὡς ἀληθὴς, καὶ ὡς πρᾶος, καὶ ὡς δίκαιος. Jn 14.6
Φησὶ γὰρ αὐτὸς ὁ Κύριος, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια, καὶ, Μάθετε ἀπ' ἐμοῦ, ὅτι Mt 11.29
πρᾶός εἰμι, καὶ, Οὕτω γὰρ πρέπον ἡμῖν ἐστι πληρῶσαι πᾶσαν δικαιοσύνην. Mt 3.15
Ἢ, τὰ ῥηθέντα ποίησον, ἵνα κατασπείρῃς ἐπὶ γῆς ἀλήθειαν καὶ πραότητα καὶ δικαιοσύνην, ἀντὶ ψεύδους καὶ ἀγριότητος καὶ ἀδικίας.

5ε Καὶ ὁδηγήσει σε θαυμαστῶς ἡ δεξιά σου.

Ἀγάγῃ σε ἐπὶ τὰ τοιαῦτα κατορθώματα ἡ δεξιότης σου, τουτέστιν, ἡ ἀγαθή σου φύσις· αὐτὸς γὰρ ἑαυτῷ ἀρκέσεις, μηδενὸς ἑτέρου δεόμενος. Θαυμαστὸν δὲ τὸ ὑφ' ἑαυτοῦ ὁδηγεῖσθαί τινα.

6 Τὰ βέλη σου ἠκονημένα, δυνατὲ, λαοὶ ὑποκάτω σου πεσοῦνται, ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως.

[4α][2] δαιμόνων MSCBF : ἐχθρῶν PV.

The meaning of the verse in brief is this: Arm yourself and wage war against the tyrant. Christ's weapons are the punitive power he employed against the demons. He called him 'powerful one' in accordance with the divinity united in him.

4β In your comeliness and your beauty.

Gird your sword, he says, along with your comeliness and your beauty, so that by your sword you may instilfear in your enemies, and by the comeliness of your soul and the beauty of your virtues you may attract your friends. It is not unlikely that comeliness and beauty mean the same.

5α And tauten.

And intensify your resolve.

5β And bring to success.

And achieve everything that you desire.

5γ And reign.

And master those who come against you.

Though these words appear to be imperatives, yet it is thus that Scripture forms optatives, for it is written, *Let your name be sanctified, let your kingdom come*, and so on. Mt 6.9-10

5δ For the sake of truth and meekness and justice.

Achieve all these things and triumph as truthful and meek and just, for the Lord himself Jn 14.6
says, *I am the way and the truth*, and, *Learn from me that I am meek*, and, *Thus it is fitting for* Mt 11.29
us to fulfil all justice. Mt 3.15

Or else, do these things so that you will sow upon the earth truth and meekness and justice in place of falsehood and savagery and injustice.

5ε And your right hand will guide you marvellously.

Your right-handedness, that is, your good nature, will lead you to these achievements, for you will rely on yourself having no need of any other, and it is marvellous for someone to be guided by himself.

6 Your arrows are sharpened, O powerful one, peoples will fall beneath you in the heart of the king's enemies.

Πάντες οἱ ἐξηγηταὶ καθ' ὑπερβατὸν συντάττουσιν ἐνταῦθα τὸ ῥητὸν, οἷον, τὰ βέλη σου ἠκονημένα, δυνατὲ, ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως· εἶτα, λαοὶ ὑποκάτω σου πεσοῦνται, κατὰ παρένθεσιν.

Βέλη δὲ τοῦ Χριστοῦ, οἱ τοῦ Εὐαγγελίου λόγοι, διά τε τὸ ταχέως διαδραμεῖν τὴν οἰκουμένην καὶ διὰ τὸ εὔστοχα βαλεῖν τὰς εὐαισθήτους ψυχάς. Ἠκονημένα δὲ, διὰ τὸ λαμπρὸν καὶ τὸ τμητικόν· λάμπουσι γὰρ τῇ ἀληθείᾳ καὶ τέμνουσι τὴν ἁμαρτίαν. Δυνατὸν δὲ λέγει, τὸν Χριστὸν, οὐ μόνον διὰ τὴν παντοδύναμον θεότητα, ἀλλὰ καὶ διὰ τὸ νικῆσαι τὸν διάβολον τῇ ἀνδρείᾳ τῶν τῆς ἀνθρωπότητος ἀρετῶν.

Ταῦτα δὴ τὰ βέλη ἐν τῇ καρδίᾳ πεπήγασι τῶν πρὶν ἐχθρῶν τοῦ βασιλέως Θεοῦ, ὡς δύνασθαι τὴν πληθὺν αὐτῶν λέγειν, Τετρωμένη ἀγάπης ἐγώ εἰμι. Τρώσαντες SS 2.5
γὰρ, οὐκ ἀνεῖλον, ἀλλὰ μᾶλλον νεκροὺς ὄντας εἰς ἀρετὴν, ἐζώωσαν, καὶ εἵλκυσαν πρὸς τὸν θεῖον ἔρωτα.

Λαοὶ δὲ ὑποκάτω σου πεσοῦνται, τουτέστιν, ὑποπεσοῦνταί σοι δι' ὑποταγῆς πολλοὶ, ὅσοι δηλαδὴ ἐτρώθησαν.

Εἶεν δ' ἂν βέλη Χριστοῦ, καὶ οἱ ἀπόστολοι, ἠκονημένα διὰ τὸ λαμπρὸν τοῦ βίου καὶ τὸ παρεισδύεσθαι ταῖς καρδίαις τῶν μαθητευομένων διὰ τῆς διδασκαλίας.

Μέχρι τούτου τοῖς τῆς ἀνθρωπότητος τοῦ Χριστοῦ λόγοις ἐνδιατρίψας, ἄνεισιν ἤδη καὶ ἐπὶ τοὺς τῆς θεότητος αὐτοῦ.

7α Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ὁ θρόνος, βασιλείας ὢν σύμβολον, τὴν βασιλείαν αἰνίττεται. Λέγει δὲ, ὅτι ἡ βασιλεία σου, ἀΐδιος. Ὅρα δὲ ὅπως Θεὸν φανερῶς τὸν Χριστὸν ὠνόμασε.

7β Ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

Ἡ ῥάβδος, τῆς δικαστικῆς ἐξουσίας σύμβολον. Ἡ δικαστική σου οὖν, φησὶν, ἐξουσία, εὐθύτητός ἐστιν, ὀρθῶς δικάζουσα.

Ἢ καὶ ἄλλως, ῥάβδον νόει μοι, τὴν παιδευτικὴν δύναμιν· αὕτη οὖν, εὐθύτητός ἐστι, δικαίως μαστίζουσα.

8α Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν.

Ἀνομίαν λέγει, τὴν ἀδικίαν. Ποικίλως δὲ τῷ Χριστῷ προσμαρτυρεῖ τὴν δικαιοσύνην, ὡς ἅπαντας κρῖναι μέλλοντι. 2Tim 4.1

Εἶτα πάλιν πρὸς τὸ πρόσλημμα ποιεῖται τὸν λόγον.

8β Διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Μέτοχοί εἰσιν οἱ κοινωνοί. Κοινωνοῦσι δὲ τῷ Χριστῷ τοῦ τοιούτου ὀνόματος πάντες οἱ βασιλεῖς, χριστοὶ καὶ οὗτοι καλούμενοι, παρὰ τὸ χρίεσθαι· ἀλλ' ἐκείνους

All interpreters construe this verse in terms of the figure of hyperbaton, namely, 'Your arrows are sharpened, O powerful one, in the heart of the king's enemies', then, 'Peoples will fall beneath you' by way of a parenthesis.

Christ's arrows are the words of the Gospel both on account of their racing swiftly across the world and their well-aimed striking at sensitive souls. They are 'sharpened' on account of their shining brilliance and piercing incisiveness, for they shine with truth and sever sin. He calls Christ 'powerful one', not only on account of his almighty divinity, but also on account of his defeating of the devil through the courage of the virtues of his humanity.

These arrows are impaled in the heart of the former enemies of God the King, so that the multitude of them are able to say, *I am wounded by love*. For having wounded they did not SS 2.5
slay, but rather revived those who were dead to virtue and drew them towards divine love.

'Peoples will fall down beneath you', namely, many, as many that is as were wounded, will fall down before you in subjection.

Christ's arrows may also be understood as the Apostles, sharpened on account of the brightness of their way of life and their penetrating into the hearts of their followers through their teaching.

Having dwelt up to this point on the words concerning Christ's humanity, he now proceeds to those concerning his divinity.

7α Your throne, O God, is to the age of the age.

The throne, being a symbol of kingship, alludes to his kingship. He says that your kingship is eternal. Observe how he has openly named Christ as God.

7β The rod of your kingship is a rod of directness.

The rod is a symbol of judicial authority. He says therefore that your judicial authority is of directness, passing judgement rightly.

Or else in a different sense, understand 'rod' as his chastising force, and this then is 'of directness', scourging justly.

8α You have loved justice and have hated lawlessness.

'Lawlessness' is what he calls injustice. In various ways he ascribes justice to Christ as the
one who will judge all people. 2Tim 4.1

Then he turns his discourse once again to the assumed humanity.

8β On this account God, your God, has anointed you with the oil of gladness above your partakers.

Partakers are sharers. All kings share with Christ this name, since they also are called 'christs' or anointed ones, by virtue of being anointed. But it was prophets who anointed

μὲν προφῆται ἔχριον, καὶ ἔλαιον σκευαστὸν, εἰς σύμβολον βασιλείας· σὲ δὲ τρόπον 1Rg 10.1
ἕτερον παρ' αὐτοὺς ὁ Θεὸς ἔχρισεν εἰς βασιλέα· Ἐγὼ δὲ, φησὶ, *κατεστάθην βασιλεὺς
ὑπ' αὐτοῦ*, καὶ οὐ τοιοῦτον ἔλαιον, ἀλλὰ χρῖσιν ἀγαλλιάσεως. Ps 2.6α

Ὥσπερ οὖν ῥομφαίαν Θεοῦ καὶ τόξα καὶ βέλη ἀκούοντες, καὶ εἴ τι τοιοῦτον, οὐ ταῦτα παχυμερῶς νοοῦμεν, ἀλλὰ τὴν τούτων ἐνέργειαν, οὕτω καὶ ἔλαιον νῦν, τὴν χρῖσιν νομίζομεν· | χρῖσις δὲ ἀγαλλιάσεως, ἡ ἐπιφοίτησις τοῦ ἁγίου Πνεύματος· χαροποιὸν γὰρ τὸ ἅγιον Πνεῦμα. Καθόλου δὲ ἡ χρῖσις, ὅτι καὶ ὅλον ὅλῳ συνῆν, καὶ οὐκ ἐκ μερικοῦ χαρίσματος, ὡς ἐπὶ τῶν πνευματοφόρων ἀνδρῶν· καὶ κατὰ τοῦτο γὰρ διέφερε.

9α Σμύρνα καὶ στακτὴ καὶ κασσία ἀπὸ τῶν ἱματίων σου.

Ἱμάτια τῆς τοῦ Λόγου θεότητος, ἡ τοῦ προσλήμματος ψυχὴ καὶ σὰρξ, οἷς ἐκείνη
ἀποῤῥήτως ἐνεχωρήθη, ἃ καὶ παραπετάσματα καλεῖ Παῦλος ὁ Ἀπόστολος. Heb 10.20

Βούλεται δὲ νῦν ὁ προφήτης εἰπεῖν, ὅτι ἐκ μὲν τῆς σαρκός σου, νέκρωσις ἔσται
καὶ ἀδιαφθορία· τούτων γὰρ σύμβολον, ἡ σμύρνα, τοῖς νεκροῖς γὰρ σώμασιν
ἀδιαφθορίας ἕνεκεν ἐπαλείφεται· ἐκ δὲ τῆς ψυχῆς σου, κάθοδος εἰς ᾅδην· ἡ στακτὴ
γὰρ, τὸ ὑγρὸν τῆς σμύρνης ἐστὶν, ὅσον αὐτῆς ἀπολειβόμενον καταστάζει· πᾶσα δὲ
σταγὼν, κατωφερὴς, ὡς ὁ μέγας ἐξηγήσατο Βασίλειος· ἡ δὲ κασσία, φλοιῶδες ἄρωμα PG29.408
εὐωδέστατον· αἰνίττεται δὲ διὰ ταύτης, τὴν εὐωδίαν τοῦ Δεσποτικοῦ σώματος·
φύσει γὰρ ἦν εὐώδης, διὰ τὴν ἀναμαρτησίαν.

9β Ἀπὸ βάρεων ἐλεφαντίνων.

Βάρεις ἐκαλοῦντο, οἱ οἶκοι καὶ οἱ ναοί. Τὴν ψυχὴν δὲ καὶ τὸ σῶμα τοῦ προσλήμματος, πάλιν ὀνομάζει βάρεις· ὡς γὰρ ἱμάτια ταῦτα, οὕτω καὶ οἶκος καὶ ναὸς τῆς θεότητος· οἷον ἔσται τὰ ῥηθέντα, ἀπὸ τῶν ἱματίων σου, λέγω δὴ, ἀπὸ βάρεων· τὸ δὲ, ἐλεφαντίνων, ἀντὶ τοῦ, λαμπρῶν· λαμπρὰ γὰρ τὰ ἐλεφάντινα, διὰ τὴν ἄγαν στιλπνότητα.

9γ-10α Ἐξ ὧν ηὔφρανάν σε θυγατέρες βασιλέων ἐν τῇ τιμῇ σου.

Ὧν ἕνεκεν, ἤτοι διὰ τὴν νέκρωσιν καὶ ἀφθαρσίαν καὶ εἰς ᾅδου κάθοδον καὶ ὅσα
περὶ τὸ ἑκούσιον ὑπὲρ ἀνθρώπων πάθος σου, ηὔφρανάν σε αἱ πιστεύσασαί σοι ψυχαί·
ταύτας γὰρ ὑποληπτέον, θυγατέρας βασιλέων· εἰ γὰρ υἱοὶ καὶ συγκληρονόμοι τῆς
οὐρανίου βασιλείας οἱ ἀπόστολοι, δῆλον ὡς καὶ βασιλεῖς· οὗτοι δὲ τὰς ψυχὰς τῶν
πιστευσάντων διὰ τοῦ θείου βαπτίσματος ἐγέννησαν. Φησὶ γὰρ ὁ Παῦλος, ὅτι
Διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Ηὔφραναν δέ σε πῶς; ἐν τῷ τιμᾶν σε 1Cor 4.15
ἀψευδῶς.

Ἀλλὰ ταῦτα μὲν, καθ' ὑψηλοτέραν ἐπιβολήν· κατὰ δὲ τὸ πρόχειρον, ἑτέρως τὰ ῥητὰ νοήσεις, ὅτι ποικίλη ἀρετῶν εὐωδία ἀποπνεῖ τοῦ προσλήμματός σου· καὶ οὐ

9α[10] εὐώδης MSCBF : εὐῶδες PHV.

them and with a specially prepared oil as a symbol of kingship. But God has anointed you as king in a different way superior to them, *I*, it is written, *have been established as king by him*, and not with oil of this kind, but with an anointing of gladness. 1Rg 10.1 Ps 2.6α

Just as when we hear of God's sword and bows and arrows and all such things we do not understand them in a material sense, but in terms of their effect, so here we take 'oil' as the anointing, and the 'anointing of gladness' as the visitation of the holy Spirit, for the holy Spirit makes glad. The anointing is all embracing, for the whole Spirit was joined with the whole of him, and it was not a partial gift of grace as with spirit-bearing men, and in this respect also it was different.

9α Myrrh and myrrh drops and cassia from your garments.

The garments of the Word's divinity are the soul and flesh of the assumed humanity into which that divinity came to be ineffably contained, and which the Apostle Paul called 'curtaining veils'. Heb 10.20

The prophet now wishes to say that from your flesh there will be death and incorruption, for myrrh is a symbol of these (myrrh is anointed onto dead bodies for the sake of incorruption), from your soul there will be a descent into Hades, for myrrh drops are the oil from myrrh which drips down when poured out (every drop has a downward tendency, as the great Basil explained). Cassia in turn is a most fragrant aroma from bark and through this he alludes to the fragrance of the Lord's body, for it was by nature fragrant on account of his sinlessness. PG29.408

9β From ivory mansions.

Large houses and temples were called 'mansions'. Again he is calling the soul and body of the assumed humanity 'mansions', for just as these are 'garments' of the divinity, so they are also the dwelling-place and temple of the divinity; the things mentioned will be such, from your garments, I mean indeed from your mansions. 'Ivory' is in the sense of 'brilliant', because things of ivory are brilliant on account of its extreme brightness.

9γ-10α From which kings' daughters have made you glad in your honour.

For the sake of which, namely, on account of the death and incorruption and descent into Hades and all that concerns your voluntary suffering for mankind, the souls that have believed in you have made you glad, for 'kings' daughters' are to be understood as these souls. For if the Apostles are sons and co-heritors of the heavenly kingdom, it is evident that they are also 'kings', and they begot the souls of those who believed through divine baptism, as Paul says, *Through the Gospel I have begotten you*. How have they made you glad? By honouring you unfeignedly. 1Cor 4.15

All this, however, is according to a more elevated interpretation. In accordance with a more accessible interpretation, you will understand the words in a different way, namely, that

τούτου μόνον, ἀλλὰ καὶ τῶν κατὰ τόπους ναῶν σου τῶν λαμπρῶν· ἡ γὰρ ποικιλία τῶν ἀρωματικῶν εἰδῶν, τὴν ποικιλίαν τῆς εὐωδίας τῶν ἀρετῶν ὑποσημαίνει. Ἐξ ὧν ναῶν ηὔφρανάν σε οἱ τούτους φιλοτίμως ἐκ πίστεως δειμάμενοι. Τὸ δὲ, *ηὔφραναν*, ὡς ἤδη γεγονὸς λέγει, νόμῳ προφητείας, ὡς ποιήσει καὶ παρακατιών. Εἶτα τὸ, *θυγατέρες βασιλέων ἐν τῇ τιμῇ σου*, ὅτι οὐκ ἰδιῶται μόνον, ἀλλὰ καὶ βασιλεῖς σε τιμήσουσι, καὶ τὸ παραδοξότερον, αἱ μυρίοις ὀφθαλμοῖς φυλαττόμεναι καὶ ἐν τοῖς ἀδύτοις τῶν βασιλείων θαλαμευόμεναι θυγατέρες τῶν βασιλέων, ὡς ἡ σοφωτάτη Αἰκατερίνα, καὶ ἄλλαι πολλαί.

10β Παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου.

Βασίλισσαν ἐνταῦθα λέγει, τὴν συναγωγὴν τῶν εὐσεβεστάτων Χριστιανῶν, ἣν ὁ βασιλεὺς Χριστὸς ἐνυμφεύσατο ἑαυτῷ διὰ τῆς εἰς αὐτὸν πίστεως, πρότερον τοῖς εἰδώλοις κεκολλημένην, ἥτις ἐβασίλευσε μὲν τῶν παθῶν, συνεβασίλευσε δὲ τῷ νυμφίῳ βασιλείαν οὐράνιον.

Καὶ ὁ μὲν νυμφίος κάθηται ἐν δεξιᾷ τοῦ Πατρὸς, ὡς ὁμοούσιος καὶ ὁμότιμος· αὕτη δὲ παρέστηκεν ἐκ | δεξιῶν τοῦ νυμφίου, μετὰ τῶν ἀσωμάτων δυνάμεων. Εἰ γὰρ καὶ νύμφη ἐστὶ καὶ βασίλισσα, ἀλλὰ κτιστῆς ἐστι φύσεως, καὶ ὑπέρμεγα ταύτη, τὸ καὶ τοιαύτης ἀξιωθῆναι τάξεώς τε καὶ παραστάσεως.

Οὐκ ἐναντία δέ φησιν ὁ Παῦλος, λέγων περὶ τοῦ Θεοῦ, ὅτι *Συνήγειρε καὶ συνεκάθισεν ἡμᾶς ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ*. Διὰ Χριστοῦ γὰρ, φησὶ, τοῦ Eph 2.6
Κυρίου γὰρ καθίσαντος οἷα κεφαλῆς ἡμῶν, συμμετέσχε τῆς τιμῆς καὶ τὸ λοιπὸν σῶμα τῆς Ἐκκλησίας.

10γ Ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη, πεποικιλμένη.

Περιβεβλημένη μὲν ἐν ἱματισμῷ λαμπρῷ, ἤτοι τῇ χάριτι τοῦ θείου βαπτίσματος ἢ τῇ περιβολῇ τοῦ ἁγίου Πνεύματος· πεποικιλμένη δὲ τῇ ποικιλίᾳ τῶν εὐπρεπῶν ἀρετῶν. Νοητὴν γὰρ λέγει περιβολὴν καὶ ποικιλίαν, ὡς προϊὼν διδάξει φανερώτερον. Ps 44.14α

11α Ἄκουσον, θύγατερ, καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου.

Ὅρα πῶς προμνηστεύεται ταύτην τῷ Χριστῷ. Θυγατέρα δὲ τοῦ Χριστοῦ, τὴν αὐτὴν πάλιν ὀνομάζει. Ἐπὶ μὲν γὰρ τῶν ἀνθρώπων, οὐκ ἔνεστι τὴν αὐτὴν εἶναι καὶ νύμφην τοῦ αὐτοῦ καὶ θυγατέρα. Ἐπὶ δὲ τοῦ Χριστοῦ, καὶ ἀμφότερα, πνευματικὰ γάρ· καὶ ἐνυμφεύσατο μὲν αὐτὴν, διὰ τοῦ Εὐαγγελίου, ἀνεγέννησε δὲ, διὰ τοῦ βαπτίσματος. Ἄκουσον, φησὶν, ἃ λέγω, καὶ ἴδε ὅσα διὰ σὲ πέπονθεν ὁ νυμφίος, ἢ ὅσα πεποίηκε θαύματα· *καὶ κλῖνον τὸ οὖς σου*, ὑπόθες αὐτὸ ταῖς ἐντολαῖς αὐτοῦ.

11β Καὶ ἐπιλάθου τοῦ λαοῦ σου.

[10α][4] *καὶ παρακατιών* MSCBF : om. PV.

a rich fragrance of virtues wafts from your assumed humanity, and not only from this, but also from your radiant temples in every locality, for the variety of the types of fragrance signifies the variety of the fragrance of the virtues. From these temples those who have eagerly built them in faith have made you glad. In accordance with prophetic custom, he says 'have made you glad', as something that has already occurred, as he will also do further on. Then he says, 'kings' daughters in your honour', because not only common people, but also kings will honour you, and, what is strangest of all, so will kings' daughters who are guarded by thousands of eyes and shut up in the innermost chambers of royal palaces, like the wise Catherine and many others.

10β The queen has stood at your right hand.

'The queen' is the name he gives here to the assembly of the most pious Christians, which Christ the king took as his bride through her faith in him, where formerly she had been united to the idols. This queen has reigned over the passions and has come to reign together with the bridegroom over the kingdom of heaven.

The bridegroom sits at the right hand of the Father as consubstantial and equal in honour, while she stood at the right hand of the bridegroom along with the bodiless powers. And even though she is bride and queen, yet she is of created nature, and for such a nature this is stupendous, namely, to be made worthy of such a position and proximity.

Paul does not contradict this when he says about God that, *He has raised us up with him and made us sit with him in the heavenly places in Christ Jesus*. For he is saying that through Eph 2.6
Christ the Lord having sat as our head, the remaining body of the Church has partaken in the honour.

10γ In clothing threaded with gold she is arrayed, embellished.

Arrayed in bright garments, namely, in the grace of divine baptism or in the covering of the holy Spirit and embellished in the embroidery of the comely virtues. He is speaking of a spiritual covering and embroidery as he will show more clearly further on. Ps 44.14α

11α Listen, O daughter, and see, and incline your ear.

Observe how he betroths her in advance to Christ. He calls the same assembly Christ's daughter. In respect of human beings, it is not permitted for the same person to be someone's bride and daughter. But is regard to Christ both are permitted, for they are spiritual: he took her as bride through the Gospel and regenerated her through baptism. Listen, he says, to what I say, and see all that the bridegroom has suffered on your account, or all the miracles he has wrought, and incline your ear, namely, place it under his commandments.

11β And forget your people.

Τοῦ ἔθνους σου, τουτέστι, τῆς πονηρᾶς αὐτῶν πολιτείας καὶ τῆς προτέρας διαγωγῆς.

11γ Καὶ τοῦ οἴκου τοῦ πατρός σου.

Καὶ τοῦ ναοῦ τοῦ διαβόλου, τοῦ πατρός σου. *Πᾶς γὰρ, φησὶν, ὁ ποιῶν τὴν* 1Jn 3.8
ἁμαρτίαν, ἐκ τοῦ διαβόλου γεγέννηται. Ἐπιλάθου καὶ τῶν μιαρῶν θυσιῶν καὶ τῶν Jn 8.44
ἐναγῶν ἐκείνων τελετῶν. Καὶ ἄλλως γὰρ τὰ ἔθνη πατέρας ἑαυτοῖς ἐπέγραφον τοὺς μυθευομένους θεούς.

Τί δ' ἂν εἴποιεν Ἰουδαῖοι πρὸς ταῦτα; Προδήλως γὰρ οὐ τὴν αὐτῶν λέγει συναγωγὴν, οἷς μάλιστα νόμος, μὴ ἀφίστασθαι τῶν πατρίων.

12α Καὶ ἐπιθυμήσει ὁ βασιλεὺς τοῦ κάλλους σου.

Καὶ ἀγαπήσει σε, εἰ ποιήσεις ἃ εἶπον. Κάλλος δὲ ταύτης, ἡ ψυχικὴ ὡραιότης, ὡς εἰρήκαμεν.

12β-13α Ὅτι αὐτός ἐστι Κύριός σου, καὶ προσκυνήσεις αὐτῷ.

Νυμφεύθητι αὐτῷ, καὶ υἱοποιήθητι, ὅτι Δεσπότης σού ἐστιν, ὡς δημιουργός. Ὢ τῆς ἀπείρου συγκαταβάσεως καὶ φιλανθρωπίας! Καὶ προσκυνήσεις αὐτῷ δουλικῶς, εἰ καὶ νύμφην καὶ θυγατέρα σε πεποίηκε.

13β Καὶ θυγάτηρ Τύρου ἐν δώροις.

Κατείδωλος ἦν ἡ Τύρος, καὶ δυσσεβεστάτη μάλιστα τῶν ἄλλων πόλεων. Προφητεύει οὖν, ὅτι καὶ αὐτὴ δωροφορήσει τῷ Χριστῷ ναῶν οἰκοδομὰς, καὶ ἀναθήματα, καὶ τὴν ἄλλην λατρείαν. Ἔσται, φησὶν, ἐν δώροις.

Θυγάτηρ δὲ Τύρου, ἀντὶ τοῦ, ἡ θυγάτηρ Τύρος· ἰδίωμα γὰρ καὶ τοῦτο Ἑβραϊκόν·
οὕτω γὰρ καὶ τὸ, *θυγάτηρ Βαβυλῶνος*, καὶ εἴ τι τοιοῦτον. Θυγατέρα δὲ καλοῦσι τὴν Ps 136.8
πόλιν, ὡς πρὸς τὴν ὅλην χώραν, ἧς αὕτη μέρος ἐστί.

13γ Τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλούσιοι τοῦ λαοῦ.

Πρόσωπον ἐνταῦθα, τὴν κεφαλὴν καλεῖ· κεφαλὴ δὲ τῆς συναγωγῆς τῶν πιστῶν, ὁ Χριστὸς, ὃν λιτανεύσουσι, τουτέστιν, ἱκετεύσουσιν — ἢ τιμήσουσιν, ὡς ὁ Θεοδοτίων εἶπε — βασιλεῖς καὶ ἡγεμόνες· εἰ δὲ οὗτοι, πολλῷ μᾶλλον οἱ τούτων ὑπήκοοι.

Ἢ πρόσωπον τῆς Ἐκκλησίας, οἱ ἱερεῖς, οὓς τιμῶσι καὶ αὐτοὶ βασιλεῖς, ὡς παραστάτας Θεοῦ.

14α Πᾶσα ἡ δόξα τῆς θυγατρὸς τοῦ βασιλέως ἔσωθεν.

13β[7] Add. MSC in marg.: Ζήτει περὶ τοῦ ἰδιώματος τούτου εἰς τὸν οβʹ ψαλμὸν, ἐν τῷ τέλει. [Ps 72.28] : Περὶ δὲ τοῦ ἰδιώματος τούτου ζητῶν, εὑρήσεις καὶ εἰς τὸν οβʹ ψαλμὸν, ἐν τῷ τέλει. PV : om. BF.

Your nation, that is, their wicked way of life and former habits.

11γ And your father's house.

And the temple of the devil, your father, for it is written, *Everyone who commits sin is born of the devil*. Forget also the defiled sacrifices and their polluted rites. And besides the nations claimed the fabulous gods as their fathers. 1Jn 3.8 Jn 8.44

What might Jews have to say about these things? For very clearly he is not speaking about their synagogue, since for them it was very specifically a law not to abandon ancestral customs.

12α And the king will desire your beauty.

And he will love you if you do what I have said. Her beauty is comeliness of the soul as we have said.

12β-13α For he is your Lord and you will worship him.

Be wedded to him and be adopted, because he is your Master as creator. O such infinite condescension and benevolence! And you will worship him in the manner of a servant, even though he has made you his bride and daughter.

13β And the daughter of Tyre with gifts.

Tyre was full of idols and much more impious than other cities. He prophesies accordingly that even she will bring temple buildings and votive offerings and all things pertaining to worship as gifts to Christ. 'She will be' with gifts, he says.

The 'daughter of Tyre' in the sense of, 'the daughter Tyre', for this also is a Hebrew idiom, so also is the 'daughter of Babylon' and other suchlike. The call the city a 'daughter' in relation to the whole country of which the city is part. Ps 136.8

13γ The rich among the people will make procession in supplication to your face.

'Face' here is what he calls the head, for Christ is the head of the assembly of the faithful and to him kings and leaders will make procession in supplication, that is, they will make entreaty, or 'will honour' as Theodotion said, and if these people do so, even more will their subjects.

Or else the priests are the face of the Church, and kings will honour them as ministers of God.

14α All the glory of the king's daughter is within.

13β: See about this idiom at the end of the seventy-second psalm [Ps 72.28].

Ἵνα μὴ νομίσῃ τις, ὅτι περὶ αἰσθητῶν εἴρηκεν ὀπίσω περιβλημάτων ἢ κάλλους, μεθιστᾷ τὸν νοῦν τῶν ἀκροατῶν ἐπὶ τὰ νοητὰ, λέγων, ὅτι πᾶσα ἡ ὡραιότης καὶ ἡ εὐπρέπεια καὶ ὁ | κόσμος αὐτῆς ἐν τῇ ψυχῇ αὐτῆς ἐστι. Τὸ ψυχικὸν γὰρ κάλλος καὶ τὴν ἐξ ἀρετῶν στολὴν ὁ Θεὸς ἀποδέχεται.

14β Ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη, πεποικιλμένη.

Ἄνω μὲν εἶπεν, *ἐν ἱματισμῷ*, ἐνταῦθα δὲ, *ἐν κροσσωτοῖς*, τουτέστι ζώναις· τινὲς γὰρ, *ἐν συσφιγκτῆρσιν* ἐκδεδώκασιν, ὧν ἀπαιωροῦνται κροσσοί. Ζώνην δὲ νοήσεις, τὴν σωφροσύνην, συσφίγγουσαν τὸ ἐπιθυμητικὸν μέρος, ἧς ἀπαιωροῦνται ἀρεταὶ πολλαί· ὁ γὰρ χαλινώσας τὴν ἐπιθυμίαν, κατορθώσει πολλά.
Ἄλλοι τὸ, *ἐν κροσσωτοῖς*, *ἐν κροσσοῖς* εἶπον, κροσσοὺς λέγοντες, τὰς διαφορὰς τῶν ἀρετῶν, ἢ τὰς διαφορὰς τῶν πνευματικῶν χαρισμάτων.

15α Ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς.

Προφητεύει ὅτι οὐχ ἅμα τῷ συστῆναι τὴν συναγωγὴν τῶν πιστῶν ἡ παρθενία πολιτευθήσεται, ἀλλ' ὀπίσω ταύτης, τουτέστιν, ὕστερον· μετὰ γὰρ τὸ παγιωθῆναι τὴν Ἐκκλησίαν ἀπηνέχθησαν τῷ Χριστῷ, διὰ τῆς τῶν ἀποστόλων διδασκαλίας, παρθένοι.
Ἄλλος δέ φησιν, ὅτι νύμφη μὲν καὶ θυγάτηρ ἐστὶ, πᾶσα ψυχὴ διὰ τελειότητος οἰκειωθεῖσα Θεῷ· παρθένος δὲ, ἡ καθαρεύσασα μὲν τῶν παθῶν, ἔτι δ' ἀτελὴς, ἥτις ἀπάγεται τῷ Θεῷ, δευτερεύουσα τῆς τελειοτέρας.

15β Αἱ πλησίον αὐτῆς ἀπενεχθήσονταί σοι.

Αἱ καὶ βίῳ καὶ δόγμασιν ἐγγίζουσαι τῇ νύμφῃ καὶ θυγατρὶ, καὶ μικρὸν ταύτης ἀπολειπόμεναι.

16α Ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ ἀγαλλιάσει.

Φησὶν ὁ ἀπόστολος Παῦλος, ὅτι *θλῖψιν τῇ σαρκὶ ἕξουσιν αἱ γαμούμεναι*, δηλαδὴ 1Cor 7.28
μεριμνῶσαι περὶ τοῦ ἀνδρὸς, περὶ τῶν τέκνων, περὶ τῶν οἰκετῶν, περὶ τῆς οἰκίας, καὶ τῶν τοιούτων, ὧν τῆς φροντίδος ἡ παρθένος ἀπαλλαγεῖσα, καὶ πρὸς μόνον τὸν νοητὸν ὁρῶσα νυμφίον, χαίρει πνευματικῶς.

16β Ἀχθήσονται εἰς ναὸν βασιλέως.

Ἢ ὅτι καὶ παρθένων τάγματα τῷ κλήρῳ τῆς Ἐκκλησίας ἀφορισθήσονται, ἢ ναὸν, τὸν ἐπουράνιον, καὶ τὰ ἐν οὐρανῷ λέγει βασίλεια, εἰς ἃ παρὰ τῶν ἀγγέλων ἀχθήσονται.

15α Add. [M in marg.]B: *Ἀναγωγικῶς δέ· ὅσαι ἂν τὴν παρθενίαν ἀγαπήσωσι, μιμοῦνται τρόπον τινὰ τὴν Θεοτόκον, κατακολουθοῦσαι δηλαδὴ αὐτὴν διὰ τῆς μιμήσεως, ὥστε κατ' αὐτὸ δὴ τὸ παρθενεύειν, εἶεν ἂν μητέρες Χριστοῦ· φησὶ γὰρ ὁ ἐν θεολόγοις Μέγας Γρηγόριος· Χριστὸς ἐκ Παρθένου· γυναῖκες, παρθενεύετε, ἵνα Χριστοῦ γένησθε μητέρες.* [PG36.313A] 15α[8] *δευτερεύουσα* MSCBF : *δευτέρα οὖσα* PV. 16β[2] *τάγματα... ἀφορισθήσονται* PB(V) : *τάγμα... ἀφορισθήσεται* MSCF.

So that no one should think that he spoke earlier about sensible garments or beauty, he turns the listeners' mind to spiritual things, saying that all her comeliness and majesty and ornamentation is in her soul, for God accepts beauty of the soul and the robe of the virtues.

14β In tasselled golden she is arrayed, embellished.

Above he said 'in', here he says 'in tasselled', that is, in tasselled cinctures; some translated this as 'waistbands' from which tassels hang down. By 'cincture' you will understand chastity, tightly binding the appetitive part, on which many virtues hang, for the person who has bridled desire will achieve much.

Others said 'tassels' for 'tasselled', calling 'tassels' the variety of the virtues or the variety of spiritual gifts.

15α In her train virgins will be brought to the king.

He prophesies that the life of virginity will not appear along with the establishment of the assembly of the faithful but 'in her train', that is, afterwards, for after the institution of the Church virgins were brought to Christ through the teaching of the Apostles.

Another says that every soul made kin through perfection with God is both bride and daughter while a virgin is the soul cleansed of the passions but still imperfect that is led to God in second place behind the more perfect.

15β Those close to her will be brought to you.

Those who approach the bride and daughter in life and belief and in a small way fall short of her.

16α They will be brought in gladness and rejoicing.

The Apostle Paul says that women who marry *Will have trouble in the flesh*, namely, with anxious care for their husband, their children, their servants, their house, and suchlike, while the virgin, having been freed from such care and looking only to the heavenly bridegroom, rejoices spiritually. 1Cor 7.28

16β They will be led into the temple of the king.

Either that orders of virgins will be set apart among the clergy of the Church, or else he is calling the temple the heavenly temple and talking about the palaces in heaven into which they are led by the angels.

15α: And in an anagogical sense, those who love virginity are in a way imitating the Theotokos, namely, they are following her through imitation, so that by this espousal of virginity they may become mothers of Christ, for the great Gregory the Theologian says, *Christ is from a Virgin. O women, espouse virginity so that you may become mothers of Christ.* [PG36.313A]

17α *Ἀντὶ τῶν πατέρων σου ἐγενήθησαν οἱ υἱοί σοι.*

Τοῦτο πρὸς τὴν συναγωγὴν τῶν πιστῶν ὁ Δαυὶδ εἴρηκεν· ἐπειδὴ γὰρ ἐκέλευσεν αὐτὴν ἀποστῆναι τοῦ πατρῴου οἴκου, παραμυθεῖται ταύτην, ὅτι τὰ τέκνα αὐτῆς, ἤγουν οἱ πιστεύσαντες καὶ ἀναγεννηθέντες διὰ τοῦ βαπτίσματος, γενήσονται ἀντὶ τῶν πατέρων αὐτῆς ὅσον εἰς προστασίαν· κατέστησαν γὰρ ἐπίσκοποι καὶ προστάται τῶν κατὰ τόπους Ἐκκλησιῶν, ὃ καὶ διὰ τῶν ἑξῆς ἐδήλωσεν, εἰπών·

17β *Καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.*

Ἢ καὶ πρὸς τὸν Χριστὸν ὁ λόγος, οὗ πατέρες μὲν, ὅσον ἀπὸ τῆς μητρὸς αὐτοῦ, Ἀβραὰμ καὶ οἱ λοιποὶ πατριάρχαι ἢ καὶ οἱ προφῆται, υἱοὶ δὲ, οἱ ἀπόστολοι, οἵτινες ἐπανέβησαν εἰς τὸ ἀξίωμα τῶν πατέρων αὐτοῦ, πατριάρχαι τε γενόμενοι, ἐν τῷ γεννῆσαι διὰ τοῦ βαπτίσματος πάντα τὰ ἔθνη, καὶ ἀξιωθέντες τοῦ προφητικοῦ χαρίσματος, ἀλλὰ καὶ ἀπεστάλησαν παρ' αὐτοῦ ἄρχοντες εἰς πᾶσαν τὴν γῆν· *Πορευθέντες γὰρ, φησὶ, μαθητεύσατε πάντα τὰ ἔθνη*. Οὐ μόνον δὲ ζῶντες ἦρξαν, Mt 28.19
ἀλλὰ καὶ μετὰ θάνατον· πάντες γὰρ οἱ πιστοὶ πανταχοῦ τοῖς νόμοις αὐτῶν καὶ ταῖς παραγγελίαις πείθονται καὶ ἰθύνονται. Δειξάτωσαν οὖν Ἰουδαῖοι, τίνες υἱοὶ αὐτῶν ἦρξαν πάσης τῆς γῆς, οἳ καὶ μᾶλλον πάσῃ τῇ γῇ δουλεύουσι.

18α *Μνησθήσομαι τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.*

Τοῦτο ἡ Ἐκκλησία φησὶ, τοιούτων ἀξιωθεῖσα· ἡ ἀναδίπλωσις δὲ τῆς γενεᾶς, τὴν εἰς ἀεὶ διαδοχὴν σημαίνει. Καὶ μὴν καὶ μιμνήσκεται ἀεὶ τοῦ Χριστοῦ, ἐπεὶ καὶ ἀπ' αὐτοῦ Χριστιανὴ κέκληται.

18β *Διὰ τοῦτο λαοὶ ἐξομολογήσονταί σοι εἰς τὸν αἰῶνα.*

Διότι τοσαύτης με προμηθείας ἠξίωσας, πλήθη πιστῶν εὐχαριστήσουσί σοι, παρ' ὅλον τὸν ἀνθρώπινον βίον.

18γ *Καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.*

Καὶ οὐκ εἰς τὸν τοῦ παρόντος κόσμου αἰῶνα μόνον, | ἀλλὰ καὶ εἰς τὸν τοῦ μέλλοντος· οὗτος γὰρ αἰῶνος αἰὼν, ὡς τιμιώτερος καὶ ἀπέραντος.

45 με´
1 Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορέ· ὑπὲρ τῶν κρυφίων· ψαλμός.

Εἰς τὸ τέλος μὲν, ὅτι πρὸς τέλος ὁρῶσιν αἱ ἐν τούτῳ προφητεῖαι· προαγορεύει δὲ τὰς κατὰ τῆς Ἐκκλησίας ἐν ἀρχῇ τοῦ κηρύγματος ἐπαναστάσεις τῶν τυράννων, καὶ

17α[1] ἐγενήθησαν MASHF[R] : ἐγεννήθησαν PCBV[T]. 17α[1] οἱ υἱοί MPSCBHFV : υἱοί [TRa]. 17α[2] ἐκέλευσεν PSCBFV : ἐγκέλευσεν M. 17β[5] προφητικοῦ MSCBF : πνευματικοῦ PV. 17β[9] Ἰουδαῖοι MSCBF : οἱ Ἰουδαῖοι PV. 18α[3] Καὶ μήν MSCBFV : Ναὶ μήν H. 18γ[2] ἀλλὰ καὶ PCHBV : ἀλλὰ MSF.

17α The sons have become for you in place of your fathers.

This David said to the assembly of the faithful. For since he enjoined the assembly to take leave of the paternal home, he offers consolation that its offspring, namely, those who have believed and been reborn through baptism, will become in place of its fathers in respect of leadership, for bishops and leaders of the local Churches were established, as he declared through what follows, saying:

17β You will establish them as rulers over all the earth.

Or else, [rather than to the assembly of the faithful] the words are addressed to Christ, whose fathers, as from his mother, are Abraham and the other patriarchs or the prophets, and whose sons are the Apostles, who assumed the rank of his fathers, both in becoming patriarchs in turn by begetting through baptism all the nations, and in being made worthy of the gift of prophecy; moreover, they were sent out by him as rulers to all the earth, for he says, *Go and make disciples of all the nations*. And not only while alive did they rule, but even Mt 28.19
after death, for all the faithful everywhere obey their laws and instructions and are directed by them. Let the Jews then show which of their sons have ruled over all the earth, when rather they are in servitude to all the earth.

18α I shall remember your name in every generation and generation.

This the Church says, having been made worthy of such honours; the duplication of the 'generation' indicates the succession for ever. And very truly the Church ever remembers Christ, since it is from him that she is called Christian.

18β For this peoples will confess you to the age.

Because you have made me worthy of so much consideration, crowds of believers will give thanks to you, throughout all human life.

18γ And to the age of the age.

And not only in the age of the present world, but also in the age of the world to come, for this is the age of age, as more highly valued and without end.

45 Psalm 45
1 Towards fulfilment; for the sons of Kore; for the hidden things; a psalm.

'Towards fulfilment' because the prophecies in this psalm look towards fulfilment. It foretells the rebellions of the tyrants against the Church at the beginning of the preaching and

τὴν ταύτης ὑπομονὴν, καὶ τὴν ἐφεξῆς εἰρήνην. Διὸ καὶ μετὰ τὸν προλαβόντα δικαίως τέτακται· ἐκεῖνος μὲν γὰρ τὴν κλῆσιν αὐτῆς περιέχει· οὗτος δὲ τὰ μετὰ τὴν κλῆσιν.

Ἔν τισι δὲ τῶν ἀρχαίων ἀντιγράφων, οὐχ ὑπὲρ τῶν υἱῶν Κορὲ, ἀλλὰ τοῖς υἱοῖς Κορὲ, ἐπεγέγραπτο, καὶ δῆλον, ὡς λήθη τοῦτο τοῦ κατ' ἀρχὰς μεταγράψαντος, ἀφ' οὗ τινος διεδόθη καὶ πρὸς τοὺς ἄλλους.

Δυνάμεθα δὲ καὶ οὕτως ἑρμηνεῦσαι τὴν ἐπιγραφὴν, τὴν ὑπέρ πρόθεσιν ἀντὶ τῆς διά λαμβάνοντες, οἷον, διὰ τῶν υἱῶν Κορέ· ἐποιήθη μὲν γὰρ τῷ Δαυὶδ, ἐμελῳδήθη δὲ διὰ τῶν υἱῶν Κορέ. Φασὶ γὰρ τὴν Ἑβραϊκὴν λέξιν καὶ τὸ, *διὰ τῶν υἱῶν*, καὶ τὸ, *ὑπὲρ τῶν υἱῶν*, ὁμοίως σημαίνειν.

Ὑπὲρ τῶν κρυφίων δὲ, ἀντὶ τοῦ, περὶ τῶν κεκρυμμένων τοῖς πολλοῖς· αἰνιγματώδη γὰρ ἐν τούτῳ τὰ πολλά.

Εἴρηται δὲ προσώπῳ τῶν ἀποστόλων καὶ τῶν μαρτύρων.

2α Ὁ Θεὸς ἡμῶν καταφυγὴ καὶ δύναμις.

Ὁ Χριστὸς, εἰς ὃν ἡμεῖς πεπιστεύκαμεν, φεύγουσι μὲν ἡμῖν, καταφυγή ἐστιν, ἀνθισταμένοις δὲ, δύναμις· αὐτὸς γὰρ ἐνετείλατο φεύγειν μὲν τοὺς πειρασμοὺς, ἐμπίπτοντας δὲ, ἀνθίστασθαι δι' ὑπομονῆς, ὥστε μὴ ἡττᾶσθαι τούτων.

2β Βοηθὸς ἐν θλίψεσι ταῖς εὑρούσαις ἡμᾶς σφόδρα.

Τὸ, *σφόδρα*, πρὸς τὸ, *βοηθὸς*, ἀποδίδωσιν ὁ Χρυσόστομος. PG55.204

Σκόπει δὲ, ὅτι αἱ θλίψεις εὑρίσκουσι τοὺς κατὰ Θεὸν ζῶντας, καταδιώκουσαι αὐτοὺς, τοῦ Θεοῦ παραχωροῦντος, ἵνα γυμνασθέντες, δοκιμώτεροι γένωνται. *Ἡ θλῖψις γὰρ*, φησὶν, *ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ, δοκιμήν*. Rom 5.3 Ὁ γὰρ Θεὸς οὐ κωλύει μὲν τοὺς πειρασμοὺς, διὰ τὴν ῥηθεῖσαν αἰτίαν· ἐπιόντων δὲ, παρίσταται βοηθός.

3 Διὰ τοῦτο οὐ φοβηθησόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν, καὶ μετατίθεσθαι ὄρη ἐν καρδίαις θαλασσῶν.

Τουτὶ τὸ χωρίον, οὔτε ὁ μέγας Βασίλειος κατ' ἀναγωγὴν ἔλαβεν, οὔτε ὁ PG29.420B
Χρυσόστομος, ἀλλὰ συμφώνως εἶπον, ὅτι λέγουσιν οἱ ἅγιοι, ὡς ἄρα τοῦ Χριστοῦ PG55.204
βοηθοῦντος ἡμῖν σφόδρα, οὐδέποτε φοβηθησόμεθα, οὐδ' εἰ πᾶσα ἡ γῆ συνταραχθείη σεισμοῖς ἐξαισίοις, οὐδ' εἰ τὰ ὄρη, τῆς φυσικῆς ἕδρας ἀνασπασθέντα, εἰς τὰ βάθη τῆς θαλάσσης ἀποσφενδονηθεῖεν. Εἰ δὲ τῶν στοιχείων οὕτω συγχεομένων οὐ δείσομεν, πολλῷ μᾶλλον οὐδὲ τῶν τυράννων ἐπιτιθεμένων ἡμῖν. Ὅθεν καὶ Παῦλος ἔλεγε, *Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; τόδε; ἢ τόδε;* Rom 8.35

4 Ἤχησαν καὶ ἐταράχθησαν τὰ ὕδατα αὐτῶν· ἐταράχθησαν τὰ ὄρη ἐν τῇ κραταιότητι αὐτοῦ.

the Church's patient endurance and the subsequent peace. Hence it is justly placed after the previous psalm. The previous one contains the calling of the Church, while this one contains the things after the calling.

In some of the ancient copies the superscription is not 'for the sons of Kore', but 'belonging to the sons of Kore, and it is clear that the former is by oversight of the original copyist, from whom it was passed on to the others.

We can, however, also interpret the inscription in the following way, taking the preposition 'for' in the sense of 'through', namely, through the sons of Kore, for it was composed by David but was sung through the sons of Kore, for they say that the Hebrew word means both 'through the sons' and 'for the sons'.

'For the hidden things' in the sense of, about the things hidden to the many, for there are many enigmatic things in this.

It is spoken in the person of the Apostles and of the martyrs.

2α Our God is refuge and power.

Christ in whom we have believed is refuge when we are fleeing and power when we are resisting, for he commanded to flee trials, but on falling into them to resist through patient endurance so as not to be defeated by them.

2β A helper very greatly in afflictions that beset us.

Chrysostomos relates the 'very greatly' to the 'helper'. PG55.204

Note that afflictions beset those who live in a godly way, pursuing them by God's consent so that having been exercised they may become stronger, for as is written, *Affliction produces endurance, and endurance strength of character*. God does not prevent trials for the reason Rom 5.3
mentioned, but when they supervene he stands by as a helper.

3 Therefore we shall not be afraid when the earth is troubled and mountains are moved in the hearts of the seas.

Neither Basil the Great nor Chrysostomos took this verse in an anagogical sense, but they PG29.420B
both agreed that the saints are saying that when Christ is helping us very greatly, we shall PG55.204
never be afraid, not even if the whole earth be shaken with violent earthquakes, nor if the mountains, having been torn up from their natural seat, be catapulted away into the depths of the sea. And if we shall not fear when the elements are thus confused, much more we shall not fear when tyrants attack us. Hence Paul said, *Who will separate us from the love of Christ?* Rom 8.35
This? Or that?

4 Their waters have echoed and been troubled; the mountains have been troubled at his sovereign might.

Τοῦτο λέγουσιν, ὅτι παντοδύναμος ὁ βοηθὸς ἡμῶν· πολλάκις γὰρ τὰ ὕδατα τῶν θαλασσῶν ἤχησαν καὶ ἐταράχθησαν κυκώμενα καὶ ἀναβρασσόμενα ταῖς βίαις τῶν ἐμπιπτόντων ἀνέμων. Ἔτι δὲ καὶ τὰ ὄρη ἐσαλεύθησαν σεισμῷ. Ταῦτα δὲ γίνεται ἐν τῇ δυνάμει αὐτοῦ· *Ὁ μεταστρέφων γὰρ*, φησὶ, *τὸ κύτος τῆς θαλάσσης*, καὶ *Ὁ* Ps 64.8 [65.6]
ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν τρέμειν. Ps 103.32

Θαλασσῶν δὲ πληθυντικῶς εἶπε, κατὰ τὴν Ἑβραΐδα συνήθειαν, ὡς ἐν ἄλλοις εἰρήκαμεν. Ἢ θαλάσσας καλεῖ, τοὺς διαφόρους κόλπους — τὸν Αἰγαῖον, τὸν Ἰόνιον, καὶ τὰ τοιαῦτα. Ps 2.2α, 8.4α, 18.2α

Οὐκ ἄκαιρον δὲ καὶ ἀναγωγικῶς ἑρμηνεῦσαι τὰ προῤῥηθέντα. Οὐ φοβηθησόμεθα ἐν τῷ ταράσσεσθαι τὴν γῆν, ἤτοι τοὺς | γήϊνα φρονοῦντας τυράννους καὶ ὑπηκόους· ἐταράσσοντο γὰρ, μετατιθεμένης τῆς πατρίου πολιτείας αὐτῶν. Ναὶ μὴν, οὐδ' ἐν τῷ μετατίθεσθαι, εἴτουν εἰσέρχεσθαι τὰ ὄρη, τουτέστι, τοὺς ἐπηρμένους δαίμονας, εἰς τὰς καρδίας τῶν ἁλμυρῶν καὶ πικρῶν ἀνθρώπων, ἐκμαίνοντας αὐτὰς εἰς τὸν καθ' ἡμῶν φόνον· πολλὰ γὰρ τοιαῦτα γεγονέναι παρίστησιν ἡ βίβλος τῶν ἀποστολικῶν Πράξεων. Ὕδατα δὲ αὐτῶν, ἤγουν τῶν δαιμόνων, οἱ εἰδωλολάτραι, δίκην ὑδάτων τῇδε κἀκεῖσε μεταφερόμενοι τοῖς πνεύμασι τῆς τούτων ἀπάτης, οἳ ἤχησαν μὲν, βοῶντες καὶ ἀλλήλους παραθήγοντες, ἐταράχθησαν δὲ, θορυβηθέντες ἐπὶ ταῖς παραδοξοποιΐαις τῶν δούλων τοῦ Θεοῦ καὶ τῇ ἀνταγωνίστῳ δυνάμει· ἐταράχθησαν δὲ καὶ τὰ ὄρη, τουτέστι, καὶ αὐτοὶ οἱ δαίμονες, ἀτονοῦντες καὶ ἐλαυνόμενοι.

5α Τοῦ ποταμοῦ τὰ ὁρμήματα εὐφραίνουσι τὴν πόλιν τοῦ Θεοῦ.

Ἐνταῦθα, τὰ κρύφια καὶ μυστικά. Ps 45.1

Ποταμὸς μὲν γὰρ, ὁ Χριστὸς, διὰ τὰ γλυκύτατα ῥεύματα τῆς διδασκαλίας αὐτοῦ ἄρδοντα καὶ πιαίνοντα καὶ πρὸς καρπογονίαν ἀρετῶν ἄγοντα τὰς τῶν πιστῶν ψυχάς· φησὶ γὰρ δι' ἑνὸς τῶν προφητῶν, *Ἰδοὺ ἐγὼ ἐκκλίνω ἐπ' αὐτοὺς, ὡς ποταμὸς εἰρήνης.* Isa 66.12
Ὁρμήματα δὲ αὐτοῦ, οἱ θεῖοι ἀπόστολοι, παρορμηθέντες ὑπ' αὐτοῦ πρὸς τὴν τῶν πιστῶν διδασκαλίαν· *Πορευθέντες γὰρ*, φησὶ, *μαθητεύσατε πάντα τὰ ἔθνη.* Πόλις Mt 28.19
δὲ τοῦ Θεοῦ, τὸ σύστημα τῶν πιστῶν, ἡ τῶν Χριστιανῶν Ἐκκλησία, διὰ τὸ θεοφιλὲς τῆς πολιτείας αὐτῶν. Εὐφραίνουσιν οὖν τὴν Ἐκκλησίαν οἱ ἀπόστολοι, καὶ βίῳ καὶ λόγῳ.

Καὶ ἄλλως δὲ, ποταμὸς μὲν, τὸ Πνεῦμα τὸ ἅγιον, ὁρμήματα δὲ αὐτοῦ, τὰ διάφορα χαρίσματα, οἷς ἡ Ἐκκλησία κατακεκόσμηται.

5β Ἡγίασε τὸ σκήνωμα αὐτοῦ ὁ Ὕψιστος.

Ἡ αὐτὴ πόλις ἐστὶ καὶ σκήνωμα τοῦ Θεοῦ· *Ἐνοικήσω γὰρ*, φησὶν, *ἐν αὐτοῖς καὶ* 2Cor 6.16
ἐμπεριπατήσω. Lev 26.12

6α Ὁ Θεὸς ἐν μέσῳ αὐτῆς, καὶ οὐ σαλευθήσεται.

[4][13] *αὐτάς* MSCBF : *αὐτούς* PV. 5α[6] *ὑπ' αὐτοῦ πρὸς* MSCBF : *παρ' αὐτοῦ εἰς* PV.

This, they say, is that our helper is all-powerful, for often the waters of the seas have echoed and been troubled, stirred up and made to foam by the violent force of the winds bearing down on them, and the mountains moreover have been shaken by earthquake. All this occurs
by your power, as is written, *Who converts the cavity of the sea*, and, *Who looks on the earth and* Ps 64.8 [65.6]
makes it tremble. Ps 103.32

He spoke of seas in the plural in accordance with the Hebrew custom as we have said Ps 2.2α, 8.4α,
elsewhere. Or else 'seas' is what he calls the various gulfs – the Aegean, the Ionian, and so on. 18.2α

It is not out of place to interpret the previous verses in an anagogical sense also. We shall not fear when the earth is troubled, namely, the earthly minded tyrants and subjects, for they were troubled on being moved from their hereditary way of life. Indeed, not even when the mountains, that is, the elated demons, are moved, namely, enter into the hearts of briny and bitter people, maddening them to murderous rage against us, for the book of the Acts of the Apostles presents many such things as having happened. Their (that is the demons') waters are the idolaters, carried here and there like waters by the blusterings of demonic deception. These idolaters echoed on the one hand by shouting out and urging one another on, and on the other hand they were troubled, unsettled by the strange wonders worked by the servants of God and their insuperable power; the mountains were also troubled, that is, the demons themselves, becoming debilitated and being driven away.

5α The surgings of the river gladden the city of God.

Here are the hidden and secret things. Ps 45.1

Christ is the river on account of the fresh streams of his teaching watering and enriching and leading the souls of the faithful to productiveness in virtues, for he says through one
of the prophets, *See, I avert towards them like a river of peace*. The divine Apostles are his Isa 66.12
surgings, surging forth from him to teach the faithful, for he says, *Go, make disciples of all the*
nations. The Church of Christians is the city of God on account of their godly way of life. The Mt 28.19
Apostles gladden the Church both by their life and their preaching.

And in another sense, the Holy Spirit is a river and its surgings are the various gifts of grace with which the Church is adorned.

5β The Most High has sanctified his tent-shrine dwelling.

And this city is also the tent-shrine dwelling of God, for it is written, *I shall dwell among* 2Cor 6.16
them and will walk in them. Lev 26.12

6α God is in her midst and she will not be shaken.

And see, he says, *I am with you all the days*, and, *Where two or three are gathered in my* Mt 28.20
name, there am I in the midst of them. Mt 18.20

Καὶ ἰδού, φησὶν, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, καὶ, *Ὅπου εἰσὶ δύο ἢ* Mt 28.20
τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. Mt 18.20

Οὐ σαλευθήσεται δὲ, ταῖς βίαις τῶν ἀνατρέπειν ἐπιχειρούντων ὁρατῶν καὶ ἀοράτων ἐχθρῶν· *Πύλαι γὰρ*, φησὶν, *ᾅδου οὐ κατισχύσουσιν αὐτῆς.* Mt 16.18

6β Βοηθήσει αὐτῇ ὁ Θεὸς τὸ πρὸς πρωῒ πρωΐ.

Βοηθήσει αὐτῇ ἐν περιστάσεσι ταχύτατα. Τὸ γὰρ, *πρὸς πρωῒ πρωΐ*, τάχους ἐπίτασιν σημαίνει, καὶ σύγκρισιν τοῦ πρωῒ πρὸς ἕτερον πρωΐ· διὸ τὸ ἄρθρον τῷ δευτέρῳ πρωῒ συντάξεις· οἷον, τὸ πρωΐ, ὅσον πρὸς πρωῒ ἕτερον.

7α Ἐταράχθησαν ἔθνη.

Τοῦ εὐαγγελικοῦ κηρύγματος κατασπειρομένου, συνεκινήθησαν πάντες, οἱ μὲν προστρέχοντες τῇ πίστει, οἱ δὲ κατατρέχοντες αὐτῆς.

7β Ἔκλιναν βασιλεῖαι.

Αἱ πολεμοῦσαι τῇ Ἐκκλησίᾳ ἡττήθησαν ἀπειποῦσαι, ἢ ὑπεκλίθησαν αὐτῇ διὰ πίστεως· καὶ τοῦτο γὰρ κἀκεῖνο γέγονεν ἐπὶ διαφόρων πόλεων.

7γ Ἔδωκε φωνὴν αὐτοῦ ὁ Ὕψιστος, ἐσαλεύθη ἡ γῆ.

Τὸ μεγαλοδύναμον τοῦ Θεοῦ δεδήλωκεν ἐντεῦθεν, ὅτι μόνον λέγει, καὶ εὐθὺς τρέμει ἡ γῆ. Καὶ ἀλλαχοῦ γάρ φησιν, *Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν τρέμειν.* Τὰ τοιαῦτα δὲ, κατὰ μεταφορὰν εἴρηνται τῶν ἐγκελευόντων τιμωρηθῆναί Ps 103.32
τινας, ἢ ὀργίλως ἐνορώντων· ὀργὴν δὲ Θεοῦ λέγομεν, τὴν ἀπόφασιν.

Ἢ καὶ ἄλλως, ἔδωκεν εἰς τὸν κόσμον τὴν διὰ τοῦ Εὐαγγελίου φωνὴν αὐτοῦ, καὶ συνεκινήθησαν πάντες, ὡς προειρήκαμεν· γῆν γὰρ νοήσεις, τοὺς κατοικοῦντας τὴν γῆν, ὡς τὸ, *Καὶ ἦν πᾶσα ἡ γῆ χεῖλος ἕν.* | Gen 11.1

8 Κύριος τῶν δυνάμεων μεθ' ἡμῶν, ἀντιλήπτωρ ἡμῶν ὁ Θεὸς Ἰακώβ.

Ταῦτα ἡ Ἐκκλησία φησὶν, ἐνισχύουσα ἑαυτὴν, καὶ παραθαῤῥύνουσα.

Εὐκαίρως δὲ τοῦ Ἰακὼβ ἐμνημόνευσεν, ὅτι τε κἀκεῖνον ἐπιβουλευόμενον, τοῦτο μὲν ὑπὸ Ἠσαῦ, τοῦτο δὲ ὑπὸ Λάβαν, τοῦτο δὲ ὑπὸ διαφόρων ἄλλων, ὁ Θεὸς ἐῤῥύσατο, καὶ ὅτι πρῶτος αὐτὸς τὴν τῶν ἐθνῶν κλῆσιν προεφήτευσεν, εἰπὼν, *Οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν.* Gen 49.10

9 Δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ Θεοῦ, ἃ ἔθετο τέρατα ἐπὶ τῆς γῆς.

She will not be shaken by the violent attacks of the visible and invisible enemies attempting to overturn her, for as is written, *The gates of Hades will not prevail against her*. Mt 16.18

6β God will help her at morning towards morning.

He will help her in dangers with the greatest speed. 'At morning towards morning' indicates intensity of speed and a comparison of the morning to another morning, hence the syntax of the Greek demands the definite article be taken with the second 'morning', namely, at morning in relation to another morning.

7α Nations have been troubled.

With the preaching of the Gospel being sown abroad, all have been stirred into motion, some running towards the faith, others running it down.

7β Kingdoms have fallen.

The kingdoms waging war on the Church have been defeated when renouncing her, or else they have fallen down to her in worship through faith, for both the one and the other occurred in various cities.

7γ The Most High has given his voice; the earth has been shaken.

By this he proclaimed the great power of God, who has only to speak and at once the earth trembles. Elsewhere also he says, *Who looks on the earth and makes it tremble*. Such Ps 103.32
things are spoken by way of metaphor from those who are commanding that some be punished or looking angrily. God's anger is what we call his verdict.

Or else in a different sense, he gave his voice to the world through the Gospel, and all were stirred into motion, as we said previously. By the 'earth' you will understand those who dwell on the earth, as with, *And the whole earth was one lip*. Gen 11.1

8 The Lord of powers is with us; the God of Jacob is our helper.

These things the Church says strengthening herself and giving herself courage.

His mention of Jacob is opportune both because God delivered him when he was under threat now from Esau, now from Laban, and now from various others, and also because he was the first to prophesy the calling of the nations, saying, *A ruler will not fail from Judas nor a leader from his thighs until there comes the one for whom it is ordained and he is the expectation of the nations*. Gen 49.10

9 Come and see the works of God, the portents he has set upon the earth.

Συγκαλεῖ τοὺς ὀξύτερον τῶν ἄλλων ὁρᾶν καὶ συνιέναι δυναμένους ὁ προφήτης. Ἔργα δὲ λέγει, τὰ τοῦ Εὐαγγελίου κατορθώματα, ἃ καὶ τέρατα προσηγόρευσε· ταῦτα γὰρ, φησὶν, ὁ Θεὸς τέρατα ἐπὶ τῆς γῆς ἔθετο, ὥστε δι' αὐτῶν κηρύττεσθαι τὴν ἄῤῥητον δύναμιν τῆς αὐτοῦ θεότητος. Οὐ γὰρ κατ' ἀκολουθίαν φύσεως προέβησαν· οἱ γὰρ ἁλιεῖς ἐνίκων τοὺς φιλοσόφους, οἱ ὀλίγοι, τὸν σύμπαντα κόσμον, οἱ γυμνοὶ, τοὺς ὁπλίτας, οἱ πένητες, τοὺς βασιλεῖς, οἱ θνητοὶ καὶ ὁρατοὶ, τοὺς ἀθανάτους καὶ ἀοράτους δαίμονας.

10α Ἀνταναιρῶν πολέμους μέχρι τῶν περάτων τῆς γῆς.

Τοῦ γὰρ Ἰησοῦ γεννηθέντος, ἐπαύθησαν οἱ κατ' ἀλλήλων πόλεμοι τῶν ἐθνῶν, τῆς κατὰ πάντων μοναρχίας εἰς μόνην τὴν Ῥώμην περιστάσης. Ἐξῆλθε γὰρ, φησὶ, *δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην*· καὶ λοιπὸν, Lk 2.1
εἰρήνης βαθείας οὔσης, ἄχρηστα γεγόνασι τὰ ὅπλα, πάντων εἰς γεωργίαν καὶ τὰς ἄλλας τέχνας τραπέντων. Ὃ καὶ Ἡσαΐας δηλῶν, ἔλεγε, *Συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήψεται ἔθνος ἐπὶ ἔθνος μάχαιραν*. Isa 2.4

Ὅρα δὲ καὶ τὴν δύναμιν τῆς λέξεως τοῦ, *ἀνταναιρῶν*· πρὸ τοῦ Χριστοῦ μὲν γὰρ οἱ πόλεμοι τοὺς ἀνθρώπους ἀνῄρουν· ὁ δὲ Χριστὸς αὐτοὺς τοὺς πολέμους ἀνεῖλεν, ἀνθ' ὧν ἀνῄρουν· *ἀνταναιρῶν* οὖν, ἀντὶ τοῦ, σβεννύων.

10β Τόξον συντρίψει καὶ συνθλάσει ὅπλον καὶ θυρεοὺς κατακαύσει ἐν πυρί.

Ταῦτα πάντα γεγόνασι καθ' ἱστορίαν, ὡς καὶ Ἰεζεκιὴλ διδάσκει. Ez 39.3

Ὅπλον δὲ λέγει, τὴν σπάθην, καὶ εἴτι ἐγχέμαχον. Τῷ Θεῷ δὲ τὴν πρᾶξιν τοῦ κατορθώματος εἰκότως ὁ Δαυὶδ ἀνατίθησι.

11α Σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ Θεός.

Σχολάσατε ἀπὸ τῶν συνεχῶν πολέμων, ὁρατῶν καὶ ἀοράτων, καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ κυρίως Θεὸς, ἐκ τῶν σημείων τῶν ἐνεργουμένων διὰ τῆς εὐαγγελικῆς δυνάμεως.

11β Ὑψωθήσομαι ἐν τοῖς ἔθνεσιν.

Μέγας ὢν φύσει, καὶ διὰ τῶν θαυμάτων μέγας νομισθήσομαι ἐν τοῖς ἔθνεσιν.

11γ Ὑψωθήσομαι ἐν τῇ γῇ.

Ἐν μὲν γὰρ τῷ οὐρανῷ, πᾶσαι αἱ ἀσώματοι δυνάμεις οἴδασι τὸ ἐμὸν ὕψος· λοιπὸν δὲ καὶ ἐν τῇ γῇ τοῦτο γνωρισθήσεται· ἐν τῇ γῇ δὲ, πάσῃ δηλονότι.

11β[2] νομισθήσομαι MSCBFV : ὀνομασθήσομαι P.

The prophet invites those able to see and comprehend more acutely than others. 'Works' are what he calls the attainments of the Gospel which he also deemed 'portents', for he says, these things God has set as portents upon the earth so as through them to proclaim the ineffable power of his divinity. For these things did not proceed according to the sequence of nature: fishermen would defeat philosophers, a few, the entire world, the naked, heavily armed warriors, the destitute, kings, those mortal and visible, immortal and invisible demons.

10α Killing off wars in return even to the ends of the earth.

When Christ was born the wars of the nations against one another ceased, with monarchy over all having passing to Rome alone, for it is written, *A decree went out from Caesar Augustus that all the world should be registered*, and thereupon, there being profound peace, weap- Lk 2.1
ons became of no use, all having been turned to farming and other arts. This Isaiah declares saying, *They shall beat their swords into ploughshares and their spears into pruning hooks, and nation shall not take up sword against nation*. Isa 2.4

Observe the force of the verb 'killing off in return': prior to Christ wars killed off people, but Christ killed off the wars themselves in return for those they used to kill. "Killing off in return' therefore is in the sense of 'extinguishing'.

10β Bow he will crush bow and weapon he will smash and shields he will burn in fire.

All these things happened in story as Ezekiel also tells. Ez 39.3

'Weapon' is what he calls the sword and any implement of war. Appropriately David attributes the effecting of this attainment to God.

11α Take respite and know that I am God.

Take respite from constant wars, visible and invisible, and know that I am God in the true sense, from the signs worked through the power of the Gospel.

11β I shall be exalted among the nations.

Being great by nature, I shall through miracles also be esteemed great among the nations.

11γ I shall be exalted on the earth.

In heaven all the bodiless powers know my sublimity, and hereafter this will also be recognized on earth; 'on the earth', that is, on all the earth.

12 Κύριος τῶν δυνάμεων μεθ' ἡμῶν, ἀντιλήπτωρ ἡμῶν ὁ Θεὸς Ἰακώβ.

Ἐπανέλαβεν ἡ Ἐκκλησία τὸ προῤῥηθὲν θαρσοποιὸν ἐπιφώνημα, πρὸς αὔξησιν εὐψυχίας καὶ καρτερίας, ἐπεμβαίνουσα καὶ ἐναλλομένη τῷ ἐχθρῷ. Ps 45.8

46 μς'

1 Εἰς τὸ τέλος· ὑπὲρ τῶν υἱῶν Κορέ· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος μὲν, διὰ τὰς ἐν τούτῳ προφητείας, ὡς πολλάκις εἰρήκαμεν· προαγορεύει γὰρ ἀκολούθως | καὶ οὗτος ὁ ψαλμὸς τὸ ἀήττητον κράτος τοῦ εὐαγγελικοῦ κηρύγματος.

Τὸ δὲ, ὑπὲρ τῶν υἱῶν Κορὲ, προηρμηνεύσαμεν ἐν τῷ πρὸ τούτου ψαλμῷ· οὕτω γὰρ ἐπιγέγραπται κἀκεῖνος. Ps 45.1

Οὐδὲν δὲ κρύφιον ἐν τῷ παρόντι· σαφῆ δὲ πάντα καὶ εὐδιάγνωστα. Προλέγει δὲ τὰ τοῦ ψαλμοῦ ὁ Δαυὶδ, προσώπῳ τῶν ἀποστόλων, οἳ κατευοδούμενοι, καὶ πολλοὺς τῇ πίστει προσάγοντες, ὑπὸ περιχαρείας ἐνεκελεύοντο τοῖς ἔθνεσι χαίρειν εἰς ἃ παρὰ τοῦ Σωτῆρος ἀπεστάλησαν· χαίρειν δὲ, ὅτι γεγόνασι κληρονομία Θεοῦ.

2α Πάντα τὰ ἔθνη, κροτήσατε χεῖρας.

Ὁ κρότος τῶν χειρῶν, σύμβολόν ἐστιν ὑπερβαλλούσης χαρᾶς. Ἀπὸ τοῦ συμβόλου τοίνυν, τὴν χαρὰν ἐπέτρεψεν, οὐχ ὅτι πατάγῳ χειρῶν σωματικῶς χρήσασθε, ἀλλ' ὅτι ψυχικῶς χάρητε, τοιούτου Δεσπότου καταξιωθέντες, φιλανθρώπου καὶ παντοδυνάμου.

2β Ἀλαλάξατε τῷ Θεῷ ἐν φωνῇ ἀγαλλιάσεως.

Μεταφορικὸν ἐνταῦθα τὸ, ἀλαλάξατε, ἀντὶ τοῦ, ἐπινίκιον ὕμνον ᾄσατε τῷ Θεῷ. Κυρίως γὰρ ἀλαλαγμός ἐστιν, ἐνυάλιος φωνὴ τῶν νικώντων ἐν μάχῃ, καταπλήττουσα τοὺς ἤδη κλινομένους ἐχθρούς. Φωνὴ δὲ ἀγαλλιάσεως, ἡ εὐφροσύνης μεστή. Εἶτα ἐπάγει καὶ τὴν αἰτίαν.

3 Ὅτι Κύριος ὕψιστος, φοβερὸς, βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

Διότι ὁ Χριστὸς, ὁ ὕψιστος κατὰ τὴν θεότητα, φοβερὸς νῦν ἀπὸ τῶν σημείων, ὧν καθ' ἑκάστην τερατουργεῖ, οὗ καὶ τὸ ὄνομα μόνον μαστίζει καὶ ἀπελαύνει τοὺς δαίμονας καὶ λύει τὰς νόσους. Καὶ βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν· ἐν πάσῃ γὰρ γῇ κλῆρον ἑαυτῷ συνεστήσατο, διὰ τῶν ἀποσταλέντων ἡμῶν. Τὸ, μέγας δὲ, διὰ τοὺς προσκαίρους εἴρηται βασιλεῖς, μικροὺς ὄντας, καὶ μικρῶν βασιλεύοντας.

4α Ὑπέταξε λαοὺς ἡμῖν.

3[3] ὧν καθ' ἑκάστην MSCBFV : ἃ καθ' ἑκάστην P. 3[6] μικρῶν MPCHBV : μικρόν SF.

12 The Lord of powers is with us, the God of Jacob is our helper.

The Church repeated the previously uttered encouraging interjection to boost their morale and patient endurance, as she tramples and jumps on the enemy. Ps 45.8

46 Psalm 46
1 Towards fulfilment; for the sons of Kore; a psalm belonging to David.

'Towards fulfilment' on account of the prophecies in it as we have said very often, for this psalm also foretells in turn the insuperable might of the Gospel message.

We interpreted the 'for the sons of Kore' in the psalm before this, for it too has this superscription.

In the present psalm, however, there is nothing hidden, and everything is clear and easy Ps 45.1
to discern. David speaks the words of the psalm prophetically in the person of the Apostles, who making good progress and leading many to the faith, would in great joy call on the nations to whom they had been sent by the Saviour to rejoice - to rejoice because they had become God's inheritance.

2α Clap your hands, O all you nations.

The clapping of hands is a symbols of surpassing joy. Accordingly, from the symbol he incited to joy, not for you to employ the striking of hands in a bodily manner, but for you to rejoice in soul, having been made worthy of such a Master, benevolent and all-powerful.

2β Make ululation to God with a voice of rejoicing.

'Make ululation' here is used in a metaphorical way in the sense of 'sing a hymn of victory to God', for, strictly speaking, 'ululation' is a war cry of those victorious in battle, striking terror into enemies already turning in flight. 'A voice of rejoicing' is one filled with gladness. Thereafter he provides the reason.

3 For the Lord Most High is fearsome, a great king over all the earth.

Because Christ, who is highest in his divinity, is now fearsome from the signs that he works marvellously every day, whose name alone scourges and drives away the demons and dissolves illnesses. And he is a great king over all the earth, for in all the earth he has established an inheritance for himself through us who have been sent out. The word 'great' is used to distinguish him from temporary kings who are small and reign over small people.

4α He has subjected peoples to us.

Τοὺς ἐξ Ἰουδαίων· οὗτοι γὰρ πρῶτοι ἐπίστευσαν, τρισχίλιοι καὶ πεντακισχίλιοι, ἀποβαλόντες τὴν ἔχθραν, καὶ προσδραμόντες τοῖς ἀποστόλοις εὐθὺς μετὰ τὴν εἰς αὐτοὺς ἐπιδημίαν τοῦ Παρακλήτου, πρὸ τοῦ ἐξιέναι ἐπὶ τὰ ἔθνη. Ac 2.41, 4.4

4β Καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν.

Τοὺς ἐξ ἐθνῶν πεπιστευκότας, οἳ καὶ θερμῶς ὑπεκλίνοντο τοῖς ποσὶ τῶν ἀποστόλων, καὶ τὰ ἴχνη τούτων εὐλαβῶς κατησπάζοντο. Ac 10.25

5α Ἐξελέξατο ἡμῖν τὴν κληρονομίαν ἑαυτοῦ.

Ἐξελέξατο δι' ἡμῶν τῶν οἰκονόμων τῆς Ἐκκλησίας αὐτοῦ τοὺς ἐξ ἐθνῶν ἀξίους εἰς κληρονομίαν αὐτοῦ, κατὰ τὸ, *Δώσω σοι ἔθνη τὴν κληρονομίαν σου*· οὓς καὶ δι' ἡμῶν, ὡς διά τινων στρατηγῶν, ὁ μέγας οὗτος βασιλεὺς ἐστρατολόγησεν ἑαυτῷ. Ps 2.8α

5β Τὴν καλλονὴν Ἰακὼβ, ἣν ἠγάπησεν.

Καὶ οὐ τούτους μόνον, ἀλλὰ καὶ τοὺς χρησιμωτέρους ἐκ γένους Ἰακώβ· τούτους γὰρ, καλλονὴν Ἰακὼβ ὠνόμασεν, ὡς καλλίονας ἐξ Ἰακώβ· ἣν καλλονὴν, τουτέστιν, οὓς καλοὺς ἠγάπησεν, ὡς κεκαλλωπισμένους ταῖς ἀρεταῖς.

Ἄνω μὲν οὖν, προέταξε τοὺς Ἰουδαίους, ὡς πρώτους μετὰ τὴν ἀνάστασιν τοῦ Χριστοῦ πιστεύσαντας· ἐνταῦθα δὲ, τοὐναντίον ἐποίησε, διὰ τὸ παμπληθεῖς πιστεύειν ἀεὶ τοὺς ἐξ ἐθνῶν, καὶ βραχύ τι μέρος εἶναι πρὸς τοὺς ἐθνῶν τοὺς ἐξ Ἰσραὴλ πιστεύοντας.

6 Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῷ, Κύριος ἐν φωνῇ σάλπιγγος.

Ἐνταῦθα, τὴν εἰς οὐρανοὺς ἄνοδον τοῦ Χριστοῦ προκαταγγέλλει Δαυὶδ, ὡς καὶ ἐν τῷ κγ' ψαλμῷ ἐπεσημηνάμεθα. Ἀλαλαγμὸν δὲ καὶ φωνὴν σάλπιγγος, τὰς φωνὰς λέγει τῶν τηνικαῦτα προπορευομένων ἀγγέλων. Ἀλαλαγμὸν μὲν, διὰ τὸ, *Κύριος κραταιὸς καὶ δυνατὸς, Κύριος δυνατὸς ἐν πολέμῳ*· τοῦτο γὰρ, ὕμνος ἐπινίκιος, ἐπεὶ καὶ ὁ ἀλαλαγμὸς, φωνή ἐστιν ἐπινίκιος. Φωνὴν δὲ σάλπιγγος, διὰ τὸ, *Ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν*, καὶ τὰ ἑξῆς· ὁδοποιεῖ γὰρ ἡ σάλπιγξ τοῖς ἀναζευγνύουσιν ἐκ πολέμου βασιλεῦσιν. Ἢ καὶ ἄλλως εἶπε τὰς φωνὰς τῶν ἀγγέλων, ἀλαλαγμὸν καὶ φωνὴν σάλπιγγος, διὰ τὸ | τρανῶς καὶ ὀξέως ἐξακουσθῆναι τὰ τοιαῦτα ῥήματα πρὸς ἅπαντα τοῦ κόσμου τὰ πέρατα, διὰ τῆς τῶν ἀποστόλων διδασκαλίας. Ps 23.7-10

7 Ψάλατε τῷ Θεῷ ἡμῶν, ψάλατε· ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε.

Διηγησάμενος τὸ μέγεθος τῶν τοῦ Χριστοῦ κατορθωμάτων, καλεῖ τὴν οἰκουμένην εἰς εὐφημίαν μετὰ πολλῆς τῆς σπουδῆς· τοῦτο γὰρ ὁ διπλοῦς τοῦ ψάλατε παρίστησι

5β[7] πρὸς τοὺς ἐθνῶν MASCF : πρὸς τούτους PH : πρὸς τοὺς ἐξ ἐθνῶν BV. 6[10] ἐξακουσθῆναι MASCBF : ἀκουσθῆναι PV. 7[3] διπλοῦς PC : om. MSHBFV.

The peoples from among the Jews for they, three thousand and five thousand, were the first to believe, having cast off their enmity and run towards the Apostles immediately after the visitation on them of the Paraclete and before they went out to the nations. Ac 2.41, 4.4

4β And nations beneath our feet.

Those from among the nations who believed and who would bow down with fervour at the Apostles' feet and reverently kiss the marks of their footsteps. Ac 10.25

5α He has chosen for us his inheritance.

Through us the stewards of his Church he has chosen those worthy from among the nations as his inheritance, in accordance with, *I shall give you nations as your inheritance*, and whom through us, as through some army commanders, this great king has recruited for himself. Ps 2.8α

5β The beauty of Jacob, which he has loved.

And not only those from among the nations, but also the best from the race of Jacob, for these are whom he called the 'beauty of Jacob', as the most beauteous from Jacob, which beauty, that is, which beauteous ones, he loved as being beautified with the virtues.

Above he placed the Jews first, as the first to believe in Christ after the resurrection, while here he did the opposite, on account of those from the nations ever believing in great numbers and those believing from Israel being a small part in relation to those from the nations.

6 God has gone up with ululation, the Lord with the sound of a trumpet.

Here David is foretelling Christ's ascension into heaven as we also noted in the twenty third psalm. Ululation and the sound of a trumpet are what he calls the voices of the angels that went before him at that time, an 'ululation' on account of, *The Lord mighty and powerful, the Lord powerful in battle*, for this is a hymn of victory and ululation is a victory shout, and Ps 23.7-10
the sound of a trumpet on account of, *Lift away your gates, O you rulers*, and so on, for the trumpet leads the way for kings returning in triumph from war.

Or else in a different manner ululation and the sound of a trumpet are what he calls the voices of the angels on account of such words having become audible clearly and sharply to all the ends of the world through the teaching of the Apostles.

7 Sing to our God with psaltery, sing with psaltery; sing to our king with psaltery, sing with psaltery.

Having told of the greatness of Christ's achievements, he calls the whole inhabited world to give praise with great fervour, for this is what the double reduplication of 'sing with psaltery'

διπλασιασμός. Ψάλατε δὲ, ἀντὶ τοῦ, μελῳδήσατε. Εἶτα καὶ ἡ αἰτία τοῦ, ψάλατε·

8 Ὅτι βασιλεὺς πάσης τῆς γῆς ὁ Θεός, ψάλατε συνετῶς.

Μελῳδήσατε, φησὶ, τῷ Θεῷ, τῷ βασιλεῖ ἡμῶν, ἤτοι τῷ Χριστῷ, διότι βασιλεὺς πάσης τῆς γῆς ἐστιν· Ἐδόθη μοι γὰρ, φησὶ, πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Mt 28.18
Ψάλατε δὲ, μὴ ἁπλῶς, ἀλλὰ συνετῶς, ἤγουν μὴ γλώττῃ μόνον, ἀλλὰ καὶ νοΐ, συνιέντες, τίνι μελῳδεῖτε, καὶ ἐπὶ ποίοις κατορθώμασιν.

9α Ἐβασίλευσεν ὁ Θεὸς ἐπὶ τὰ ἔθνη.

Πρότερον μὲν ἐβασίλευεν αὐτῶν ἀκόντων, ὡς δημιουργὸς, νῦν δὲ, ἑκόντων, ὡς λυτρωτής. Καὶ ἐπεὶ διπλοῦς ἦν, πρὸ μὲν τῆς ἐνανθρωπήσεως, ὡς Θεὸς εἶχε τὴν βασιλείαν, μετὰ δὲ τὴν ἐκ νεκρῶν ἀνάστασιν, ἔλαβεν αὐτὴν καὶ ὡς ἄνθρωπος. Τότε γὰρ εἶπε τὸ, Ἐδόθη μοι πᾶσα ἐξουσία, καὶ τὰ ἑξῆς. Mt 28.18

Ἐπὶ πάντα δὲ δηλονότι τὰ ἔθνη, ὅτι ἐν ἅπασιν ἔθνεσι πεπιστεύκασι, καὶ πῇ μὲν, καθόλου τὸ ἔθνος ἅπαν, πῇ δὲ, ἐξ ἡμισείας, πῇ δὲ, ἐκ μέρους. Εἰς πᾶσαν γὰρ τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἀποστόλων. Ps 18.5

9β Ὁ Θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ.

Ὁ μὲν θρόνος, βασιλείας σύμβολον· τὸ δὲ καθῆσθαι, βεβαιότητος. Λέγει οὖν, ὅτι ὁ Χριστὸς βεβεβαίωται ἐπὶ τῆς βασιλείας αὐτοῦ, κατὰ τὸ, Ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς· τοῦ μεγάλου δὲ Παύλου τὸ ῥητόν. Ἅγιον δὲ τὸν θρόνον Heb 1.3
εἶπεν, ὡς καθαρὸν πάσης προσωποληψίας, καὶ ἀπαράγραπτον.

10α Ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραάμ.

Ἐνταῦθα δείκνυσι τοῦ εὐαγγελικοῦ κηρύγματος τὴν ἰσχὺν, ὅτι οὐκ ἰδιωτῶν μόνον, ἀλλὰ καὶ βασιλέων καὶ ἡγεμόνων ἥψατο. Καὶ αὐτοὶ γὰρ οὗτοι συνήχθησαν μετὰ τοῦ Χριστοῦ, τῆς μερίδος αὐτοῦ γενόμενοι.

Θεοῦ δὲ Ἀβραὰμ εἶπεν, ἐμφαίνων ὅτι οὗτος ἦν ὁ κἀκείνου καὶ τῶν ἐξ ἐκείνου Θεὸς, καὶ εἷς οὗτος νομοθέτης τῆς Παλαιᾶς Διαθήκης καὶ τῆς Καινῆς.

10β Ὅτι τοῦ Θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν.

Συνήχθησαν δὲ μετὰ τοῦ Θεοῦ, διότι οἱ ἀπόστολοι — τούτους γὰρ ὠνόμασε κραταιοὺς τοῦ Θεοῦ, ὡς τῇ δυνάμει τοῦ ἁγίου Πνεύματος κεκραταιωμένους, καὶ δαιμόνων καὶ τυράννων κεκρατηκότας — σφόδρα τῶν γηΐνων πάντων ἀνώτεροι γεγόνασι, μήτε ἡδοναῖς, μήτε λύπαις ἑαλωκότες, ἀλλὰ καὶ βίῳ καὶ λόγῳ λάμψαντες, ὑφ' ὧν οὗτοι πρὸς τὸν Χριστὸν ἐχειραγωγήθησαν.

8 Add. [M in marg.]AB: Τοῦ μεγάλου Βασιλείου [PG31.1280A]· Ὅπερ ἐστὶν ἐπὶ τῶν βρωμάτων ἡ αἴσθησις τῆς ποιότητος ἑκάστου βρώματος, τοῦτό ἐστιν ἐπὶ τῶν ῥημάτων τῆς ἁγίας Γραφῆς ἡ σύνεσις· λάρυγξ μὲν γὰρ σῖτα γεύεται, νοῦς δὲ ῥήματα διακρίνει [Job 12.11]· ἐὰν οὖν τις οὕτω συνδιατεθῇ τὴν ψυχὴν τῇ δυνάμει ἑκάστου ῥήματος, ὡς συνδιατίθεται τὴν γεῦσιν τῇ ποιότητι τοῦ ἑκάστου βρώματος, ἐπλήρωσε τὴν ἐντολὴν τοῦ λέγοντος· Ψάλατε συνετῶς.

indicates. 'Sing with psaltery' in the sense of 'make melodious song'. Then he provides the reason to 'sing with psaltery'.

8 For God is king over all the earth, sing mindfully with psaltery.

Make music, he says, to God our king, that is, to Christ, because he is king over all the earth, as is written, *All authority has been given to me in heaven and on earth*. Sing with psaltery, not in a simple way, but mindfully, namely, not with the tongue alone, but also with the mind, understanding to whom you are singing and for what attainments. Mt 28.18

9α God has come to reign over the nations.

Formerly he reigned over them as creator, without their willing consent, now he reigns as redeemer, with their consent. And since he was of dual nature, prior to the incarnation he held kingship as God, while after his resurrection from the dead he received it as man, for it was then that he said, *All authority has been given to me*, and so on. Mt 28.18

Over all the nations, that is, because people believed in all nations, in some cases the whole nation altogether, in other cases, half of the people, and in others, a part of the people, for the sound of the Apostles *went out into all the earth*. Ps 18.5

9β God is seated on his holy throne.

The throne is a symbol of kingship and being seated a symbol of steadfastness. He is saying therefore that Christ is secured in his kingship, in accordance with, *He has sat at the right hand of majesty on high* (these are words of the great Paul). He called the throne 'holy' as being free of all respect of persons and incapable of being abolished. Heb 1.3

10α Rulers of peoples have gathered with the God of Abraham.

Here he shows the power of the Gospel preaching, namely, that it touched not only commoners but also kings and rulers. And they themselves gathered together with Christ, having become of his party. He said the 'God of Abraham' indicating that Christ was the God of Abraham and of those descended from him and that the lawgiver of the Old and the New Testament is one and the same.

10β For God's mighty of the earth have been greatly exalted.

They gathered with God because the Apostles – they are those whom called 'mighty of the earth', as made mighty by the power of the holy Spirit and prevailing mightily against demons and tyrants – have been raised greatly above all earthly things, held captive neither by pleasures nor by sorrows, but shining in both life and speech, and it is by them that the rulers were led to Christ.

8: From Basil the Great [PG31.1280A]: What the sense of the quality of each foodstuff is in relation to food, this is what understanding is in relation to the words of holy Scripture, for the throat tastes foods, while the mind discriminates words [Job 12.11]; if therefore someone thus disposes his soul towards the power of each word in the way he disposes his taste towards the quality of each food, he has fulfilled the commandment saying: *Sing mindfully with psaltery*.

47 μζʹ
1 Ψαλμὸς ᾠδῆς· τοῖς υἱοῖς Κορέ· δευτέρᾳ σαββάτου.

Τί μὲν ἑρμηνεύει ψαλμὸς ᾠδῆς, ἐν τοῖς προοιμίοις τῆς παρούσης βίβλου προ- § 65
διελάβομεν, ἔνθα καὶ τὸ, *τοῖς υἱοῖς Κορὲ*, σεσαφήνισται. § 50
Τὸ, *δευτέρᾳ δὲ Σαββάτου*, τὴν ἡμέραν δηλοῖ καθ' ἣν ἐμελῳδήθη· Σάββατον γὰρ Ἑβραῖοι, τὴν ὅλην ἑβδομάδα καλοῦσιν.

Εὐχαριστίαν δὲ περιέχει ὁ ψαλμὸς οὗτος τῶν ἐκ τῆς αἰχμαλωσίας Βαβυλῶνος ἐπανελθόντων αὖθις εἰς Ἰερουσαλήμ.

Ἁρμόσει δὲ καὶ τοῖς ἐκ τῆς αἰχμαλωσίας τῶν εἰδώλων ἐπανελθοῦσιν εἰς θεογνωσίαν πιστοῖς.

2α Μέγας Κύριος.

Μέγας, τῇ δυνάμει, τῇ σοφίᾳ, τῇ ἀγαθότητι.

2β Καὶ αἰνετὸς σφόδρα.

Καὶ σφόδρα ἄξιος αἰνεῖσθαι διὰ τὰ εἰς ἡμᾶς γεγενημένα τεράστια, ὅπως οἱ ἐπιλελησμένοι παρα | δόξως ἀνεκλήθημεν, καὶ τῆς φιλανθρωπίας αὐτοῦ τετυχήκαμεν.

2γ Ἐν πόλει τοῦ Θεοῦ ἡμῶν.

Αἰνεῖσθαι δὲ ἐν τῇ Ἰερουσαλὴμ, τῇ γνωριζούσῃ αὐτόν· οἱ γὰρ ἀγνοοῦντες οὐκ ἐπαινοῦσιν.

2δ Ἐν ὄρει ἁγίῳ αὐτοῦ.

Πόλιν εἰπὼν, καὶ τοῦ ὄρους Σιὼν ἐμνημόνευσεν, ὡς ἡνωμένου αὐτῇ διὰ τὴν ἄγαν ἐγγύτητα· πολλάκις δὲ καὶ ἀπὸ μόνου τοῦ ὄρους τούτου δηλοῖ τὴν Ἰερουσαλήμ.

Εἴη δ' ἂν πόλις Θεοῦ, καὶ ἡ Ἐκκλησία τῶν πιστῶν, ἐν ᾗ οἰκεῖν πιστεύεται· ἡ δ' αὐτὴ καὶ ὄρος, ὡς ὑπερκειμένη πάσης χαμερποῦς κακίας, καὶ πρὸς οὐρανὸν ἀνατεταμένη.

3α Εὐρίζῳ, ἀγαλλιάματι πάσης τῆς γῆς.

Ὄρει δὲ, τῷ εὖ ἐῤῥιζομένῳ, τῷ ἀγαλλιάματι πάσης τῆς γῆς· μετὰ γὰρ τὸ, *εὐρίζῳ*, στικτέον· εἶτα τὸ, *ἀγαλλιάματι*, ἀναγνωστέον. Ἀγαλλιάματι δὲ πάσης τῆς γῆς, ἀντὶ τοῦ, τῇ τερπνότητι.

3β Ὄρη Σιὼν, τὰ πλευρὰ τοῦ βοῤῥᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

3α[4] τῇ τερπνότητι MPC : τερπνότητι SHV.

47 Psalm 47

1 A psalm of an ode; belonging to the sons of Kore; on the second of the sabbath.

What a 'psalm of an ode' means we set out previously in the preamble to the present book § 65
where the phrase 'belonging to the sons of Kore' was also clarified. § 50

'On the second of the Sabbath' denotes the day on which it was sung. The Hebrews call the whole week 'Sabbath'.

This psalm contains a thanksgiving of those who have come back again to Jerusalem from the captivity in Babylon. It is fitting also for the faithful returning from the captivity of the idols to knowledge of God.

2α The Lord is great.

Great in power, in wisdom and in goodness.

2β And greatly to be praised.

And exceedingly worthy to be praised on account of the great marvels worked for us, namely, that having been forgotten we have been strangely recalled and become recipients of his benevolence.

2γ In the city of our God.

And to be praised in Jerusalem which knows him, for those who do not know him do not praise.

2δ In his holy mountain.

Having said the 'city', he then mentioned Mount Zion, as being united to the city on account of its great proximity, and often he indicates Jerusalem by this mountain alone.

The Church of the faithful in which God is believed to dwell may also be understood as the city of God. This same Church is also a mountain as set above all earthbound wickedness and reaching up towards heaven.

3α Well rooted, the joy of all the earth.

And the mountain that is well rooted, that is the joy of all the earth. A comma is to be placed after 'well rooted', then 'the joy' is to be read. 'The joy of all the earth', in the sense of, 'the delight'.

3β O mountains of Zion, the sides of the north, the city of the great king.

Ὁ ἐκ πλαγίου μοι τετραμμένος, πλευρά μου λέγοιτ' ἂν, κατὰ πλευρὰν γὰρ, τὸ πλάγιον· ἐπεὶ οὖν καὶ τὸ Σιὼν ὄρος, οὐ κατ' εὐθεῖαν, ἀλλ' ἐκ πλαγίου κεῖται πρὸς τὸν βοῤῥᾶν, οὐ γὰρ ἐπ' εὐθείας τοῦτο καταπνεῖ, πλευρὰν αὐτοῦ τοῦτο κέκληκε, λέγων, Ὦ ὄρη Σιὼν, τὰ πλάγια τοῦ βοῤῥᾶ, τὰ κατὰ πλευρὰν αὐτῷ κείμενα. Περιχαρῶς δὲ ἀνακαλεῖται καὶ τὸ ὄρος καὶ τὴν πόλιν· καὶ ὄρη μὲν λέγει, τὸ ὄρος, κατὰ διάλεκτον Ἑβραΐδα, καθὼς πολλάκις εἰρήκαμεν· μέγαν δὲ βασιλέα, τὸν Θεόν· μόνῳ γὰρ Ps 45.4
τούτῳ, μόνη αὕτη ἀνέκειτο.

Κατὰ δὲ ἀναγωγὴν, ἑτέραν ἐροῦμεν ἔννοιαν, ὅτι βοῤῥᾶν μὲν, ἡ Γραφὴ πολλάκις
καλεῖ τὸν διάβολον· *Ἀπὸ βοῤῥᾶ γὰρ, φησὶν, ἐκκαυθήσεται τὰ κακὰ ἐπὶ πᾶσαν τὴν* Jer 1.14
γῆν· καὶ πάλιν, *Τὸν βοῤῥᾶν ἐκδιώξω ἀφ' ὑμῶν.* Πλευρὰ δὲ αὐτοῦ, ἤγουν μέλη, Joel 2.20
τὰ ἔθνη. Φησὶ τοίνυν, ὅτι τὰ μέλη τοῦ διαβόλου, ὅσων αὐτὸς ἐκυρίευσεν, ὄρη Σιὼν γεγόνασι, τουτέστιν, ὕψος καὶ πρόβολοι τῆς Ἐκκλησίας τῶν πιστῶν, διὰ τὸ ὑπεραναστῆναι τῶν κάτω συρομένων πραγμάτων, καὶ διὰ τὴν ἀνδρείαν αὐτῶν. Καὶ τί λέγω ὕψος καὶ πρόβολοι; Ἡ πόλις τοῦ βασιλέως Χριστοῦ, ταῦτά εἰσιν· ἐκ τούτων γὰρ ἡ Ἐκκλησία συνέστηκεν.

4 Ὁ Θεὸς ἐν ταῖς βάρεσιν αὐτῆς γινώσκεται, ὅταν ἀντιλαμβάνηται αὐτῆς.

Βάρεις, οἱ ἐπιφανεῖς οἶκοι· εἶεν δ' ἂν ταῦτα νῦν, ὁ ναὸς τῆς Ἰερουσαλὴμ, ἐν ᾧ, φησὶν, ἐμφανίζεται τοῖς ἱερεῦσιν, ὁπηνίκα, πολέμου καταλαβόντος, μέλλει βοηθεῖν αὐτοῖς· εἶπε δὲ τοῦτο πρὸς ἔπαινον τῆς πόλεως.

Ἀναγωγικῶς δὲ, πόλις μὲν, ἡ πολιτεία τῆς πίστεως τῶν ἁπανταχῇ Χριστιανῶν· μία γὰρ αὕτη, διὰ τὴν ἕνωσιν καὶ κοινωνίαν τῆς εὐσεβείας. Βάρεις δὲ καὶ οἶκοι, οἱ κατὰ τόπους ναοὶ αὐτῶν, ἐν οἷς ὁ Χριστὸς ἐμφανίζεται, ὅταν, διωγμοῦ καταλαβόντος, ὑπερασπίζῃ αὐτῆς.

Χρὴ δὲ γινώσκειν, ὅτι τῶν πιστῶν, καὶ μία Ἐκκλησία λέγεται, καὶ πολλαί· καὶ μία μὲν, διὰ τὴν μίαν πολιτείαν τῆς πίστεως, πολλαὶ δὲ, διὰ τοὺς πολλοὺς κατὰ πόλεις καὶ τόπους ναούς.

5α Ὅτι ἰδοὺ οἱ βασιλεῖς τῆς γῆς συνήχθησαν.

Κατὰ τῆς Ἰερουσαλὴμ, ἢ κατὰ τῆς Ἐκκλησίας τῶν πιστῶν.

5β Διήλθοσαν ἐπὶ τὸ αὐτό.

Παρῆλθον ἐπ' αὐτὴν ὁμοῦ, συνασπίζοντες ἀλλήλοις.

6α Αὐτοὶ ἰδόντες, οὕτως ἐθαύμασαν.

Τὸ, *οὕτως*, ἀντὶ τοῦ, μετὰ τὸ ἰδεῖν· πρὸ τοῦ ἰδεῖν γὰρ, οὐκ ἐθαύμαζον.

[3β][1] πλευρά μου MSCBF : πλευρά μοι PHV. [3β][11] ἐκυρίευσεν MPSHV : ἐκυρίευεν ACBF. 4[4] αὐτοῖς MPSCFV : αὐτῇ H. 4[8] αὐτῆς MSCBFV : αὐτῶν H.

What is turned sideways in relation to me may be called my sides, for what is sideways is at the side. Since Mount Zion does not lie directly but sideways in relation to the north wind (for it does not blow directly onto it), he called it its side, saying, O mountains of Zion, sideways to the north wind, lying to its side. Full of joy he invokes both the mountain and the city. He calls the mountain 'mountains' in accordance with the Hebrew dialect as we have often said, and he calls God 'the great king', for only this city was dedicated to him alone. Ps 45.4

In an anagogical sense we shall present another meaning, because Scripture often refers to the devil as the north: *From the north evil will flare up over all the earth*, and again, *I shall* Jer 1.14
drive out the north from among you. His sides, that is, his members, are the nations. He is Joel 2.20
saying therefore that the members of the devil, all those over whom he ruled, have become mountains of Zion, that is, towers and bulwarks of the Church of the faithful on account of their having been raised up above lowly earthbound things, and also on account of their courage. And why do I say 'towers and bulwarks'? The city of Christ the king is these very things, for from such the Church was established.

4 God is known in her great buildings when he comes to her aid.

'Great buildings' are the most conspicuous dwellings; these may now be understood as the temple in Jerusalem in which, it is said, he appears to the priests whenever at time of war he will come to help them. He said this in praise of the city.

In an anagogical sense, the life of faith of Christians everywhere is a 'city', for this life is one and the same on account of the unity and communion of piety. 'Great buildings' and dwellings are the local temples of these Christians in which Christ appears when at time of persecution he will defend them.

It is necessary to realize that the Church of the faithful is referred to as one and as many: it is one on account of the one life of faith, and many on account of the many temples in different cities and places.

5α For see the kings of the earth have gathered together.

Against Jerusalem or against the Church of the faithful.

5β They have passed through together.

They have gone past against her together, fighting side by side with one another.

6α On having seen, so they have marvelled.

'So', in the sense of 'after having seen', for before seeing they were not marvelling.

6β Ἐταράχθησαν.

Ἐθορυβήθησαν.

6γ Ἐσαλεύθησαν.

Κατεσείσθησαν ἀπὸ τοῦ φρονήματος οὗ εἶχον.

7α Τρόμος ἐπελάβετο αὐτῶν.

Ἄγαν φοβηθέντων.

7β Ἐκεῖ ὠδῖνες ὡς τικτούσης.

Ἐν αὐτοῖς ἀγωνίαι καὶ ὀδύναι καὶ ὑποψίαι κινδύνων, | δίκην τικτούσης.

8 Ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσεῖς.

Ἐν κινήματι σφοδρῷ ὀργῆς συντρίψεις αὐτούς, οὕτως εὐχερῶς, ὡς πλοῖα Θαρσεῖς· λείπειν γάρ, φησὶ, τὸ, ὡς.

Τόπου δὲ κλῆσις, οἱ Θαρσεῖς, ὅθεν ἐναυπηγοῦντο πλοῖα εὐμεγέθη καὶ κάλλιστα. Ἢ καὶ αὐτὰ, φησὶ, συντρίψεις τὰ πλοῖα Θαρσεῖς, πολεμίους ἄγοντα. Τινὲς δὲ Θαρσεῖς λέγουσι, τὴν Λιβυκὴν Καρχηδόνα.

9α Καθάπερ ἠκούσαμεν, οὕτως καὶ εἴδομεν ἐν πόλει Κυρίου τῶν δυνάμεων, ἐν πόλει τοῦ Θεοῦ ἡμῶν.

Ταῦτά φασιν οἱ διαπεφευγότες τὰς ἐπαναστάσεις τῶν ἐχθρῶν, ὅτι σύμφωνα οἷς ἠκούσαμεν, εἴδομεν νῦν ἐν τῇ πόλει τοῦ δυνατοῦ Θεοῦ ἡμῶν· ἠκούσαμεν γὰρ, ὅτι πολλὰ ὑπὲρ τοῦ λαοῦ αὐτοῦ τετερατούργηκεν ὁ Θεός. Εἴδομεν δὲ τὰς τερατουργίας αὐτοῦ καὶ νῦν, καὶ ἃ εἴδομεν βεβαιοῦσιν ἃ ἠκούσαμεν.

9β Ὁ Θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα.

Τοῦτο μόνῃ τῇ Ἐκκλησίᾳ τῶν πιστῶν ἁρμόζει. *Πύλαι γὰρ, φησὶν, ᾅδου οὐ κατισχύσουσιν αὐτῆς*· τὰ γὰρ Ἱεροσόλυμα κατεσκάφησαν ἐξ αὐτῆς κρηπῖδος, καὶ Mt 16.18
οὐδὲν ἔχουσιν ἐρεῖν πρὸς τοῦτο οἱ Ἰουδαῖοι.

10 Ὑπελάβομεν, ὁ Θεὸς, τὸ ἔλεός σου ἐν μέσῳ τοῦ λαοῦ σου.

Προσεδοκήσαμεν τὴν βοήθειάν σου, καὶ οὐκ ἠστοχήσαμεν.

6β They have been troubled.

They have been unsettled.

6γ They have been shaken.

They have been shaken out of the frame of mind they had.

7α Trembling has overtaken them.

Having been greatly terrified.

7β There there are pangs as of a woman giving birth.

Among them are anguished frettings and pains and apprehensions of dangers, like a woman giving birth.

8 With a violent wind you will crush the ships of Tharsis.

With a sudden movement of anger you will crush them like the ships of Tharsis; the 'like' is missing. 'Tharsis' is the name of place where large and fine ships were built.

Or else this indicates the ships themselves, namely, you will crush the ships of Tharsis carrying hostile forces. Some identify Tharsis with the Libyan Carthage.

9α As we have heard, so have we seen in the city of the Lord of powers, in the city of our God.

Those who escaped the uprisings of the enemies here say that in agreement with what we had heard, we have now seen in the city of our powerful God. For we heard that God has worked many wonders for his people, and we have seen his wonders now also, and what we have seen confirms what we have heard.

9β God has founded her to the age.

This fits only with the Church of the faithful, for as is written, *The gates of Hades will not prevail against her*, for Jerusalem was razed to its very foundations, and the Jews have no Mt 16.18
answer to make to this.

10 We have made assumption, O God, of your mercy in the midst of your people.

We have looked to your help and we have not been disappointed.

Τινὲς δὲ λέγουσι τὸ, ὑπελάβομεν, σημαίνειν ἐνταῦθα, τὸ, διέγνωμεν.

11α Κατὰ τὸ ὄνομά σου, ὁ Θεὸς, οὕτως καὶ ἡ αἴνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς.

Ὥσπερ τὸ ὄνομά σου διεδόθη ἐπὶ τὰ πέρατα τῆς γῆς διὰ τὰ τεράστια, οὕτως διαδοθήσεται καὶ ἡ αἴνεσίς σου· καὶ πάντες σε εὐφημήσουσιν ὡς μεγαλοδύναμον.

11β Δικαιοσύνης πλήρης ἡ δεξιά σου.

Ὡς δικαίως ἀμυνομένη τοὺς ἀδικοῦντας ἡμᾶς.

12α Εὐφρανθήτω ὄρος Σιὼν, καὶ ἀγαλλιάσθωσαν αἱ θυγατέρες τῆς Ἰουδαίας.

Διὰ τοῦ ὄρους, τοὺς ἐνοικοῦντας αὐτῷ προτρέπεται χαίρειν.

Θυγατέρας δὲ τῆς Ἰουδαίας λέγει, ἢ τὰς γυναῖκας, ὡς δειλοτέρας καὶ λυπηροτέρας τῶν ἀνδρῶν· εἰ δὲ τὰς γυναῖκας, πολλῷ μᾶλλον, τοὺς ἄνδρας· ἢ τὰς πέριξ πόλεις, τὰς ὑποκειμένας τῇ Ἰερουσαλήμ.

Εἴη δὲ καὶ ὄρος μὲν, ἡ μία Ἐκκλησία τῶν πιστῶν, ὡς εἰρήκαμεν· θυγατέρες δὲ Ps 47.12α
τῆς Ἰουδαίας, ἤτοι τῆς ἐξομολογήσεως καὶ πίστεως, αἱ ψυχαὶ τῶν πιστῶν, ἢ αἱ κατὰ Ps 75.2α
τόπους Ἐκκλησίαι.

12β Ἕνεκεν τῶν κριμάτων σου, Κύριε.

Τοῦτο, αἰτία τῆς χαρᾶς, διότι, φησὶν, ἔκρινας ἡμῖν καὶ κατέκρινας τοὺς ἐχθρούς. Ps 42.1β

13α Κυκλώσατε Σιὼν καὶ περιλάβετε αὐτήν.

Ἐπειδὴ ἐρείπιον γέγονε πρότερον ἡ Ἰερουσαλὴμ, μετὰ δὲ τὴν αἰχμαλωσίαν ᾠκίσθη καὶ ἐκραταιώθη παρὰ δόξαν, προτρέπεται ὁ προφήτης τὸν λαὸν περιελθεῖν αὐτὴν καὶ ἰδεῖν ὅτι πάλιν τὴν προτέραν ἀπέλαβεν ἰσχύν τε καὶ εὐκοσμίαν.

Κυκλώσατε δὲ καὶ περιλάβετε, ἀντὶ τοῦ, κύκλῳ περιλάβετε· ἢ καὶ ταὐτὸν ἄμφω σημαίνουσι.

13β Διηγήσασθε ἐν τοῖς πύργοις αὐτῆς.

Διηγήσασθε ἐπὶ τῶν πύργων αὐτῆς καθίσαντες, τί μὲν πέπονθε πρότερον ὑπὸ τῶν Βαβυλωνίων, ποία δὲ γέγονε νῦν.

Ὁ δὲ Χρυσόστομος, τὸ, διηγήσασθε, ἀντὶ τοῦ, μετρήσατε τοὺς πύργους αὐτῆς
πόσοι εἰσὶν, ἐδέξατο. PG55.221

14α Θέσθε τὰς καρδίας ὑμῶν εἰς τὴν δύναμιν αὐτῆς.

13α[3] παρὰ δόξαν MSCBF : παραδόξως PV.

Some say that 'we have made assumption' means here that 'we have discerned'.

11α As with your name, O God, so also will your praise be to the ends of the earth.

Just as your name has spread to the ends of the earth on account of the miracles, so also will your praise spread abroad and all will honour you as exceedingly powerful.

11β Your right hand is full of justice.

As justly taking vengeance on those who wrong us.

12α Let mount Zion be glad and let the daughters of Judea rejoice.

By the mountain, he urges those dwelling on it to rejoice.

The 'daughters of Judea' is what he calls either the women, as more fearful and more given to sorrow than the men (and if the women are to rejoice, then much more so the men), or else the surrounding cities subject to Jerusalem.

The 'mount' may also be understood as the one Church of the faithful, as we have said, Ps 47.12α
and the 'daughters of Judea' (that is, of confession and of faith), as the souls of the faithful, or Ps 75.2α
else the various local Churches.

12β For the sake of your judgements, O Lord.

This is the reason for the joy, because, he says, you have adjudged our case and condemned our enemies. Ps 42.1β

13α Encircle Zion and surround her.

Since Jerusalem had formerly been a ruin, but after the captivity was settled and strengthened beyond expectation, the prophet urges the people to go around it and see that she has regained her previous strength and decorum. Encircle and surround, in the sense of, encompass in a circle, or else both words mean the same.

13β Recount the tale in her towers.

While sitting on her towers recount the tale of what she suffered before at the hands of the Babylonians and what she has now become.

Chrysostomos took the 'recount the tale' in the sense of, make a tally of her towers how many they are. PG55.221

14α Set your hearts in her power.

Θέσθε τὸν νοῦν ὑμῶν, τουτέστι, κατανοήσατε τὴν ἄρτι δύναμιν αὐτῆς.

14β Καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς.

Βάρεις λέγονται, οὐ μόνον οἱ οἶκοι, | ἀλλὰ καὶ οἱ πύργοι.

Φησὶν οὖν, ὅτι ἀπομερίσατε ἑαυτοῖς ἕκαστος τοὺς πύργους αὐτῆς, ὥστε κατὰ σχολὴν, ἰδίᾳ τούτους περιεργάσασθαι.

14γ- Ὅπως ἂν διηγήσησθε εἰς γενεὰν ἑτέραν, ὅτι οὗτός ἐστιν ὁ Θεὸς ἡμῶν εἰς τὸν
15α αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ταῦτα δὲ, φησὶν, ἃ εἶπον, πάντα ποιήσατε, ἵνα μαθόντες ἀκριβῶς ἐντεῦθεν τὴν δύναμιν τοῦ Θεοῦ, διηγήσησθε καὶ τοῖς μεταγενεστέροις, ὅτι οὗτος ὁ Θεὸς ἡμῶν ἐστιν εἰς τὸν αἰῶνα τοῦτον καὶ εἰς τὸν ἀΐδιον, τουτέστιν, ὅτι ἀεί ἐστιν.

Ἀλλ' οὕτω μὲν καθ' ἱστορίαν· κατὰ δὲ τὴν ἀναγωγὴν, προτρέπεται τοὺς ἀποστόλους καὶ διδασκάλους ὁ προφήτης κύκλῳ περιλαβεῖν τὴν Ἐκκλησίαν τῶν πιστῶν, διὰ τοὺς ὁρατοὺς καὶ ἀοράτους ἐπιβούλους. Πύργους δὲ τῆς καθολικῆς Ἐκκλησίας νόει, τὰς μερικὰς, τὰς κατὰ τόπον, ἃς καὶ βάρεις καλεῖ· καὶ παρακελεύεται διηγεῖσθαι ἐν αὐταῖς τὰ μεγαλεῖα τοῦ Θεοῦ, καὶ ἀπομερίζειν ἑαυτοῖς εἰς προστασίαν, καὶ τιθέναι τὰς καρδίας, ἤτοι προσέχειν εἰς τὸ ἐνισχύειν αὐτὴν, ὅπως ἂν ταύτην καταρτίσαντες, διηγήσωνται καὶ τοῖς μεταγενεστέροις, χρώμενοι διακόνῳ τῇ γλώττῃ τῶν πεπιστευκότων.

15β Αὐτὸς ποιμανεῖ ἡμᾶς εἰς τοὺς αἰῶνας.

Φησὶ γὰρ, Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. Jn 10.11

48 μη´

1 Εἰς τὸ τέλος· τοῖς υἱοῖς Κορέ· ψαλμός.

Περὶ τῆς μελλούσης κοινῆς κρίσεως ὁ ψαλμὸς διαλέγεται, ἥτις ἐστὶ τέλος τῆς παρούσης ζωῆς· διὸ καὶ εἰς τὸ τέλος ἐπιγέγραπται, ὅτι περὶ τῆς τελευταίας ἡμέρας ἐρεῖ. Τὸ δὲ ἑξῆς τῆς ἐπιγραφῆς, δῆλον ἀπὸ τῶν προηρμηνευμένων.

2 Ἀκούσατε ταῦτα, πάντα τὰ ἔθνη· ἐνωτίσασθε, πάντες οἱ κατοικοῦντες τὴν οἰκουμένην.

Πᾶσαν ὁ προφήτης τὴν φύσιν τῶν ἀνθρώπων εἰς ἀκρόασιν συγκαλεῖ.

Ἐπεὶ δὲ ἔθνη μέν εἰσιν ἁπλῶς, πάντα τὰ γένη τὰ διαφόρῳ γλώσσῃ χρώμενα, καὶ κατὰ πλῆθος οἰκοῦντα ἐν πόλεσιν, ἐν κώμαις, ἐν ἀγροῖς, τινὲς δὲ, οὐ κατὰ πλῆθος
οἰκοῦσιν, ἀλλὰ καταμόνας, ἐν ὄρεσιν, ἐν σπηλαίοις, ἐν σχισμαῖς πετρῶν, ἐπήγαγε τὸ Heb 11.38

14γ[6] κατὰ δὲ τὴν ἀναγωγήν MSCBF : κατὰ δὲ ἀναγωγήν PV.

Set your mind, that is, comprehend her new power.

14β And divide her great buildings.

Not only dwelling houses are called 'great buildings', but also the towers.

He is saying therefore for each one of you to divide among yourselves her towers so that you can examine them at leisure by yourself.

14γ-15α So that you may tell to another generation that this is our God to the age and to the age of the age.

He is saying, do all the things that I have said, so that having learnt therefrom the power of God you may tell those who come after that this our God is in this age and in the eternal age, namely, that he is for ever.

Such then is the matter in a historical sense. In an anagogical sense, however, the prophet is urging the Apostles and teachers to encompass the Church of the faithful in a circle, on account of her visible and invisible enemies. By the towers of the universal Church understand the various local Churches, which he also calls 'great buildings'. He is urging the Apostles and teachers to tell of the greatness of God in them and to divide these Churches among themselves under their leadership and protection, and to set their hearts, namely, to take care to strengthen the Church, so that having built her up, they may tell those who come after, using the tongue of the believers as their instrument.

15β He will shepherd us to the ages.

For he says, *I am the good Shepherd*. Jn 10.11

48

Psalm 48

1 Towards fulfilment; belonging to the sons of Kore; a psalm.

The psalm treats of the future universal judgement which is the fulfilment of the present life, and hence it has the superscription 'towards fulfilment', because it will speak of the last day. The rest of the inscription is clear from what has been discussed before.

2 Listen to these things, O all you nations. Give ear, O all you that dwell in the inhabited world.

The prophet convokes the whole nature of mankind to listen.

The nations are simply all the races that use various languages and dwell in groups in cities, in villages, in the countryside. Since, however, there are some people who do not live in groups, but all alone in mountains, in caves and in clefts of rocks, he added the more universal Heb 11.38

καθολικώτερον, ὅτι πάντες οἱ κατοικοῦντες τὴν οἰκουμένην ὅπως δήποτε, ἵνα μηδεὶς ἀπολειφθείη τῆς κλήσεως.

Τὸ δὲ, *ἐνωτίσασθε*, εἰ καὶ ταὐτὸν δοκεῖ τῷ, *ἀκούσατε*, ἀλλ' ἔχει καί τινα ἐπίτασιν, τὸ μὴ ἁπλῶς ἀκούειν, ἀλλὰ καὶ εἰς τὸ οὖς βάλλειν τὸ ἀκουόμενον.

3α Οἵ τε γηγενεῖς καὶ οἱ υἱοὶ τῶν ἀνθρώπων.

Ὁ μέγας Βασίλειος γηγενεῖς μὲν λέγει, τοὺς γήϊνα πάντῃ φρονοῦντας καὶ περὶ τὴν γῆν ὅλως ἐπτοημένους· υἱοὺς δὲ τῶν ἀνθρώπων, τοὺς λόγῳ κοσμουμένους· ἴδιον γὰρ ἀνθρώπου, τὸ λογικόν. PG29.433B

Ὁ δὲ Χρυσόστομος ἑτέρως μετεχειρίσατο τὴν ἐξήγησιν· φησὶ γὰρ, ὅτι συγκαλέσας ὁ προφήτης ἅπαντας ἁπλῶς τοὺς ἀνθρώπους, κατέστειλεν ἐκ προοιμίων, εἴτις αὐτοῖς ἐνῆν φυσίωσις κατ' ἀλλήλων, ὑπομνήσας ὅτι πάντες ἐκ γῆς εἰσιν, ἐξ ὕλης ἀτίμου· εἶτα ἵνα μὴ δόξαιεν ἀπὸ γῆς καταρχὰς βλαστῆσαι, κατὰ τοὺς περὶ τῶν σπαρτῶν μύθους τῶν Ἑλλήνων, ἐπήγαγε, *καὶ οἱ υἱοὶ τῶν ἀνθρώπων*. Ἀκούσατε, φησὶν, οἱ ἄνθρωποι, οἱ γηγενεῖς τε, διὰ τὸν ἐκ γῆς πλασθέντα προπάτορα, καὶ οἱ υἱοὶ τῶν ἀνθρώπων, διὰ τὴν ἐκ συνουσίας εἰς τὸ ἑξῆς γονήν. PG55.223

3β Ἐπὶ τὸ αὐτὸ πλούσιος καὶ πένης.

Οὐ διαστέλλω, φησὶ, πλούσιον ἀπὸ πένητος· ὁμοτίμως γὰρ ἅπαντας καλεῖ τὸ Πνεῦμα τὸ ἅγιον, ψυχὴν ἐπιζητοῦν συνιέναι δυναμένην, ἣν οὐ πλοῦτος, ἀλλὰ θεῖος φόβος χαρίζεται. Ἐπὶ τὸ αὐτὸ δὲ, ἀντὶ τοῦ, ὁμοῦ, ὁμοίως. Ps 13.2

4α Τὸ στόμα μου λαλήσει σοφίαν.

Διεγείρει τοὺς ἀκροατὰς εἰς προσοχὴν, ὡς οὐ | περὶ προσκαίρων τινῶν πραγμάτων μέλλων ἐρεῖν, ἀλλὰ περὶ μεγάλων καὶ φοβερῶν.

Σοφίαν δὲ λέγει, τὰ σοφίας πεπληρωμένα λόγια.

4β Καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν.

Ἐνταῦθα κατατίθεται μὴ ἀπερισκέπτως ἐρεῖν, ἀλλ' ἐκ μελέτης. Λαλήσει γὰρ, φησὶ, καὶ ἡ μελέτη τῆς καρδίας μου, τουτέστιν, ἡ ἀκριβὴς τοῦ νοός μου διάσκεψις, συνέσεως γέμοντα ῥήματα, ἢ συνέσεως δεόμενα εἰς τὸ νοηθῆναι.

5α Κλινῶ εἰς παραβολὴν τὸ οὖς μου.

Διαλεγόμενος δὲ πρὸς ὑμᾶς, φησὶ, κλινῶ ἐν μέρει τὸ οὖς τῆς ψυχῆς μου εἰς τὴν ἐνηχουμένην αὐτῷ παρὰ τοῦ ἁγίου Πνεύματος παραβολήν· λέγει δὲ νῦν παραβολὴν, τὰ αἰνίγματα· καὶ γὰρ αἰνιγματώδη τὰ προφητικά εἰσι, διὰ τὴν ἀσάφειαν τῶν

3α[1] οἱ υἱοί CBFV[RaT] : υἱοί MPAS. 3α[2] πάντῃ PCFV : πάντι S : πάντα MB. 4α[2] οὐ περί MSCF : οὐχ ὑπέρ PV.

designation, namely, all who dwell wheresoever in the inhabited world so that no one might be left out of the invitation.

Even though 'give ear' seems to be the same as 'listen', it involves nevertheless a certain intensification, namely, not simply to hear, but to put in one's ear what is heard.

3α O both you earth-born and you sons of men.

Basil the Great interprets 'earth-born' as those who are earthly minded in all things and entirely absorbed with the earth, and 'sons of men' as those who are endowed with reason, for reason is a characteristic of man. PG29.433B

Chrysostomos dealt with the exposition in a different way, for he says that the prophet, having called together all people without differentiation, brought down to size at the very outset any among them who might have a sense of superiority towards others, reminding them that they are all made of earth, of base matter. Then, so it would not appear that they had sprouted from the earth in the beginning after the manner of the Greek myths about 'sown men', he added 'and sons of men'. Listen, he says, O men, both 'earth-born' on account of your first progenitor having been formed from clay, and 'sons of men' on account of your engenderment from sexual union thereafter. PG55.223

3β Rich and poor at once.

I do not differentiate, he says, the rich from the poor, for the holy Spirit calls all as equal in value, seeking for the soul able to understand, something given not by wealth but by fear of God. 'At once', in the sense of, 'together', 'similarly'. Ps 13.2

4α My mouth will utter wisdom.

He excites the listeners to attention, indicating that he is not going to speak about any ephemeral matters, but about great and fearsome things.

'Wisdom' is what he calls oracles filled with wisdom.

4β And the meditation of my heart understanding.

Here he states that he will not speak thoughtlessly, but after careful consideration. For, he says, the meditation of my heart, that is, the precise scrutiny of my mind, will utter words full of understanding, or words requiring understanding in order to be construed.

5α I shall incline my ear to a parable.

And as I am speaking to you, he says, I shall incline in part the ear of my soul to the parable being resonated in it by the holy Spirit. 'Parable' is what he here calls enigmas, and indeed

ἐγκεκρυμμένων νοημάτων. Ἀξιοπιστίαν δὲ τοῖς ἑαυτοῦ λόγοις περιέθηκεν, ὡς ἐμπνεομένοις ἄνωθεν.

5β Ἀνοίξω ἐν ψαλτηρίῳ τὸ πρόβλημά μου.

Πρόβλημα καλεῖ, τὸν λόγον, τὸν προβεβλημένον εἰς παραίνεσιν καὶ ὠφέλειαν τῶν ἀκροωμένων.

Ἀνοίξω δὲ, τουτέστι, φανερώσω τὸν λόγον μου μετὰ μέλους ψαλτηρίου· ὁ γὰρ ἀνοίγων θύραν, φανεροῖ τὰ ἔνδον. Ἐκ τοῦ προηγουμένου τοίνυν ἐδήλωσε τὸ ἑπόμενον. Μετὰ μέλους δὲ ὀργανικοῦ, ἵνα γένηται ὁ λόγος ἡδύτερος.

Ἀνοίγει δὲ ἐν ψαλτηρίῳ τὸ πρόβλημα αὐτοῦ, ὁ ποιῶν καὶ διδάσκων, καὶ τὴν πρᾶξιν ἔχων τῷ λόγῳ σύμφωνον. Τὸ γὰρ μέλος τοῦ ψαλτηρίου διὰ χειρῶν ἀπαρτίζεται· τῆς πρακτικῆς δὲ σύμβολον, αἱ χεῖρες.

6α Ἵνα τί φοβοῦμαι ἐν ἡμέρᾳ πονηρᾷ;

Κατ' ἐρώτησιν ἀναγνωστέον. Βούλεσθε μαθεῖν διατί φοβοῦμαι ἐν τῇ ἡμέρᾳ τῆς μελλούσης κρίσεως; ταύτην γὰρ λέγει πονηρὰν, ὡς ἐν τῷ δευτέρῳ στίχῳ τοῦ μ´ ψαλμοῦ προαποδεδώκαμεν· λοιπὸν οὖν ἀκούσατε. Ps 40.2β

6β Ἡ ἀνομία τῆς πτέρνης μου κυκλώσει με.

Φοβοῦμαι ὅτι κυκλώσει με τότε ἡ ἀνομία τῆς ἁμαρτίας μου. Πτέρνα μὲν γὰρ, ἡ ἀπάτη, ὡς ἐν τῷ δηλωθέντι ψαλμῷ προείπομεν· ἀπάτη δὲ, ἡ ἁμαρτία, ὡς ἀπατῶσα Ps 40.10
τὸν ἁμαρτάνοντα· ἡ ἀνομία τῆς ἁμαρτίας μου, τουτέστιν, ἡ ἁμαρτία μου, κατὰ περίφρασιν.

Εἶδες σοφὸν λόγον καὶ συνετόν; ὅπως διὰ τοῦ εἰσαγαγεῖν ἑαυτὸν φοβούμενον, παρήνεσε φοβεῖσθαι τὴν ἁμαρτίαν, διδάξας ἅμα καὶ ὅτι κρίσις ἔσται ἀδέκαστος.

7 Οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν, καὶ ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτῶν καυχώμενοι.

Προσυπακουστέον, τὸ, ἀκούσατε. Δυνατοὺς δὲ λέγει νῦν, οὐ τοὺς ἐν ἔργῳ μόνον, ἀλλὰ καὶ τοὺς ἐν λόγῳ· καὶ πλουσίους, οὐ τοὺς ἐν χρήμασι μόνον, ἀλλὰ καὶ τοὺς ἐν λογικοῖς θεωρήμασι. Καλέσας δὲ τούτους ἰδίᾳ, φησίν.

8α Ἀδελφὸς οὐ λυτροῦται· λυτρώσεται ἄνθρωπος;

Ἐκεῖ, φησὶν, οὐδὲ ἀδελφὸς δύναται λυτροῦσθαι τῆς κολάσεως, ὁ φύσει φίλτατος· ἡ γὰρ ἰσχὺς καὶ τὰ χρήματα οὐ συνδιαβαίνουσι. Καὶ εἰ ἀδελφὸς οὐ λυτροῦται, λυτρώσεται ξένος ἄνθρωπος;

6β[7] καὶ ὅτι PSCHFV : ὅτι MB. 8α[2] λυτροῦσθαι MSCBF : λυτρώσασθαι PV.

prophecy is enigmatic on account of the hidden meanings. He invested his words with trustworthiness as being inspired from on high.

5β I shall open my proposition on the psaltery.

'Proposition' is what he calls his speech, proposited for the exhortation and benefit of his listeners.

'I shall open', that is, I shall reveal my discourse with music on the psaltery, for the one who opens a door reveals what is inside. From what precedes therefore he signifies what follows. With instrumental music so the discourse may become sweeter.

The person who acts and teaches and has his actions in harmony with his words opens his proposition on the psaltery, for the melody of the psaltery is produced by the hands and the hands are a symbol of practice.

6α Why do I fear on a grievous day?

To be read as a question. Do you wish to learn why I fear on the day of the last judgement? This is the day he 'grievous' as we explained previously in the second verse of the fortieth psalm. Then listen. Ps 40.2β

6β The lawlessness of my heel will encircle me.

I fear that the lawlessness of my sin will then encircle. 'Heel' indicates 'deception' as we said before in the psalm mentioned and deception is sin as deceiving the sinner: the lawless- Ps 40.10
ness of my sin, that is, my sin, by circumlocution.

Do you see words that are wise and astute? By presenting himself as fearful, he urged to fear sin, while at the same time teaching the there will be impartial judgement.

7 Those who trust in their power and boast in the abundance of their wealth.

'Listen those of you who trust' is to be understood here. He describes here as 'powerful' not only those powerful in deed but also in word and as 'rich' not only those rich in monetary wealth, but also those rich in rational speculations. Having called those in particular, he says:

8α A brother does not redeem; will a man redeem?

There, he says, it is not possible even for a brother, who is dearest by nature, to redeem from punishment, for power and money do not cross over with one. And if a brother does not redeem, will a stranger redeem?

Τὸ μὲν γὰρ, ἀδελφὸς οὐ λυτροῦται, κατὰ ἀπόφασιν ἀναγνωστέον· τὸ δὲ, λυτρώσεται ἄνθρωπος, κατ' ἐρώτησιν, μετὰ βαρύτητος.

Λοιπὸν οὖν, οὐκ ἔστιν ἐκεῖ λύτρωσις, ἀλλ' ἐνταῦθα χρὴ διὰ μετανοίας ἑαυτόν τινα λυτροῦσθαι. Φησὶ γὰρ ἡ Γραφὴ, Ἐὰν ἀναστῇ Νῶε καὶ Ἰὼβ καὶ Δανιὴλ, υἱοὺς αὐτῶν Ez 14.14-20
καὶ θυγατέρας οὐ μὴ ῥύσωνται. Ps 98.6

8β Οὐ δώσει τῷ Θεῷ ἐξίλασμα ἑαυτοῦ.

Οὔτε ὁ ἀδελφὸς, οὔτε ὁ ξένος ἄνθρωπος δώσει ἐκεῖ ἐξίλασμα, εἴτουν λύτρον ἑαυτοῦ, κολάσει καὶ αὐτὸς ὢν ὑπεύθυνος.

9 Καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ.

Καὶ οὐ δώσει τὴν τιμὴν, ἤγουν ἐξώνησιν τῆς ἐλευθερίας τῆς ψυχῆς αὐτοῦ· ψυχῆς γὰρ ἀνθρωπίνης, | οὐδὲ ὁ κόσμος ὅλος ἀντάξιος. Mt 16.26

Ἐπεὶ καὶ ὁ Σωτὴρ ἡμῶν, μέλλων λυτροῦσθαι τὴν ἀνθρωπίνην ψυχὴν, αἰχμαλωτισθεῖσαν ὑπὸ τοῦ διαβόλου, οὐ γῆν ἔδωκεν, οὐ θάλασσαν, οὐ κόσμον, ἀλλὰ τὸ ἑαυτοῦ τίμιον αἷμα, ποῖον οὖν εὑρήσει τις ἐκεῖ λύτρον ἄξιον;

Ὅρα καὶ σοφὰ ῥήματα, καὶ συνετὰ, καὶ αἰνιγματώδη.

10α Καὶ ἐκοπίασεν εἰς τὸν αἰῶνα, καὶ ζήσεται εἰς τέλος.

Καθαψάμενος τῶν ἀμετανοήτων, τρέπεται καὶ πρὸς τοὺς μετανοοῦντας, καὶ παρηγορεῖ τὸν κόπον τῆς μετανοίας ταῖς ἐλπίσι τοῦ μέλλοντος. Καὶ ἐκοπίασε, φησὶν, εἰς τὸν αἰῶνα τοῦτον ὁ μετανοῶν, καὶ λοιπὸν ζήσεται διαπαντός· τοῦτο γὰρ σημαίνει τὸ, εἰς τέλος.

Ζωὴν δὲ λέγει, τὴν κυρίως, τὴν ἄπονον· ἡ γὰρ ἐνταῦθα, καταχρηστικῶς, ὡς προπαραδεδώκαμεν. Τέλος δὲ νοήσεις, καὶ τὸν μέλλοντα αἰῶνα· τέλος γὰρ ἐκεῖνος τοῦ Ps 33.13α
παρόντος.

10β Οὐκ ὄψεται καταφθορὰν, ὅταν ἴδῃ σοφοὺς ἀποθνήσκοντας.

Ὁ τοιοῦτος πεπληροφορημένος περὶ τῆς μελλούσης κρίσεως, ὅταν ἴδῃ τοὺς σοφοὺς τὰ θεῖα, ἤτοι τοὺς ἐναρέτους, ἀποθνήσκοντας, οὐ βλέπειν δόξει καταφθορὰν εἰς τὸ μηκέτ' εἶναι, ἀλλ' ἐναλλαγὴν ἀπὸ φθορᾶς εἰς ἀφθαρσίαν. 1Cor 15.42

Ἢ καὶ ὅταν ἴδῃ τοὺς σοφοὺς τὰ μάταια ἀποθνήσκοντας, οὐ δόξει βλέπειν καταφθορὰν σώματος ὁμοῦ καὶ ψυχῆς, ὡς αὐτοὶ ζῶντες ὡρίζοντο τὸν θάνατον, ἀλλὰ μετοικίαν εἰς κόσμον ἕτερον.

Ἀλλὰ ταῦτα μὲν, κατὰ τὴν ἁπλουστέραν ἐξήγησιν. Ὁ δὲ μέγας Βασίλειος PG29.441
ἀνάγων τὰ ῥητὰ, φησὶν, ὅτι τὸ, λυτρώσεται ἄνθρωπος, καὶ τὰ ἑξῆς, περὶ τοῦ Χριστοῦ προεφητεύθησαν· ἐπεὶ γὰρ ᾐχμαλωτίσθημεν πάλαι τῷ διαβόλῳ, προεῖπεν

‘A brother does not redeem’ is to be read as a statement; ‘will a man redeem’ as a question with emphasis.

So therefore there is no redemption there, but rather one must redeem oneself here
through repentance, for Scripture says, *If Noah and Job and Daniel were to arise, their sons* Ez 14.14-20
and daughters they will not rescue. Ps 98.6

8β He will not give God propitiation for himself.

Neither a brother nor a stranger will give propitiation there, that is, ransom for himself, he will undergo punishment, being himself responsible.

9 And the price for the redemption of his soul.

And he will not give the price, that is, the purchase price for the freedom of his soul, for
not even the whole world is worth as much as a human soul. Mt 16.26

And since our Saviour when coming to redeem the human soul taken captive by the devil did not give land, or sea, or the world, but his own precious blood, what worthy ransom will one find there?

Observe here words wise and astute and enigmatic.

10α And he has laboured to the age and will live to the end.

Having censured the unrepentant, he turns also to those repenting and consoles their labour of penitence with hopes for the future. The penitent, he says, has laboured in this age and thereafter he will live forever, for this is what ‘to the end’ means.

By ‘life’ he means true life, that without toil, for in relation to life here the word is a mis-
appropriation of the term, as we have explained before. ‘End’ you will also understand as the Ps 33.13α
future age, for it is the end of the present age.

10β He will not see utter destruction when he sees wise men dying.

Such a person being assured about the last judgement, when he sees those who are wise in relation to things divine, that is, the virtuous, dying, will not believe that he is seeing utter
destruction into non being, but a change from corruption to incorruption. 1Cor 15.42

Or else when he sees people wise about vain matters dying, he will not believe he is seeing the utter destruction of both body and soul, as they defined death when they were alive, but a migration to another world.

All this, however, is according to the more simple explanation. Basil the Great, providing PG29.441
an anagogical interpretation, says that ‘a man will redeem’ and what follows were prophesied about Christ, for since we were taken captive of old by the devil, David foretold that it is not a brother, that is, a prophet, that redeems the captives - for the prophets who came for us are

ὁ Δαυὶδ, ὅτι ἀδελφὸς οὐ λυτροῦται τοὺς αἰχμαλωτισθέντας, τουτέστι, προφήτης· ἀδελφοὶ γὰρ ἡμῶν, οἱ δι' ἡμᾶς ἐλθόντες προφῆται, τῆς αὐτῆς ὄντες φύσεως. Λοιπὸν λυτρώσεται ἄνθρωπος, ἤγουν ὁ Χριστὸς, ὁ τέλειος ἄνθρωπος, ὡς καὶ τέλειος Θεὸς, ὁ φυλάξας ἀκέραιον τὸ τῆς ἀνθρωπότητος ἀξίωμα, καὶ διὰ τοῦτο κυρίως ἄνθρωπος· ὃς οὐ δώσει τῷ Θεῷ ἐξίλασμα ἑαυτοῦ, οὐδὲ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ· *Ἁμαρτίαν γὰρ*, φησὶν, *οὐκ ἐποίησεν·* ὑπὲρ ἡμῶν οὖν, καὶ οὐχ ὑπὲρ ἑαυτοῦ, δέδωκεν 1Pt 2.22
ἐξίλασμα τὸ οἰκεῖον αἷμα. *Ὃς καὶ ἐκοπίασεν ἐν τῷ παρόντι αἰῶνι, ἡνίκα κεκοπιακὼς
ἐκ τῆς ὁδοιπορίας, ἐκαθέσθη ἐπὶ τῆς πηγῆς·* ὃς καὶ οὐκ ὄψεται καταφθορὰν, ὅταν οἱ Jn 4.6
λοιποὶ ἀποθνήσκωσιν. *Οὐ γὰρ δώσεις*, φησὶ, *τὸν ὅσιόν σου ἰδεῖν διαφθοράν.* Ps 15.10β

11α Ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται.

Ὁμοίως ἀφανισθήσονται ἀπὸ τῆς γῆς, καὶ ἀπὸ τῆς μερίδος τῶν σῳζομένων, καὶ ὁ ἄφρων, εἴτουν ὁ μὴ εἰδὼς τὸν ὄντως Θεόν· *Εἶπε γὰρ*, φησὶν, *ἄφρων ἐν καρδίᾳ αὐτοῦ,
Οὐκ ἔστι Θεός·* καὶ ὁ ἄνους, ἤγουν ὁ εἰδὼς μὲν τὸν Θεὸν, περὶ τὰ γήϊνα δὲ μόνον Ps 52.2
ἐπτοημένος καὶ μηδὲν οὐράνιον ἐννοῶν.

11β Καὶ καταλείψουσιν ἀλλοτρίοις τὸν πλοῦτον αὐτῶν.

Αἰφνίδιον ἀποθανόντες, ὃν πόνῳ πολλῷ συνέλεξαν.

12α Καὶ οἱ τάφοι αὐτῶν οἰκίαι αὐτῶν εἰς τὸν αἰῶνα.

Αὐτοὶ μὲν οἴκους πολυτελεῖς ἑαυτοῖς κατεσκεύασαν, ἀλλὰ τούτους ἄλλων λαβόντων, αὐτοῖς οἶκοι ἔσονται δι' ὅλου τοῦ παρόντος αἰῶνος, οἱ τάφοι αὐτῶν.

12β Σκηνώματα αὐτῶν εἰς γενεὰν καὶ γενεάν.

Τὸ αὐτὸ πάλιν φησὶ, πλέον διασύρων τὴν τούτων κακοβουλίαν. Ἔσονται γὰρ, φησὶν, οἱ τάφοι αὐτῶν, σκηνώματα αὐτῶν. |

12γ Ἐπεκαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν.

Ὅρα καὶ ἕτερον εἶδος μοχθηρίας· ὑπὸ γὰρ φιλοδοξίας ἐπωνόμασαν τὰ ὀνόματα αὐτῶν ἐπὶ τῶν χωρίων εἰς μνήμην ἀνέκλειπτον.

Τὸ μὲν οὖν Βυζάντιον, ἀπὸ Βύζαντος ἐπωνόμασται· ὁ δὲ Διογενιανὸς ἀγρὸς, ἀπὸ Διογενιανοῦ· τὸ δὲ Ἑρμώνειον θέατρον, ἀπὸ Ἕρμωνος, καὶ εἴ τι τοιοῦτον· δέον, μὴ τοῦ ὀνόματος, ἀλλὰ τῆς ψυχῆς ποιήσασθαι ἐπιμέλειαν.

13α Καὶ ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκεν.

[10β][5] ἐξίλασμα ἑαυτοῦ MSCBFV : ἐξίλασμα ἑαυτόν P. [10β][8] ἐκαθέσθη MSCBF : ἐκάθισεν PV.
11α[4] περὶ τά MSCBF : ἐπὶ τά PV.

our brothers, being of the same nature. Finally, it is a man who will redeem, namely Christ, perfect man and perfect God, who preserves intact the dignity of humanity, and who for this reason is man in the true sense. He will not give God propitiation for himself, nor the price for the redemption of his soul, for, as is said, *He has committed no sin*. Accordingly it was for 1Pt 2.22
us and not for himself that he gave his own blood by way of propitiation. He also laboured in the present age when 'wearied from the journey' he sat down by the well. Moreover, he will Jn 4.6
not see utter destruction when the others die, for it is written, *Nor will you allow your devout servant to see corruption*. Ps 15.10β

11α Together the fool and the witless man will perish.

Both the fool, namely, the one who does not know the true God (for it is written, *The fool has said in his heart: God he is not*), and the witless man, namely, the one who knows God, Ps 52.2
but is distracted by earthly things alone and gives no consideration to anything heavenly, will disappear from the earth and from the company of the saved.

11β And they will leave their wealth to strangers.

Having died suddenly, they will leave what they have gathered with much labour.

12α And their graves will be their homes to the age.

They built for themselves luxurious houses, but with others having taken these, for themselves their graves will be their homes for all of the present age.

12β Their billets to generation and generation.

He says the same again, further mocking their utter folly. Their graves, he says, will be their living quarters.

12γ They gave their names to their lands.

Observe a further kind of depravity, for out of vainglory they have have imposed their names on their estates in abiding memory.

Byzantion is called after Byzas, the Diogenian field from Diogenianos, the Hermoneion theatre after Hermon, and so on. They ought rather to have shown care not for their name, but for their soul.

13α And man being with honour has not understood.

Being with honour as alone having been created in God's image, he has not understood his own dignity, but having neglected to imitate his archetype, see what he has done:

Ἐν τιμῇ ὢν, οἷα μόνος κατ’ εἰκόνα Θεοῦ δημιουργηθεὶς, οὐ συνῆκε τὸ οἰκεῖον ἀξίωμα, ἀλλ’ ἀφεὶς μιμεῖσθαι τὸ ἀρχέτυπον, ὅρα τί πεποίηκε.

13β Παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

Παρασυνεβλήθη, ἀντὶ τοῦ, συνετάγη· λόγῳ γὰρ τιμηθεὶς, καὶ τούτῳ τῶν ἀλόγων ἄρχειν κελευσθεὶς, συνέταξεν ἑαυτὸν τοῖς κτήνεσιν, ὅσον εἰς ἀλογίαν, οἷα μὴ λογιζόμενος τὰ οὐράνια, ἀλλὰ περὶ μόνα τὰ γεηρὰ στρεφόμενος, καὶ δίκην ἀλόγων, ἐπὶ τὰ πάθη φερόμενος, ὁσάκις ἂν ἢ θυμὸς ἢ ἐπιθυμία κινήσῃ, καὶ τὸ τῆς σαρκὸς ἡδὺ πᾶσι τρόποις μεταδιώκων. Κτήνη δὲ νῦν ἁπλῶς, πάντα καλεῖ τὰ ἄλογα. Gen 1.28

14α Αὕτη ἡ ὁδὸς αὐτῶν, σκάνδαλον αὐτοῖς.

Ἡ πρὸς τὰ κτήνη ὁμοίωσις, ἐμπόδιον αὐτοῖς ἐστι, καὶ βλάβη μεγάλη.

14β Καὶ μετὰ ταῦτα ἐν τῷ στόματι αὐτῶν εὐδοκήσουσι.

Καὶ μεθ’ ὃ ὁμοιοῦνται τοῖς κτήνεσιν οἱ τοιοῦτοι, πράξαντες τὰ φαῦλα, καὶ διὰ στόματος ἀρεσθήσονται τοῖς πεπραγμένοις· τοῦτο γὰρ τὸ, *εὐδοκήσουσιν*, ἐνταῦθα σημαίνει· ὃ καὶ μᾶλλον κατηγορίας ἄξιον, ὅτι οὐ μόνον πράττουσι τὸ κακὸν, ἀλλὰ καὶ λόγῳ τοῦτο σεμνύνουσιν.

15α Ὡς πρόβατα ἐν ᾅδῃ ἔθετο.

Λοιπὸν ὁ Θεὸς τοὺς τοιούτους ἔθετο ἐν ᾅδῃ ὡς πρόβατα, τουτέστιν, ὡς ἀλόγους γενομένους, ἢ ὡς μὴ δυναμένους ἑαυτοῖς βοηθεῖν, ἢ ὡς προχείρους εἰς σφαγήν.

15β Θάνατος ποιμανεῖ αὐτούς.

Πρόβατα εἰπὼν, προσέθηκε καὶ ποιμένα, φυλάξας τὴν τοῦ λόγου τροπήν. Θάνατον δὲ νῦν λέγει, τὴν τιμωρίαν· οὐδὲ γὰρ ἀναιρεθέντες τῆς τιμωρίας ἀπαλλαγήσονται. Ποιμανεῖ δὲ, ἀντὶ τοῦ, ῥυθμίσει. Χρὴ δὲ γινώσκειν, ὡς εἴωθεν ἡ Γραφὴ θάνατον ψυχῆς καὶ ἀπώλειαν ψυχῆς, ὀνομάζειν τὴν τιμωρίαν.

15γ Καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τῷ πρωΐ.

Τῷ πρωῒ μὲν, ἀντὶ τοῦ, ταχέως· κατακυριεύσουσι δὲ, ἀντὶ τοῦ, κρείττους ἔσονται. Λέγει δὲ, ὅτι οἱ ὀρθῶς βιοῦντες, οἱ ἐνάρετοι, ταχέως κρείττους τῶν τοιούτων ἔσονται, καίτοι πένητες ὄντες· καὶ οὐκ ἐκεῖ μόνον, ἔνθα οἱ στέφανοι, ἀλλὰ κἀνταῦθα, σκεπόμενοι παρὰ Θεοῦ καὶ τιμώμενοι παρ’ ἀνθρώπων καὶ μὴ ἡττώμενοι τῆς πονηρίας αὐτῶν. Ὅρα γὰρ τὸν Ἰωσὴφ, ὃς ἐν δουλείᾳ ὢν, κρείττων γέγονε τῆς αὐτοῦ δεσποίνης. Gen 39.7-23

15α[3] βοηθεῖν MSCBF : βοηθῆσαι PV.

13β He has been cast down beside the mindless beasts and has become like them.

'He has been cast down beside', in the sense of, 'he has been classed with', for having been honoured with reason and commanded to rule over the irrational animals, he classed himself (Gen 1.28) with the beasts, as far as their irrationality is concerned, namely, failing to consider heavenly things, but engaging only with earthly matters, and like irrational animals being drawn to the passions whenever either inclination or desire so moves, and pursuing pleasure of the flesh in every way. 'Beasts' is what he calls now all the irrational animals.

14α This way of theirs is a stumbling-block to them.

Their likening themselves to the beasts is an impediment to them and does them great harm.

14β And after this they will be well-pleased in their mouth.

And after such people make themselves like beasts, having done base things, they will then declare their pleasure in what they have done with their mouth, for this is what 'they will be well-pleased' means here, which is something worthy of even greater condemnation, because not only to they do evil, but they also display pride in it in their speech.

15α He has set them like sheep in Hades.

God then has set such people in Hades like sheep, that is, as having become irrational, or else as being unable to help themselves, or as fit for slaughter.

15β Death will shepherd them.

Having spoken of sheep, he added the shepherd, keeping the figure of speech. 'Death' is what he now calls punishment, for not even when having been slaughtered will they be freed of punishment. 'Will shepherd them', in the sense of, 'will put them in order'. It should be known that Scripture is accustomed to call punishment 'death of the soul' and 'destruction of the soul'.

15γ And the upright will have dominion over them in the morning.

'In the morning', in the sense of, 'swiftly'. 'They will have dominion', in the sense of, 'they will be mightier'. He says that those who live rightly, the virtuous, will swiftly be mightier than such men, even though being poor. And not only there where victory crowns are given, but also here, protected by God and honoured by men and not defeated by their wickedness. For look at Joseph who while being in servitude became mightier than his mistress. (Gen 39.7-23)

15δ Καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ᾅδῃ.

Παλαιωθήσεται, ἀντὶ τοῦ, ἄχρηστος ἔσται, τουτέστιν, οὐκ ἔσται. Τὸ μὲν γὰρ παλαιὸν, ἄχρηστον, τὸ δ’ ἄχρηστον, ἤδη μὴ ὄν.

Ἐθάῤῥησαν, φησὶ, τῇ βοηθείᾳ τοῦ πλούτου καὶ τῶν φίλων, ἥτις ἐν τῷ ᾅδῃ οὐ χρησιμεύσει, μὴ συνδιαβαίνουσα.

15ε Ἐκ τῆς δόξης αὐτῶν ἐξώσθησαν.

Καὶ οὐ ταῦτα μόνον πεπόνθασιν, ἑλόμενοι τὴν ἀλογίαν, ἀλλὰ καὶ τὴν δόξαν ἀπώλεσαν, δι’ ἣν ἄρα καὶ ἀπώλοντο. Ἐσπούδασαν μὲν γὰρ μνήμην ἐπαίνου καταλιπεῖν ἑαυτοῖς· ἀπέβαλον δὲ καὶ ταύτην, ἢ ἀμαυρωθεῖσαν, ἢ καὶ εἰς ψόγον ἀντιπεριχωρήσασαν.

16 Πλὴν ὁ Θεὸς λυτρώσεται τὴν ψυχήν μου ἐκ χειρὸς ᾅδου, ὅταν λαμβάνῃ με. |

Προφητεία τοῦτο, περί τε τῆς ἐνανθρωπήσεως τοῦ Θεοῦ καὶ τῆς ἐλευθερίας τῶν ἐν ᾅδου ψυχῶν. Λυτρώσεται, φησὶ, τὴν ψυχήν μου, ὅταν λαμβάνῃ με οἶκον ἑαυτῷ, διὰ τῆς ἐνανθρωπήσεως.

17-18 Μὴ φοβοῦ ὅταν πλουτήσῃ ἄνθρωπος, ἢ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ, ὅτι οὐκ ἐν τῷ ἀποθνῄσκειν αὐτὸν λήψεται τὰ πάντα, οὐδὲ συγκαταβήσεται αὐτῷ ἡ δόξα αὐτοῦ.

Ἄνθρωπον ἐνταῦθα λέγει, τὸν ἄδικον. Μὴ πτοηθῇς, φησὶν, ὡς μὴ ἐφορῶντος τοῦ Θεοῦ τὰ ἀνθρώπινα· οὐδὲν γὰρ τούτων συγκαταβήσεται αὐτῷ εἰς ᾅδην, ἀλλὰ γυμνὸς πάντων ἀπελεύσεται. Δόξαν δὲ οἴκου λέγει, τὴν μεγαλωσύνην, τὸν ὄγκον, τὴν περιφάνειαν.

19α Ὅτι ἡ ψυχὴ αὐτοῦ ἐν τῇ ζωῇ αὐτοῦ εὐλογηθήσεται.

Καὶ γὰρ αὐτὸς ἕως ἂν ζῇ, μακαρισθήσεται, εὐφημούμενος παρὰ τῶν ἀγνοούντων τίς ἡ μακαρία ζωή· τελευτήσας δὲ, τἀναντία πείσεται.

19β Ἐξομολογήσεταί σοι, ὅταν ἀγαθύνῃς αὐτῷ.

Πρὸς τὸν πένητα ὁ λόγος, ὅτι ὅταν ἀγαθὰ, τουτέστιν, εὐάρεστα ποιήσῃς αὐτῷ, τότε μόνον εὐχαριστήσει σοι· τὸ δ’ ἑξῆς, καταφρονήσει καὶ ὑπερόψεται, καὶ εἰ κατορθώσεις ἅπασαν ἀρετήν. Ἢ καὶ πρὸς τὸν Θεὸν εἴρηται ταῦτα, ὅτι ὅταν ἀγαθὰ ποιήσῃς αὐτῷ, εὐχαριστήσει· ὅταν δὲ συντύχῃ λύπαις, βλασφημήσει· ὁ δὲ δίκαιος εὐλογήσει τὸν Κύριον ἐν παντὶ καιρῷ. Ps 33.2α

15ε Add. [M in marg.]PCBV: Δόξα μὲν οἴκου, στοαὶ, περίπατοι, χρυσοῦς ὄροφος, ἔδαφος ψηφῖσι διηνθισμένον, λειμῶνες, παράδεισοι, ἀνδραπόδων ἀγέλαι, πολυτελῆ ἔπιπλα καὶ σκεύη, καὶ τὰ τοιαῦτα. Δόξα δὲ σώματος μὲν ἀνθρώπου, τά τε εἰρημένα καὶ ῥώμη καὶ κάλλος καὶ μέγεθος καὶ εἴ τι τοιοῦτον· ψυχῆς δὲ δόξα, μόνον ἡ ἀρετή. Λοιπὸν οὖν τὸ, Πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου [Isa. 40.6] περὶ τῆς σωματικῆς εἰρῆσθαι νοοῦμεν. : om. SF.

15δ And their help will become old in Hades.

‘Will become old’, in the sense of, ‘will be useless’, that is, it will cease to be, for what is old is useless, and what is useless has already ceased to be.

They trusted, he says, in the help of their wealth and their friends, which help is of no use in Hades, since it does not cross over with them.

15ε They have been thrust out from their glory.

And this was not all they suffered, having chosen irrationality, but they also lost their glory on account of which moreover they then were lost, for they strove to leave behind a memory of praise for themselves, but they threw this away also, with this memory either having been blackened or having given over its place instead to censure.

16 Except God will redeem my soul from the hand of Hades when he takes me.

This is a prophecy both about the incarnation of God and about the freeing of the souls in Hades. He will redeem my soul, he says, when he takes me as a dwelling place for himself through the incarnation.

17-18 Do not fear when a man is enriched or when the glory of his house is increased, for when he dies he will not take it all, nor will his glory go down with him.

By ‘a man’ he means here an unjust man. Do not be dismayed, he says, as if God were not observing human affairs, for nothing of these things will descend with him into Hades, but he will depart stripped of everything. The ‘glory of his house’ is what he calls its magnificence, its pretension, its conspicuous appearance.

19α For his soul will be well-spoken of during his life.

For as long as he is alive he will be deemed blessed, being praised by those ignorant of what constitutes a blessed life, but once he has died he will suffer the opposite.

19β He will give thanks to you when you do good to him.

The verse is addressed to the poor man, namely, when you do good things for him, that is, things that are pleasing to him, only then will he thank you, for the rest, he will disdain you and look down on you, even though you will attain every virtue.

Or else the words are addressed to God, namely, when you do good things for him, he will give thanks, but when he encounters sorrows, he will blaspheme, whereas the just man will bless the Lord at all times. Ps 33.2α

15ε: The glory of a house lies in colonnades, covered walks, a golden roof, a floor decorated with mosaics, meadows, gardens, herds of slaves, costly furnishings and vessels, and such things. The glory of a man’s body lies in both the things mentioned and strength and beauty and stature and whatever is of that sort, while the glory of the soul is only virtue. Hence we understand, *All a man’s glory is like a flower of grass* [Isa. 40.6], as being said about bodily glory.

20α Εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ.

Ἀποθανὼν, εἰσελεύσεται εἰς τὰ κατώτατα τῆς γῆς, ἕως τοῦ ᾅδου, ὅπου ἐστὶν ἡ γενεὰ τῶν πατέρων αὐτοῦ.

20β Ἕως αἰῶνος οὐκ ὄψεται φῶς.

Ἕως ἐστὶν αἰών· ἀεὶ δέ ἐστιν αἰών. Αἰωνίως οὖν οὐκ ὄψεται φῶς, εἰς τὸ σκότος παραπεμφθείς.

21 Καὶ ἄνθρωπος ἐν τιμῇ ὢν οὐ συνῆκε· παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὡμοιώθη αὐτοῖς.

Σχετλιάζει πάλιν, ὅτι καὶ ὁ ἄνθρωπος, ὁ βραχύ τι παρ' ἀγγέλους ἐλαττωθεὶς, Ps 8.6α
περὶ οὗ φησιν ὁ Σολομὼν, *Μέγα ἄνθρωπος, καὶ τίμιον ἀνὴρ*, παρασυνεβλήθη τοῖς Prov 20.6
κτήνεσι τοῖς ἀνοήτοις.

49 μθʹ
1α Ψαλμὸς τῷ Ἀσάφ.

Καὶ περὶ τῆς τοῦ Ἀσὰφ ἐπιγραφῆς, ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν διελάβομεν, καὶ περιττὸν ἡγοῦμαι περὶ αὐτοῦ παλιλλογεῖν. § 50

Εὐλόγως δὲ ὁ ψαλμὸς οὗτος ἀκολουθεῖ τῷ πρὸ αὐτοῦ· καὶ γὰρ καὶ ἐν τούτῳ, διαμαρτυρία καὶ ἔλεγχος. Πλὴν ἐν ἐκείνῳ μὲν, πᾶσα φύσις ἀνθρώπων συγκαλεῖται πρὸς ἀκρόασιν, ἐνταῦθα δὲ, ὁ οὐρανὸς καὶ ἡ γῆ, *Προσκαλέσεται γὰρ*, φησὶ, *τὸν οὐρανὸν*
ἄνω, καὶ τὴν γῆν. Καὶ ἐν ἐκείνῳ μὲν, ἁπλῶς πᾶς πονηρῶς βιῶν κατηγορεῖτο, ἐν Ps 49.4
τούτῳ δὲ, οἱ Ἰουδαῖοι ἐλέγχονται.

Καὶ ἄλλος δὲ προφήτης εἰσάγει τὸν Θεὸν οὕτω δικαζόμενον καὶ ἐλέγχοντα, λέγων, *Ἀκούσατε, φάραγγες καὶ θεμέλια τῆς γῆς, ὅτι κρίσις τῷ Θεῷ πρὸς τὸν λαὸν αὐτοῦ,*
καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται· καὶ Ἡσαΐας, *Ἄκουε, οὐρανὲ, καὶ ἐνωτίζου,* Mic 6.2
ἡ γῆ. Καὶ σύνηθες τῇ Γραφῇ τὸ τοιοῦτον σχῆμα, ὅπερ ἐστὶ πληκτικώτατον καὶ Isa 1.2
ἐντρεπτικώτατον, ὅτι τὰ ἄψυχα καθίζονται κριταὶ τῶν ἐμψύχων, ἅμα δὲ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας ἀποδεικτικώτατον, τοσοῦτον συγκαταβαίνοντος, ὥστε καὶ κρίνεσθαι μετὰ τῶν ἀνθρώπων.

1β Θεὸς θεῶν Κύριος ἐλάλησε καὶ ἐκάλεσε τὴν γῆν.

Τέσσαρα σημαινόμενα τοῦ *Θεός* ὀνόματος εὑρίσκομεν παρὰ τῇ Γραφῇ.

Τὸ μὲν κυρίως λεγόμενον, ὡς ὁ Θεὸς πάντων καὶ δημιουργός.

Τὸ δὲ, κατὰ μίμησιν καὶ ὁμοίωσιν, ὡς τὸ, *Θεὸς θεῶν Κύριος, ἐλάλησε*, καὶ, *Ὁ*
Θεὸς ἔστη ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρινεῖ, καὶ, *Ἐγὼ εἶπα, θεοί ἐστε,* Ps 81.1

1α[11] Ἰσραὴλ διελεγχθήσεται [Ra] : λαοῦ διελεγχθήσεται F : λαοῦ διαλεχθήσεται MPSBV.

20α He will enter as far as the generation of his fathers.

On dying he will enter the deepest parts of the earth, as far as Hades, where the generation of his fathers is.

20β As long as an age he will not see light.

As long as there is an age, and there is ever an age, so eternally he will not see light, having been dispatched into darkness.

21 And man being with honour has not understood. He has been cast down beside the mindless beasts and has become like them.

He expresses indignation again that man, having been made slightly lesser than angels, Ps 8.6α
and about whom Solomon says, *Mankind is something great and a man something precious*, Prov 20.6
has been cast down beside the mindless beasts.

49
Psalm 49
1α A psalm belonging to Asaph.

We discussed the 'Asaph' inscription in the preamble to the book of psalms and I think it is superfluous to speak about it again. § 50

For good reason this psalm follows the one before it, for in this one also there is a calling to witness and a censure. Except that in the previous psalm the whole nature of mankind is called to listen, while in this one it is heaven and earth, for it says, *He will summon the heaven above and the earth*. Ps 49.4 Also in the previous psalm it was simply everyone who lives wickedly who was indicted, while in this one it is the Jews who are censured.

Another prophet also introduces God judging and censuring in this way, saying, *Hear, you chasms and foundations of the earth, because God has judgement towards his people and he will dispute with Israel*. Mic 6.2 And Isaiah says, *Hear, O heaven, and give ear, O earth*. Isa 1.2 And this kind of figure is familiar in Scripture; it is very striking and deeply shaming, because the inanimate elements sit in judgement over the animate beings, and at the same time it is strong proof of God's benevolence, showing such condescension as even to be judged along with men.

1β The Lord, the God of gods, has spoken and summoned the earth.

We find four meanings of the name 'God' in Scripture.

The first, in the eminent sense, is as the God of all and creator.

The second is by way of imitation and likeness, as with, *The Lord, the God of gods, has spoken*, and, *God has stood in the assembly of gods, in the midst he will make judgement on the gods*, and, *I have said, 'You are gods and sons of the Most High all'*, and, *You will not revile gods* Ps 81.1

καὶ υἱοὶ Ὑψίστου πάντες, καὶ, Θεοὺς | οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ Ps 81.6
σου οὐκ ἐρεῖς κακῶς. Δῆλον γὰρ, ὅτι θεοὺς ἐν ταύταις ταῖς χρήσεσι καλεῖ, τοὺς δι' Ex 22.27
ἀρετῆς μιμουμένους τὸν Θεὸν, καὶ τοὺς ὁμοιουμένους τῷ Θεῷ κατὰ τὸ ἄρχειν καὶ τὸ κρίνειν, ὡς οἱ ἄρχοντες καὶ οἱ κριταί.

Τρίτον δὲ σημαινόμενον, τὸ κατ' ἀναλογίαν, ὡς ὁ Μωυσῆς, θεὸς Φαραὼ λεγόμενος, Ex 7.1
οἷα τερατουργῶν κατ' αὐτοῦ, καὶ τιμωρούμενος αὐτὸν, καὶ τῷ βουλήματι χρώμενος εἰς παραγωγὴν τῶν κολάσεων, καὶ προφήτην τοῦ βουλήματος ἔχων τὸν Ἀαρὼν, καὶ δοκῶν τῷ Φαραὼ θανάτου καὶ ζωῆς κύριος. Διαφέρει δὲ τοῦτο τοῦ δευτέρου σημαινομένου, ὅτι οὐχ ἁπλῶς θεός λέγεται, καθάπερ ἐκεῖνο, ἀλλὰ θεὸς Φαραώ.

Τέταρτον, τὸ κατὰ πλάνην, ὡς τὸ, *Βαδίζετε καὶ βοᾶτε πρὸς τοὺς θεοὺς, οὓς* Jdc 10.14
ἐξελέξασθε, καὶ, *Οὐ ποιήσετε ὑμῖν θεοὺς ἀργυροῦς ἢ χρυσοῦς*. Ex 20.23

Φησὶν οὖν διὰ Δαυὶδ τὸ Πνεῦμα τὸ ἅγιον, ὅτι ὁ Δημιουργὸς τῶν ἀρχόντων καὶ τῶν κριτῶν τῆς γῆς, ὁ Κύριος πάντων ἁπλῶς, ἐλάλησε. Τί δὲ ἐλάλησεν, εἶπε προφήτης ἕτερος, ὡς ἀνωτέρω εἰρήκαμεν· *Ἀκούσατε, φάραγγες καὶ θεμέλια τῆς γῆς*. Καὶ ἐκάλεσε τὴν γῆν διὰ τῆς λαλιᾶς ταύτης εἰς ἀκρόασιν. Mic 6.2

1γ Ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν.

Τουτέστι, πᾶσαν· ἐν ταύταις γὰρ σύμπασα περατοῦται.

2α Ἐκ Σιὼν ἡ εὐπρέπεια τῆς ὡραιότητος αὐτοῦ.

Τοῦτο καὶ τὰ ἑξῆς ῥητὰ, διὰ μέσου κεῖνται, προφητείας ἔχοντα· τὸ δὲ ῥηθὲν, τοιαύτην παρίστησιν ἔννοιαν, ὅτι καὶ πρότερον ἐν Σιὼν ἦν ὁ ναὸς τοῦ Πατρὸς, ὃς ἦν κόσμος καὶ δόξα τῆς θεότητος αὐτοῦ, καὶ ὕστερον ἐκ Σιὼν ἔσται ὁ ναὸς τοῦ Υἱοῦ, τουτέστι, τὸ πρόσλημμα, ὃς ὁμοίως ἔσται κόσμος καὶ δόξα τῆς ἐνοικούσης αὐτῷ θεότητος· ὡραιότητα γὰρ, τὴν θεότητα νοήσεις· τί γὰρ θεότητος ὡραιότερον;

2β-3α Ὁ Θεὸς ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται.

Τοῦτο, προφητεία περὶ τῆς δευτέρας τοῦ Χριστοῦ παρουσίας.

Ἐν μὲν γὰρ τῇ πρώτῃ, ἀσυμφανῶς ἦλθε, λαθὼν καὶ αὐτὸν τὸν διάβολον· οὐ γὰρ ἂν ἠρώτα αὐτὸν ἐπὶ τοῦ ὄρους, εἰ Υἱός ἐστι τοῦ Θεοῦ. Mt 4.3

Ἐν δὲ τῇ δευτέρᾳ, φανερῶς ἐλεύσεται *μετὰ δυνάμεως καὶ δόξης πολλῆς*. Τότε Mt 24.30
μὲν γὰρ, ὡς θηρατὴς τοῦ ἀφηνιάσαντος ἧκεν, ἐν οἰκέτου σχήματι· ὕστερον δὲ, Php 2.7
ὡς κριτὴς τοῦ πλάσματος ἥξει. *Ὥσπερ γὰρ ἡ ἀστραπὴ*, φησὶν, *ἐκπορεύεται ἐξ ἀνατολῶν ἡλίου, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ*
τοῦ ἀνθρώπου, πᾶσι φανερά τε καὶ φοβερά. Οὐ παρασιωπήσεται δὲ, ἀντὶ τοῦ, οὐκ Mt 24.27
ἀνεξικακήσει διαπαντός.

3β Πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγὶς σφόδρα.

and you will not speak evil of the rulers of your people. It is clear that in these usages he is calling 'gods' those who through virtue are imitating God and those who are likened to God in respect of ruling and judging, as are rulers and judges. Ps 81.6 Ex 22.27

The third meaning is by analogy, as when Moses is called the 'god of Pharaoh', as working wonders against him and punishing him and using his will to produce the chastisements and having Aaron as the prophet of his will and appearing to Pharaoh as lord of death and life. This differs from the second meaning, because he not simply called 'god' as he is there, but the 'god of Pharaoh'. Ex 7.1

The fourth, is by illusion, as with, *Go and cry aloud to the gods whom you have chosen for yourselves*, and, *You shall not make for yourselves gods of silver or of gold*. Jdc 10.14 Ex 20.23

David therefore is saying through the holy Spirit that the Creator of the rulers and of the judges of the earth, in a word, the Lord of all things, has spoken. What he spoke, another prophet said, as we mentioned above, *Hear, you chasms and foundations of the earth*. And through this utterance he called the earth to listen. Mic 6.2

1γ From the rising of the sun to its setting.

That is, the whole earth, for by these extremities the whole is delimited.

2α Out of Zion is the splendour of his comeliness.

This and the following verses form a parenthesis containing prophecies. This verse presents a meaning such that formerly in Zion was the temple of the Father, a temple that was an ornament and glory of his divinity, and later again out of Zion will come the temple of the Son, that is, his assumed humanity, which similarly will be an ornament and glory of the divinity dwelling in it. You will understand comeliness as divinity, for what is more comely than divinity?

2β-3α God will come manifestly, our God, and will not keep silence.

This is a prophecy about the second coming of Christ.

In the first he came non-manifestly, escaping the notice of even the devil, otherwise he would not have asked him on the mountain if he is the Son of God. Mt 4.3

In the second, however, he will come openly *with power and great glory*. For then he came in the form of a servant as a retriever of one who had slipped the reins, but later he will come as judge of his creature. *For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man*, visible to all and fearful. 'He will not keep silence', in the sense of, 'he will not show forbearance forever'. Mt 24.30 Php 2.7 Mt 24.27

3β Fire will flare up before him and around him a mighty squall.

Τὸ φρικτὸν αὐτοῦ καὶ ἀνυπόστατον διὰ τούτων προαγορεύει. Οὕτω γὰρ καὶ Δανιὴλ ἐθεάσατο· *Ποταμὸς γὰρ, φησὶ, πυρὸς εἷλκεν ἔμπροσθεν αὐτοῦ· ὁ θρόνος αὐτοῦ, φλὸξ πυρός· οἱ τροχοὶ αὐτοῦ, πῦρ φλέγον.* Da 7.9-10

Καταιγὶς δέ ἐστι, ῥαγδαία ῥύμη πνεύματος, ἀφόρητος.

4 Προσκαλέσεται τὸν οὐρανὸν ἄνω καὶ τὴν γῆν, τοῦ διακρῖναι τὸν λαὸν αὐτοῦ.

Τὸν ἄνω οὐρανὸν, καθ' ὑπερβατόν. Προσκαλεῖται δὲ ταῦτα, ἕνεκεν τοῦ διακρῖναι τὸν λαὸν αὐτοῦ, κακῶς πολιτευόμενον· διακρῖναι δὲ νῦν, τὸ ἐλέγξαι λέγει.

Σκόπει δὲ, ὅτι καὶ Μωυσῆς εἰσάγων τὸν λαὸν εἰς τὴν γῆν τῆς ἐπαγγελίας, τὸν οὐρανὸν καὶ τὴν γῆν μάρτυρας τῶν συνθηκῶν παρέλαβεν, ὡς μονιμώτερα σώματα, καὶ ὡς περιεκτικὰ τῶν ἁμαρτανόντων ἢ κατορθούντων. Dt 32.1

Ἔστι δὲ τὸ σχῆμα προσωποποιΐα, ὅτε τοῖς ἀψύχοις ἐμψύχων πρόσωπα περιτιθέαμεν.

5α Συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ.

Ὁσίους λέγει, τοὺς Ἰσραηλίτας, ὡς ἀφωσιωμένους, καὶ ἀνατεθειμένους μόνῳ αὐτῷ. |

5β Τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις.

Τοὺς διοικοῦντας καὶ ἐκπληροῦντας, ὡς οἴονται, τὴν πρὸς αὐτοὺς διαθήκην τοῦ Θεοῦ ἐν ταῖς θυσίαις.

Διαθήκην δὲ λέγει, τὸν νόμον. Μόνα γὰρ τὰ τῶν θυσιῶν φυλάττοντες, ᾤοντο πάντα τὸν νόμον τηρεῖν, καὶ ἐπὶ ταῖς θυσίαις ἐμεγαλαύχουν, ὡς θεοσεβέστατοι.

Συναγάγετε δὲ αὐτῷ τούτους ἐν τοῖς ἀφωρισμένοις ταῖς ἀναγνώσεσι τῶν προφητικῶν λόγων καιροῖς. Dt 31.10-13

6α Καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ.

Μέλλων εἰσάγειν τὸν Θεὸν δικαιολογούμενον, προλαμβάνει καὶ ἀνακηρύττει, ὅτι δικαίως ὁ Θεὸς ἐρεῖ. Καὶ γὰρ, φησὶν, αὐτὰ τὰ ἄψυχα ἀναγγελοῦσι τὴν δικαιοσύνην αὐτοῦ.

Ἢ οὐρανοὺς λέγει, τὰς ἐπὶ τοῦ οὐρανοῦ τάξεις τῶν ἀσωμάτων, ἅτε περὶ Θεὸν οὔσας ἀεί.

6β Ὅτι ὁ Θεὸς κριτής ἐστι.

Τοῦτο, κατασκευὴ τῆς δικαιοσύνης, διότι ὁ Θεὸς ὁ μέλλων δικαιολογεῖσθαι, πάντων κριτής ἐστι, καὶ λοιπὸν δίκαια ἐρεῖ, φύσει τὴν δικαιοσύνην ἔχων.

4[8] *περιτιθέαμεν* MPSC : *περιτίθεμεν* V. 5α[1] *συναγάγετε*[αι] P : *συναγάγετε* V[Ra] : *συναγάγεται* MSCBF[T]. 5β[6] *Συναγάγετε*[αι] *δὲ αὐτῷ* P: *Συναγάγετε δὲ αὐτῷ* V[Ra] : *Συναγάγεται δὲ αὐτῷ* M : *Συναγάγεται δὲ ἑαυτῷ* SACBF. 6α[5] *τὰς ἐπὶ τοῦ οὐρανοῦ* MSCBF : *τὰς ἐπουρανίους* P(V). 6β[2] *ὁ μέλλων* PAB : *μέλλων* MSCFV.

With these words he is foretelling the awesome and irresistible nature of his presence. This is how Daniel also saw it: *A river of fire was drawn out before him; his throne was a flame of fire; its wheels were burning fire*. Da 7.9-10

A squall is a violent and irresistible rush of wind.

4 He will summon the heaven above and the earth to make judgement of his people.

[The 'heaven above' transposes the normal Greek word order, ὁ ἄνω οὐρανός, and so is read according to the figure of hyperbaton.] He summons them in order to make judgement of his people who are living wickedly. 'To make judgement of' is what he here calls 'to censure'.

Note that Moses also when leading the people into the promised land invoked the heaven and the earth as witnesses to the covenants, as most permanent bodies and as embracing Dt 32.1 those who are sinning or living aright.

The figure is that of personification, when we confer on inanimate things the persons of animate beings.

5α Gather to him his devoted servants.

'Devoted servants' is what he calls the Israelites, as devoted and dedicated to him alone.

5β Those who are carrying out his covenant in respect of sacrifices.

Those who are administering and fulfilling (as they imagine) God's covenant with them in sacrifices.

'Covenant' is what he calls the law. For by keeping only what concerned sacrifices they imagined they were keeping the whole of the law, and they would boast about their sacrifices as if most as deeply pious.

Gather these to him at the times ordained for the readings of the prophetic words. Dt 31.10-13

6α And the heavens will proclaim his justice.

As he is about to introduce God pleading his cause, he first announces that God will speak justly, and indeed he says that even the inanimate things will proclaim his justice.

Or else by 'heavens' he means the orders of the bodiless powers in heaven, seeing that they are ever about God.

6β For God is judge.

This is a state of justice, because God, who is about to plead his cause, is judge of everything and hence he will speak justly having justice by nature.

7α Ἄκουσον, λαός μου, καὶ λαλήσω σοι.

Ἐντεῦθεν αἱ τοῦ Θεοῦ φωναί. Ἐπιτάττει δὲ αὐτοῖς πρὸ πάντων προσοχήν· ἄκουσον γὰρ, φησὶ, τουτέστι, πρόσχες.

7β Ἰσραὴλ, καὶ διαμαρτύρομαί σοι.

Ἀπὸ κοινοῦ πάλιν λαμβάνεται τὸ, ἄκουσον. Εἰπὼν δὲ λαὸν, προσέθηκε καὶ τὸ ἴδιον τοῦ λαοῦ καὶ τὸ ἥδιστον ὄνομα, ὅτι, ὦ Ἰσραήλ. Διαμαρτύρομαι δὲ, ἀντὶ τοῦ, διαλεχθήσομαί σοι.

7γ Ὁ Θεὸς, ὁ Θεός σού εἰμι ἐγώ.

Ἐγὼ ὁ διαλεγόμενός σοι, ὁ Θεός σού εἰμι· φρίξον. Τοῦτο δέ φησι καὶ πρὸς ἔνδειξιν τῆς ἀῤῥήτου μακροθυμίας, ὡς καὶ διαλέγεσθαι τοῖς δούλοις αὐτοῦ.

Ἐδιπλασίασε δὲ τὸ, ὁ Θεὸς, εἰς διασυρμὸν τῆς ἀναισθησίας καὶ παχύτητος τῶν ἀκοῶν αὐτῶν.

8 Οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε, τὰ δὲ ὁλοκαυτώματά σου ἐνώπιόν μού ἐστι διὰ παντός.

Οὐ τὸν παρόντα, φησὶν, ἔλεγχον ἐνεστησάμην, ἐγκαλῶν σοι περὶ θυσιῶν, ὡς ἀμελουμένων· οὐμενοῦν· καὶ γὰρ τὰ ὁλοκαυτώματά σου διαπαντὸς ἐν τῷ βωμῷ τοῦ ναοῦ μού εἰσι, καὶ τόγε ἐπὶ ταῖς θυσίαις ἀνέγκλητος μεμένηκας· ἀλλ' ἕτερά σου κατηγορῶ.

9 Οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους.

Θύων ἐπιμελῶς, μὴ οἴου με θεραπεύειν ἐν τούτῳ· οὐ δέομαι γὰρ θυσίας, ἀνενδεὴς πάντων ὢν, καὶ πάντων μάλιστα πᾶσι χορηγός· ὅθεν τοῦ λοιποῦ οὐ δέξομαι τὰς τοιαύτας θυσίας.

Εὐτονώτερον δὲ καθάπτεται τούτων διὰ Ἡσαΐου λέγων, *Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; πλήρης εἰμί· ὁλοκαυτώματα κριῶν, καὶ στέαρ ἀρνῶν, καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι. Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν;* καὶ Ἰερεμίας Isa 1.11, 12
δέ φησιν, *Ἱνατί μοι λίβανον ἐκ Σαβᾶ φέρεις, καὶ κινάμωμον ἐκ γῆς μακρόθεν;* καὶ
πάλιν, *Οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν περὶ θυσιῶν, καὶ περὶ ὁλοκαυτωμάτων* Jer 6.20
οὐκ ἐνετειλάμην αὐτοῖς· καὶ ἄλλα τοιαῦτα διάφοροι προφῆταί φασι. Jer 7.22

Καὶ μὴν πολλὰ περὶ θυσιῶν διὰ Μωυσέως ἐνομοθέτησεν. Ἔστι δὲ λύσις τῆς δοκούσης ἐναντιότητος, ὅτι οὐ προηγουμένως δι' ἐμαυτὸν ἐνομοθέτησα περὶ θυσιῶν, μὴ γὰρ ἔχρηζον τούτων, ἀλλὰ συγκαταβατικῶς, διὰ τὴν ὑμῶν σκληρότητα. Εἰδὼς γὰρ ὑμᾶς ἅπαξ ἐν Αἰγύπτῳ μεμαθηκότας θύειν, καὶ ἡδέως πρὸς τοῦτο καὶ δυσαποσπάστως

7α Listen, O my people, and I shall speak to you.

From this point onwards the words are those of God. Above all he commands them to pay attention, saying, 'listen', that is, pay attention.

7β O Israel, and I shall testify to you.

'Listen' is understood again. Having said 'people', he added the characteristic of the people and the sweetest name, O Israel. 'I shall testify to you', in the sense of, 'I shall hold converse with you'.

7γ I am God, your God.

I, who am holding converse with you, I am your God. Shudder in fear. He says this as proof of his ineffable forbearance, as even holding converse with his servants.

He repeated the word 'God' by way of disparagement of the insensitivity and dullness of their hearing.

8 I shall not reprove you in respect of your sacrifices, your whole burnt offerings are before me continually.

I have not instituted the present reproof, to accuse you about sacrifices being neglected. In no way. Indeed your whole burnt offerings are continually on the altar of my temple and accordingly in respect of sacrifices you remain without reproach. But I bring other charges against you.

9 I shall not accept bullocks from your house nor he-goats from your flocks.

By sacrificing assiduously, do not think you are thereby doing service to me, for I have no need of sacrifice, being in want of nothing and rather being the provider of everything. Hence from now on I shall not accept such sacrifices.

He upbraids these things more vigorously through Isaiah, saying, *What to me is the multitude of your sacrifices? I am full. I do not wish whole burnt offerings of rams, and lambs' fat and bulls' and goats' blood. Who has asked for these things from your hands?* And Jeremiah says, Isa 1.11, 12
Why do you bring me frankincense from Saba and cinnamon from a land far away? And again, Jer 6.20
I did not speak to your fathers about sacrifices, and gave no commandments to them about whole burnt offerings, and various prophets say other such things. Jer 7.22

Yet surely he did legislate a great deal about sacrifices through Moses. The solution to the apparent contradiction is that I have not previously legislated about sacrifices on my own account for I had no need of them, but out of condescension on account of your hardness. For knowing that, having once learned to sacrifice in Egypt, you had become pleasurably

ἔχοντας, συνεχώρησα τοῦτο κατ' οἰκονομίαν, μεταστήσας τὰς θυσίας εἰς ἐμαυτὸν, ἵνα τῇ συνεχείᾳ τούτων, μνημονεύητέ μου, καὶ ἡ τῶν θυσιῶν ἡδονὴ φυλάξῃ τὸ πρὸς ἐμὲ σέβας ἐν ἀνθρώποις ἀχαρίστοις καὶ ῥᾷον ἐπιλανθανομένοις. Νῦν δὲ τοῦ μακροῦ χρόνου καὶ τῶν τοσούτων ἑκάστοτε σημείων βεβαιωσάντων ὑμῖν ὅτι ἐγώ εἰμι Θεὸς μόνος, ἀπογυμνῶ | τὴν ἐμὴν γνώμην, καὶ διαῤῥήδην ἀπαγορεύω τὰς θυσίας, ὡς ἀχρήστους καὶ περιττάς.

Αἰσχυνέσθωσαν Ἰουδαῖοι, παρατρέχοντες τὴν ἀλήθειαν, καὶ μύοντες πρὸς τὸ ἐν τοῖς ῥήμασι τούτοις φῶς.

10 *Ὅτι ἐμά ἐστι πάντα τὰ θηρία τοῦ ἀγροῦ, κτήνη ἐν τοῖς ὄρεσι καὶ βόες.*

Οὐ δέξομαι, φησὶ, τὰ ῥηθέντα, ὅτι ἐμά ἐστι πάντα. Θηρία δὲ ἀγροῦ λέγει, τὰ ἐν τοῖς ἀγροῖς νεμόμενα καθαρὰ τετράποδα· τὸ γὰρ τῶν θηρίων ὄνομα, ποτὲ μὲν ἐπὶ τῶν ἀγρίων, ποτὲ δὲ ἐπὶ τῶν ἡμέρων τίθησιν ἡ Γραφή. Ἐμὰ οὖν ἐστιν, ὡς ἐμοῦ ταῦτα κτίσαντος.

Τινὰ δὲ τῶν ἀντιγράφων, θηρία τοῦ δρυμοῦ γράφουσιν, ἐν οἷς μᾶλλον θηρία νοήσεις τὰ ἄγρια· ἀγροὶ μὲν γὰρ, τὰ ἥμερα χωρία, δρυμοὶ δὲ, τὰ ὑλώδη καὶ θηροτρόφα· καὶ ἀποδώσεις ἐξήγησιν, ὅτι οὐ τὰ ἥμερα μόνον ἐμά εἰσιν, ἀλλὰ καὶ τὰ ἄγρια. Ἐξ ὀλίγων δὲ ζῴων, ὅλα τὰ θυσιαζόμενα δηλοῖ.

11α *Ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ.*

Γνωρίζω ταῦτα· ἠριθμημένα ἔχω, ὡς Δεσπότης αὐτῶν. Mt 10.29-30

11β *Καὶ ὡραιότης ἀγροῦ μετ' ἐμοῦ ἐστιν.*

Ὡραιότητα ἐκάλεσεν ἀγροῦ, τοὺς ἐξ ἀγρῶν φυομένους καρπούς· ταῦτα γὰρ καὶ κάλλος εἰσὶ τῶν ἀγρῶν, καὶ ὡραῖα διὰ τὰς ὥρας τοῦ ἐνιαυτοῦ ὀνομάζονται. Μετ' ἐμοῦ δέ ἐστιν, ἀντὶ τοῦ, παρ' ἐμοὶ, ἐν ἐξουσίᾳ μου.

Ὅρα δὲ πῶς συνοπτικῶς ἐμνημόνευσε πάντων· προσεφέροντο γὰρ εἰς θυσίαν, ἀπὸ μὲν τῶν τετραπόδων, βόες καὶ τράγοι καὶ πρόβατα, ἀπὸ δὲ τῶν πετεινῶν, περιστεραὶ καὶ τρυγόνες, ἀπὸ δὲ τῶν καρπῶν, σεμίδαλις καὶ οἶνος καὶ ἔλαιον.

12α *Ἐὰν πεινάσω οὐ μή σοι εἴπω.*

Τοῦτο, κατ' εἰρωνείαν εἶπε, διασύρων τὴν αὐτῶν παχύτητα, οἰομένων τὸν Θεὸν δεῖσθαι τῶν θυσιῶν εἰς βρῶσιν. Φησὶν οὖν, ὅτι καὶ εἰ ὀρθῶς ὑπελάμβανες, οὐκ ἂν ἐζήτησα φαγεῖν ἀπὸ σοῦ. Καὶ ἄκουσον τὴν αἰτίαν.

12β *Ἐμὴ γάρ ἐστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.*

10[8] θηροτρόφα MSCBF : θηριότροφα PV.

attached to it and that it was difficult for you to tear yourselves away from it, I permitted it by special dispensation, having transferred the sacrifices to myself, so that by their continuous succession you might remember me and the pleasure of sacrifices might preserve honour towards me among people who are ungrateful and easily forget. Now, however, with the long passage of time and so many signs on each occasion having confirmed for you that I am God alone, I lay bare my own will and I explicitly forbid sacrifices as useless and superfluous.

Let Jews be ashamed, slighting the truth and closing their eyes to the light in these words.

10 For all the beasts of the field are mine, cattle on the mountains and oxen.

I shall not accept, he says, the animals here mentioned, because they are all mine. 'Beasts of the field' is what he calls the clean tetrapods grazing in the fields. Scripture uses the word for beasts [θηρία] at times for wild animals and at times for domesticated animals. They are mine in the sense of my having created them.

A number of copies write 'beasts of the coppice' in which you will understand rather wild animals, for fields are cultivated lands, while coppices are wooded lands home to wild beasts. The exposition you will give is that not only are the domesticated animals mine, but so are the wild animals. By a few animals he indicates all those sacrificed.

11α Known to me are all the birds of the sky.

I know them and have them numbered as their Master. Mt 10.29-30

11β And the fair ripeness of the field is with me.

'The fair ripeness of the field' is what he called the crops growing in the fields, for they are both the beauty of the fields and are called 'ripe' on account of the seasons of the year. 'With me', in the sense of, 'in my hands', 'in my power'.

Observe how in brief he made mention of all sacrifices, for sacrifices were offered from among the tetrapods, oxen and he-goats and sheep, from among the birds, common doves and turtle-doves, and from among the crops, wheaten flour and wine and oil.

12α If I shall be hungry I shall not tell you.

This he said ironically, disparaging their dullness in thinking God needs sacrifices as food. He says therefore that even if you were correct in your assumption, I would not ask to eat from you. And listen to the reason:

12β For the inhabited world is mine and all that fills it.

Ἐμῆς οὖν οὔσης, ἔλαβον ἂν αὐτός.

13 Μὴ φάγω κρέα ταύρων, ἢ αἷμα τράγων πίομαι;

Κατ' ἐρώτησιν ἔτι πλατύτερον ἐλέγχει τὴν ἄνοιαν αὐτῶν. Μὴ γὰρ, φησὶν, ὡς οἱ ψευδώνυμοι θεοὶ τῶν ἐθνῶν, τοιαύτης βρώσεως καὶ πόσεως ἐπιδέομαι; ὅπουγε καὶ πολλοὶ τῶν ἐπιεικεστέρων ἀνθρώπων ἀποστρέφονται ταύτην καὶ διαπτύουσι.

14α Θῦσον τῷ Θεῷ θυσίαν αἰνέσεως.

Ὅρα φανερῶς ἐκβαλλομένην τὴν νομικὴν λατρείαν καὶ ἀντεισαγομένην τὴν εὐαγγελικήν. Ἡ γὰρ δι' αἰνέσεως θυσία τοῖς Χριστιανοῖς ἀποκεκλήρωται.

Αἴνεσιν δὲ λέγει, τὴν εὐφημίαν ἢ τὴν εὐχαριστίαν· καὶ ἀμφότερα γὰρ δεῖ ποιεῖν, ἐφ' οἷς ἐκ τοῦ μὴ ὄντος τε παρήχθημεν καὶ τὰ πρὸς χρείαν καὶ ἀπόλαυσιν ἐκτησάμεθα καὶ φῶς γνώσεως προσελάβομεν, καὶ ἁπλῶς εἰπεῖν, τηλικαῦτα εὐηργετήθημεν.

14β Καὶ ἀπόδος τῷ Ὑψίστῳ τὰς εὐχάς σου.

Τὰς προσευχὰς, τὰς ὑπὲρ τῆς σωτηρίας σου· χρεωστεῖς γὰρ τοῦτο ποιεῖν.

Ἢ εὐχὰς λέγει, τὰς ὑποσχέσεις, τὰς ὑπὲρ τοῦ εὐαρεστεῖν αὐτῷ· οὕτω γὰρ ποιεῖν καὶ Ἰουδαῖοι ἐπηγγείλαντο, καὶ ἡμεῖς ἐπαγγελλόμεθα, ὡς δοῦλοι Δεσπότῃ. Εὐαρεστεῖ δὲ μόνος ὁ ἐνάρετος· τὸ δὲ θύειν ζῷα, οὐκ ἀρετὴ, καὶ γὰρ οὐδὲ τὰ ἔθνη παρὰ τοῦτο ἐνάρετα.

15 Καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε καὶ δοξάσεις με.

Οὕτω θῦσον, καὶ ἀπόδος, ὃ ποιεῖν χρεωστεῖς, καὶ τότε θαῤῥούντως ἐπικάλεσαί με, καὶ ἐξελοῦμαί σε τῆς θλίψεως, τῆς εἴτε παρ' ἀνθρώπων, εἴτε παρὰ δαιμόνων. Καὶ δοξάσεις με, ὡς ἀψευδῆ καὶ ταχὺν βοηθόν.

Παρατηρητέον δὲ, πῶς ἀνοίγων τῇ εὐαγγελικῇ λατρείᾳ θύραν ὁ Θεὸς, εὐθὺς καὶ περὶ | τῆς ἁγίας ἐνέφηνε Τριάδος. Θῦσον γὰρ, φησὶ, τῷ Θεῷ, εἶτα, καὶ ἀπόδος τῷ Ὑψίστῳ, ἔπειτα, καὶ ἐπικάλεσαί με, οὐχ ὥστε νοηθῆναι μόνον τὸν Πατέρα Θεὸν, καὶ μόνον ὕψιστον, τὸν Υἱὸν, καὶ μόνον ἐπικαλεῖσθαι ἄξιον, τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' ὥστε τῇ τοιαύτῃ διαιρέσει, τὴν διαίρεσιν τῶν ὑποστάσεων ὑποδηλωθῆναι.

16-17 Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ Θεός· Ἵνα τί σὺ ἐκδιηγῇ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου; σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω.

Ἁμαρτωλὸν καλεῖ, τὸν δῆμον τῶν ἱερέων καὶ γραμματέων τῶν ἐν Ἰουδαίοις, οἵτινες διηγοῦντο μὲν τῷ λαῷ τὰ δικαιώματα τοῦ νόμου, καὶ διὰ στόματος μόνον

Being mine, I would therefore take myself.

13 Shall I eat the meat of bulls or drink the blood of goats?

With a question he censures their folly even more strongly. Do I, he says, like the falsely so-called gods of the nations, have any need of such food and drink, when indeed many of the more civilised people refuse and spurn it?

14α Sacrifice to God a sacrifice of praise.

Observe the worship of the law being openly rejected and the worship of the Gospel being introduced in its place, for sacrifice through praise is allotted to the Christians.

By praise he means words of acclamation or thanksgiving, and indeed it is necessary to do both by reason of the fact that we were brought into being from non-being and acquired everything for our needs and our delight and also received the light of knowledge and, quite simply, were accorded such great blessings.

14β And pay your vows to the Most High.

Your prayers for your salvation, for you have an obligation to do this.

Or else 'vows' is what he calls 'promises' about being well-pleasing to him, for the Jews promised to do so and we also promise to do so as servants to their Master. Only the virtuous person is well-pleasing, and sacrificing animals is not a virtue, nor are the nations virtuous on this account.

15 And call on me in the day of your affliction and I shall deliver you and you will glorify me.

Accordingly, sacrifice and pay what you owe to do, and then with boldness call on me and I shall deliver you from your affliction, whether issuing from men or from from demons, and you will glorify me as an unfailing and swift helper.

It is to be noted how God in opening the door to the worship of the Gospel at once gave indication of the holy Trinity, for he says, 'Sacrifice to God', then 'pay to the Most High' and then 'and call on me', not so that only the Father is to be understood as God and only the Son as Most High and only the holy Spirit as worthy to be called on, but so that by such a division the division of the hypostases might be alluded to.

16-17 To the sinner God as said: Why do you recite my statutes and take up my covenant in your mouth? You have hated instruction and cast out my words behind.

The 'sinner' is what he calls the assembly of priests and scribes among the Jews who would recite to the people the statutes of the law and had the whole covenant of the law in their

εἶχον ὅλην τὴν νομικὴν διαθήκην, οὐ διὰ καρδίας· μεγαλαυχοῦντες δὲ ἐπὶ τούτῳ μόνῳ, καὶ δικαιοῦντες ἐντεῦθεν ἑαυτοὺς, πᾶσαν ἁμαρτίαν διεπράττοντο. Περὶ ὧν ὁ Χριστὸς εἶπε πρὸς τὸν λαὸν, ὅτι, *Ἃ λέγουσιν ὑμῖν ποιεῖν, ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν, μὴ ποιεῖτε.* Mt 23.3

Διατί, φησὶ, διδάσκεις μὲν ἄλλους, σὺ δὲ ἐμίσησας τὴν ἀφ' ὧν διδάσκεις παίδευσιν καὶ ῥύθμισιν τῆς ψυχῆς, καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω, τουτέστιν, ἀπώσω αὐτούς; Ὀπίσω γάρ τις ὠθεῖ τὸν μισούμενον. Ἀπώσω δὲ αὐτοὺς, ὡς μὴ ποιῶν ἃ ἐντέλλονται· ὥστε λόγῳ μὲν ἀναλαμβάνεις αὐτοὺς, ἔργῳ δὲ ἀπωθεῖς.

18α *Εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ.*

Ὅρα καθάπερ ἐν πίνακι τὰ τῆς ἁμαρτίας χρώματα· εἰ ἐθεώρεις κλέπτην, ἢ συνέπραττες, ἢ συνηυδόκεις τῷ πράττοντι, διὰ τοῦ μὴ σωφρονίζειν, ἀλλὰ συγκαλύπτειν.

18β *Καὶ μετὰ μοιχοῦ τὴν μερίδα σου ἐτίθεις.*

Καὶ τῷ μοιχῷ ἐκοινώνεις διὰ τοῦ αὐτοῦ τρόπου, καθ' ὃν καὶ τῷ κλέπτῃ συνέτρεχες· μοιχὸν δὲ ἐνταῦθα, καὶ τὸν πόρνον καλεῖ, καὶ παντοῖον ἀκόλαστον.

19α *Τὸ στόμα σου ἐπλεόνασε κακίαν.*

Ἐπληρώθη ψεύδους· ἀδιάφορος δὲ ἡ σύνταξις.

19β *Καὶ ἡ γλῶσσά σου περιέπλεκε δολιότητα.*

Τοῦτο, δῆλον.

20α *Καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις.*

Συγκαθήμενός τισι.

20β *Καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον.*

Τὸ αὐτὸ λέγει πάλιν, διὰ τῆς ἐπεξηγήσεως αὔξων τὴν κατηγορίαν.
Σκάνδαλον δὲ, ἡ παγίς.

21α *Ταῦτα ἐποίησας, καὶ ἐσίγησα.*

Ἐμακροθύμησα, ἀπεκδεχόμενος τὴν μετάνοιάν σου.

mouth alone, not in their heart. While boasting in this alone, and justifying themselves thereby, they would commit every sin. About them Christ said to the people: *Do what they tell you to do, but do not do according to their works*. Mt 23.3

Why is it, he says, that on the one hand you teach others, but on the other hand you have hated the instruction and ordering of the soul that proceeds from what you teach and you have cast out my words behind, that is, you have rejected them? For one pushes behind what is hated. You have rejected them in not doing what they enjoin, so that you adopt them in word but reject them in practice.

18α If you would see a thief, you would run along with him.

Observe as if in a painting the colours of sin. If you would see a thief, you would either collaborate with, or join in giving approval to the perpetrator, by not bringing him to his senses but rather covering up for him.

18β And with the adulterer you would throw in your lot.

And you would join with the adulterer in the same way that you would run along with the thief. By the adulterer here he indicates also the fornicator and every kind of licentious person.

19α Your mouth has brimmed with evil.

It has been filled with falsehood. The syntax is indifferent [accusative case in place of the expected genitive].

19β

And your tongue would entwine deceit.

This is clear.

20α

You would sit and speak against your brother

Sitting with others.

20β And against the son of your mother you would set a stumbling block.

He says the same again, increasing the indictment by the clarification.
A stumbling block is a snare.

21α You did these things and I kept silent.

I showed forbearance waiting for your change of heart.

21β Ὑπέλαβες ἀνομίαν, ὅτι ἔσομαί σοι ὅμοιος.

Σὺ δὲ οὐ μόνον οὐ διωρθώσω, ἀλλὰ καὶ ἐνεθυμήθης ἀνοσιότητα· αὕτη δὲ ἦν, ὅτι ἔσομαί σοι ὅμοιος, ὅσον εἰς τὸ συνευδοκεῖν τοῖς ἁμαρτάνουσιν.

21γ Ἐλέγξω σε καὶ παραστήσω κατὰ πρόσωπόν σου τὰς ἁμαρτίας σου.

Ἐν τῇ ἡμέρᾳ τῆς κρίσεως.

22α Σύνετε δὴ ταῦτα, οἱ ἐπιλανθανόμενοι τοῦ Θεοῦ.

Νοήσατε τὰ ῥηθέντα, οἱ ἐπιλανθανόμενοι τοῦ Θεοῦ, διότι μακροθυμεῖ ἐπὶ ταῖς ἁμαρτίαις ὑμῶν.

22β Μήποτε ἁρπάσῃ καὶ οὐ μὴ ᾖ ὁ ῥυόμενος.

Ὦ ἀνεικάστου μακροθυμίας! ἔτι μακροθυμῶν, ἐξασφαλίζεται αὐτούς. Μήποτε, φησὶν, ἁρπάσῃ τὰς ψυχὰς ὑμῶν δι' ἀγγέλων ἀποτόμων αἰφνίδιον.

23α Θυσία αἰνέσεως δοξάσει με.

Πάλιν παραγγέλλει περὶ τῆς καινοφανοῦς θυσίας· ὅτι αὕτη με, φησὶ, δοξάσει, εἴτουν τιμήσει, καὶ οὐχ ἡ διὰ ζῴων.

23β Καὶ ἐκεῖ ὁδὸς, ᾗ δείξω αὐτῷ τὸ σωτήριόν μου.

Καὶ ἐν ἐκείνῃ τῇ θυσίᾳ ἐστὶν ὁδὸς εἰς σωτηρίαν, δι' ἧς ὁδοῦ, αὐτῷ τῷ θύοντι δείξω τὴν παρ' ἐμοῦ σωτηρίαν.

Τινὰ δὲ τῶν ἀντιγράφων, ἣν δείξω γράφουσι, καὶ νοεῖται τὸ, καθ' ἥν.

Τινὲς δὲ καὶ μετὰ τὸ, δείξω, ὑποστίζοντες, αὐτὸ τὸ σωτήριόν μου, φασίν. |

Ὁδὸν δὲ εἰς σωτηρίαν ὑποληπτέον, τὸ βάπτισμα ἢ τὴν μετάνοιαν.

50 ν'

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ·

2 ἐν τῷ εἰσελθεῖν πρὸς αὐτὸν Νάθαν τὸν προφήτην,
ἡνίκα εἰσῆλθε πρὸς Βηρσαβεὲ τὴν γυναῖκα Οὐρίου.

Εἰς τὸ τέλος μὲν, ὅτι προφητείας ἔχει παραπεμπούσας εἰς τὸ τέλος αὐτῶν τοὺς ἐντυγχάνοντας.

Οὐ μόνον γὰρ κατάλληλον θεραπείαν ἐξομολογήσεως τῷ τραύματι τῆς μοιχείας

21β You made assumption of lawlessness, that I shall be like you.

Not only did you not correct yourself, but you also inferred wickedness, which was, namely, that I would be like you in giving approval to those sinning.

21γ I shall reprove you and present your sins before your face.

On the day of judgement.

22α Mind well these things, O you who are forgetful of God.

Apprehend what has been said, you who are forgetful of God, because he is showing patience with our sins.

22β Lest he snatch away and there be no deliverer.

O such inconceivable forbearance! Showing still further forbearance, he safeguards them. Lest, he says, he suddenly snatches away your souls through relentless angels.

23α A sacrifice of praise will glorify me.

Once again he makes an exhortation about the new sacrifice, for this, he says, will glorify me, that is, honour me, and not the sacrifice of animals.

23β And there is the way in which I shall show to him my salvation.

And in that sacrifice is the way to salvation, through which way I shall show to him who is making the sacrifice the salvation that comes from me.

Certain copies write 'which I shall show', and this is to be understood as 'according to which'. Others place a punctuation mark after the word 'show' and then say 'my very salvation'.

The way to salvation is to be understood as baptism or repentance.

50 Psalm 50
1 Towards fulfilment; a psalm belonging to David;
2 even as the prophet Nathan came in to him
at the time when he went in to Barsheba the wife of Uriah.

'Towards fulfilment' because it has prophecies referring the readers to their fulfilment.

Βηρσαβεὲ καὶ τοῦ φόνου τοῦ ἀνδρὸς αὐτῆς Οὐρίου διὰ τοῦ παρόντος ψαλμοῦ κατεσκεύασεν, ἀλλὰ καὶ περὶ διαφόρων ἄλλων.

Ἔτι δὲ καὶ τῆς ἀνοικοδομῆς Ἱερουσαλὴμ, τῆς μετὰ τὴν ἐκ Βαβυλῶνος ἐπάνοδον τῶν αἰχμαλώτων, προεῖπεν· οὐ γὰρ ἀπέπτη παντελῶς ἀπ' αὐτοῦ τὸ προφητικὸν χάρισμα, οἷα τοῦ Θεοῦ προγινώσκοντος, ὅτι θᾶττον ἀπολούσεται τὸν ῥύπον καὶ λαμπρότερος γενήσεται. Οὐ δὲ γὰρ ἀπολαβεῖν ἐζήτησε τὸ ἅγιον Πνεῦμα, ἀλλὰ μὴ ἀφαιρεθῆναι ἀπ' αὐτοῦ· εἶπε γὰρ, ὅτι *Καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλης ἀπ' ἐμοῦ.* Ps 50.13

Ἁρμόζει δὲ καὶ πᾶσιν ἡμαρτηκόσιν ἡ παροῦσα ἐξομολόγησις, ἥτις συνετέθη καὶ ἀπηρτίσθη ὅτε εἰσῆλθε πρὸς αὐτὸν Νάθαν ὁ προφήτης· τότε γὰρ εἰς συναίσθησιν ἦλθε, τὸν παρελθόντα καιρὸν ἀφροντίστως διακείμενος.

Τὸ δὲ, *ἡνίκα εἰσῆλθε πρὸς Βηρσαβεὲ*, οὐχ ὅτι παραυτίκα πρὸς αὐτὸν εἰσῆλθεν ὁ Νάθαν· καιρὸς γὰρ διῆλθεν ἱκανὸς, ὡς ἡ πρώτη βίβλος τῶν Βασιλειῶν ἱστορεῖ· ἀλλὰ 2Rg 11.27
τὸ, *ἡνίκα*, ὑστεροχρονίαν ἐπὶ τοῦ παρόντος ἀποσημαίνει, οἷον, μεθ' ὃ εἰσῆλθε πρὸς Βηρσαβεὲ καὶ ἐγκύμονα πεποίηκεν.

3α Ἐλέησόν με, ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου.

Ἐλέησόν με ἀξίως τοῦ μεγάλου ἐλέους σου, ὅτι μεγάλα ἥμαρτον.

3β Καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.

Τὸ αὐτὸ ἐδιπλασίασε νόημα· σύνηθες γὰρ τοῦτο τοῖς δεομένοις.

Ἀνόμημα δὲ λέγει, τὴν παρανομίαν τῆς μοιχείας καὶ τοῦ φόνου· καὶ ἄμφω γὰρ ὁ νόμος ἐκώλυεν. Ἀνόμημα δὲ ταύτην ἐκάλεσεν, ὅτι δίκην ἀλλοφύλου, τοῦ μὴ ὑπὸ Ex 20.13, 15
τὸν νόμον, ἐπλημμέλησεν.

4α Ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου.

Συνεχωρήθη γὰρ καὶ διὰ τοῦ Νάθαν, εἰπόντος ὅτι *Καὶ Κύριος ἀφεῖλε τὸ* Sir 47.11
ἁμάρτημά σου. Ἀλλ' ὑπὸ θερμότητος ἔτι πλυθῆναι παρακαλεῖ· ἢ τὸ, *ἐπὶ πλεῖον*, ἀντὶ 2Rg 12.13
τοῦ, *ἄγαν*.

4β Καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με.

Τὸ αὐτὸ λέγει πάλιν, ἁμαρτίαν, ὅτι κυρίως ἁμαρτία, ἡ τοῦ νόμου παράβασις. Πλὴν, ὡς ἐπὶ τὸ πλεῖστον, τῷ τῆς ἀνομίας καὶ παρανομίας καὶ ἁμαρτίας ὀνόματι ἀδιαφόρως χρῆται, καὶ ἀντ' ἀλλήλων.

5 Ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μού ἐστι διαπαντός.

For through the present psalm not only did he produce a suitable remedy of confession for the wound of his adultery with Barsheba and of the murder of her husband Uriah, but also concerning various other things.

And furthermore he also foretold about the rebuilding of Jerusalem after the return of the captives from Babylon, for the gift of prophecy did not fly away from him completely, with God foreknowing that swiftly he will wash away the stain and will become even brighter. He did not indeed ask to receive the holy Spirit, but for it not to be removed from him, for he said, *And do not in return take your holy Spirit from me*. Ps 50.13

The present confession is fitting for all who have sinned. It was composed and completed when the prophet Nathan came in to him, for it was then that he came to awareness, when previously giving it no thought.

'At the time he went into Barsheba' does not indicate that Nathan came in to him immediately, for some considerable time passed as the book of Kingdoms tells, rather 'at the time' 2Rg 11.27
in this present instance denotes at a later time, namely, after he came into Barsheba and made her pregnant.

3α Have mercy on me, O God, according to your great mercy.

Have mercy on me in a manner worthy of your great mercy, because I have sinned greatly.

3β And according to the abundance of your compassion blot out my lawless deed.

He duplicated the same meaning, for this is customary for those making entreaty.

'Lawless deed' is what he calls the transgression of adultery and murder, for the law prohibited both. He called his transgression a 'lawless deed' because he transgressed like a for- Ex 20.13, 15
eigner not under the law.

4α Wash me still more from my lawlessness.

He was forgiven through Nathan when Nathan said, *The Lord has taken away your sinful* Sir 47.11
action. But in his fervour he entreats to be washed still further, or else 'still more' is in the 2Rg 12.13
sense of, 'exceedingly'.

4β And cleanse me from my sin.

Once again he calls the same thing 'sin', for sin strictly speaking is the transgression of the law. For the most part, however, he uses the words 'lawlessness', 'transgression' and 'sin' indifferently and interchangeably.

5 For I know my lawlessness and my sin is before me continually.

Ἐλέησόν με, φησὶ, καὶ καθάρισόν με, διότι οὐκ ἐπελαθόμην τῆς ἁμαρτίας μου, ὡς εὐκαταφρονήτου διὰ τὸν ὄγκον τῆς βασιλείας· ἀλλ' εἰ καὶ τοὺς ἀνθρώπους ἔλαθον, ὅμως ἐγὼ γινώσκω ταύτην, ἡλίκη· καὶ βλέπω αὐτὴν νύκτωρ καὶ μεθ' ἡμέραν, τοῖς τοῦ συνειδότος ὀφθαλμοῖς, πικρῶς πλήττουσαν τὴν ἐμὴν ψυχήν· ὅπερ μετανοίας ἐστὶν εἰλικρινοῦς τεκμήριον καὶ πρόξενον συγχωρήσεως.

6α *Σοὶ μόνῳ ἥμαρτον.*

Ὡς σοὶ μόνῳ δικαστῇ ὑποκείμενος· βασιλεὺς γὰρ ὢν, σὲ μόνον ἔχω τῶν πεπραγμένων μοι δικαστὴν, τῶν ἄλλων ἁπάντων κύριος ὢν, καὶ κατ' ἐξουσίαν ποιῶν ἃ βούλομαι.

Ἢ καὶ ὅτι τοὺς σοὺς νόμους παραβὰς, σοὶ μόνῳ τῷ νομοθέτῃ τούτων ἡμάρτηκα.

6β *Καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα.*

Πάντα γὰρ ὁρᾷς, καὶ οὐχ ὅτε γίνονται μόνον, ἀλλὰ καὶ ὅτε μέλλουσι. Τοῦτο δὲ εἶπε, καταισχύνων ἑαυτὸν, ὡς οὐκ αἰσχυνθέντα τὸν Θεὸν, ὁρῶντα γινομένην τὴν ἁμαρτίαν.

Ὅρα δὲ πῶς ὡς περὶ | ἑνὸς ἁμαρτήματος δοκεῖ λέγειν, διὰ τὸ ἀπηρτῆσθαι τῆς μοιχείας τὸν φόνον· ἐκείνη γὰρ εἰργάσατο τοῦτον.

6γ *Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.*

Ἐποίησα δὲ τὸ κακὸν ἐνώπιόν σου, κατὰ τῆς ἐμαυτοῦ κεφαλῆς, ἵνα ἐν ταῖς δικαιολογίαις σου ταῖς πρὸς ἐμὲ, καὶ ἐν τῷ κρίνεσθαί σε ἐμοὶ — περὶ ὧν σὺ μὲν βασιλέα με πεποίηκας καὶ οὕτως ἐδόξασας, ἐγὼ δὲ τοὺς σοὺς ἠθέτησα νόμους καὶ παρώργισά σε — δικαιωθῇς μᾶλλον σὺ, καὶ καταδικάσῃς με τὸν ἄθλιον, ὡς περὶ τὸν εὐεργέτην ἀγνώμονα. Τοιοῦτος γὰρ ἦν ὁ σκοπὸς τοῦ βιασαμένου καὶ νικήσαντός με δαίμονος, αὐτὸν ἐμὲ καταστῆναί μοι καταδίκης πρόξενον.

Ἐδικαιολογήθη δὲ καὶ ἀντεκρίθη πρὸς τὸν Δαυὶδ ὁ Θεὸς διὰ Νάθαν, καὶ ἤλεγξεν ὅπως προβατέα τοῦτον λαβὼν, εἰς βασιλέα μέγαν κατέστησε καὶ μυρίων ἐπιβουλῶν ἐῤῥύσατο, καὶ ὅπως αὐτὸς πονηρᾷ πράξει τὸν εὐεργέτην ἠμείψατο. Ἐπήγαγε δὲ καὶ τὴν καταδίκην, ὅτι *Τάδε λέγει Κύριος, Ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ σὲ κακὰ ἐκ τοῦ οἴκου σου*, καὶ τὰ ἑξῆς, ὡς ἡ δηλωθεῖσα βίβλος παρίστησιν. 2Rg 12.11

7 *Ἰδοὺ γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.*

Εἰς συμπάθειαν τὸν Θεὸν ἐπισπώμενος, ἐπὶ τὴν ἑαυτοῦ γέννησιν ἀνατρέχει τῷ λόγῳ. Εἰ γὰρ μὴ ἥμαρτεν ὁ Ἀδὰμ, οὐκ ἂν συνήφθη τῇ Εὔᾳ. Ὥστε ἡ μὲν ἁμαρτία γεγέννηκε τὴν συνάφειαν, ἡ δὲ συνάφεια, τοὺς ἐξ Ἀδὰμ καὶ Εὔας, καὶ οὗτοι τοὺς ἑξῆς, καὶ οὕτως ἄχρι Δαυίδ. Καὶ γὰρ εἰ καὶ τῷ νόμῳ τίμιος ὁ γάμος γέγονε διὰ

Have mercy on me, he says, and cleanse me, because I have not forgotten my sin as negligible on account of the dignity of kingship; and even if it escaped the notice of the people, yet I know the sin how great it is and I see it night and day with the eyes of my conscience bitterly striking at my soul, which is a sure sign of true repentance and a cause of forgiveness.

6α Against you only have I sinned.

As being subject to you alone as judge, for being king, I have you alone as judge of my actions, being lord over all others and by authority doing whatever I want.

Or else, that having transgressed your laws, I sinned against you alone their legislator.

6β And done what is evil before you.

For you see all things, and not only when they occur, but also when they are going to. He said this covering himself in shame for not having felt shame before God who was observing the sin taking place.

Observe how he seems to be speaking about one sin, on account of the murder being consequent on the adultery, for it was the latter that occasioned the former.

6γ That you might be justified in your words and prevail when brought to trial.

I have done what is wicked before you, against my own head, so that in your pleas of justification against me and when you are brought to trial with me – about the case that you made me king and glorified me so greatly, whereas I set your laws at naught and incited your wrath – it is you who will be justified and you will condemn me, a wretch, as being ungrateful towards his benefactor. For such was the aim of the demon who overpowered and defeated me, namely, to make me myself the cause of my own condemnation.

God made his plea of justification and was judged against David through Nathan, and brought proof that, having taken him as a shepherd boy, he had established him as a great king and delivered him from countless assaults, while he had rewarded his benefactor with a wicked act. He set out also the judgement against him, namely, *Thus says the Lord, See, I am raising up evils against you from your own house*, and so on, as the book mentioned describes. 2Rg 12.11

7 For, see, amid lawlessness I was conceived, and in sins my mother longed for me.

Drawing God to sympathy, he reverts in his discourse to his own birth. For if Adam had not sinned he would not have been united to Eve. So that sin begot sexual union, and sexual union begot the offspring of Adam and Eve, and they those following, and so on up to David. And even though marriage became honourable for the law on account of the begetting of children, but the mode thereof proceeds from sin.

τὴν παιδοποιΐαν, ἀλλά γε τῷ τρόπῳ, ἐκ τῆς ἁμαρτίας ἔχει τὴν πρόοδον. Ὥστε ἐξ ἁμαρτίας καὶ συνελήφθην καὶ ἐγεννήθην· τὸ γὰρ, *ἐκίσσησεν*, *ἐγέννησεν* εἶπεν ὁ Σύμμαχος. Καὶ οὐδὲν μέγα, εἰ καὶ αὐτὸς ἥμαρτον, παθὼν τὸ τοῦ γένους.

8α *Ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας.*

Τοῦτο πρὸς τὴν ῥηθεῖσαν ἐξομολόγησιν εἴρηται· φησὶ γὰρ, ὅτι ἀλήθειαν ἠγάπησας, καὶ διὰ τοῦτο ὡμολόγησα ταύτην, ὅτι ἥμαρτον.

Τὸ δὲ, *ἰδοὺ γὰρ*, περιττὸν κεῖται, καὶ ἐπὶ τοῦ παρόντος στίχου καὶ ἐπὶ τοῦ προλαβόντος, καθ᾽ Ἑβραΐδα συνήθειαν· πολλὰ γὰρ τοιαῦτα περιττὰ τίθησιν.

8β *Τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.*

Τοῦτο, πρὸς οἰκείαν εἶπεν αἰσχύνην, ὅτι τοσοῦτόν με ἠγάπησας, ὅτι καὶ τὰ ἀπόρρητα τῆς σοφῆς σου προνοίας ἐδήλωσάς μοι διὰ τοῦ προφητικοῦ πνεύματος, ἐγὼ δὲ ἐφάνην ἀγνώμων.

9α *Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι.*

Πολλοὶ περὶ τούτου λόγοι τοῦ ῥητοῦ πολλοῖς γεγόνασιν· οὐδεὶς δὲ σαφὲς οὐδὲν, οὐδ᾽ ἀναντίῤῥητον ἀπήγγειλεν.

Ἐγὼ δέ φημι προφητεύειν περὶ ἑαυτοῦ τὸν Δαυὶδ ἐν τούτοις, ὅτι καὶ συγχωρηθήσεται τὴν ἁμαρτίαν τελεώτερον, καὶ χαρᾶς πλησθήσεται.

Ἐπεὶ γὰρ ὁ νόμος ὑσσώπου ῥαντίσματί τινας τῶν μιαινομένων ἐκάθαιρεν (ἔστι δὲ Lev 14.4-7
τὸ ὕσσωπον, εἶδος πόας, ἄγαν σμηκτικῆς), κατὰ μεταφορὰν ἐκείνης τῆς καθάρσεως εἶπεν, ὅτι ῥαντιεῖς με ῥαντίσματι σμηκτικῷ.

Εἴη δ᾽ ἂν τοῦτο, λόγος ἀφέσεως, ἢ καὶ τὸ δάκρυον τῆς μετανοίας· καὶ τοῦτο γὰρ θεόθεν χαρίζεται.

9β *Πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.*

Τὸ αὐτὸ λέγει πάλιν ὑφ᾽ ἡδονῆς.

10α *Ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην.*

Ταῖς ἀκοαῖς τῆς ψυχῆς μου ἐνηχήσεις χαρὰν, ὅτι συνεχώρησάς μοι.

Ἀγαλλίασις δὲ νῦν καὶ εὐφροσύνη, ταὐτὸν σημαίνουσιν. Ps 9.3α

10β *Ἀγαλλιάσονται ὀστέα τεταπεινωμένα.*

Τὰ ὀστᾶ μου, φησὶ, τὰ τεταπεινωμένα τῷ βάρει τῆς ἁμαρτίας, ἀγαλλιάσονται,

[7][1] τῷ τρόπῳ MASB : τῇ ἀρχῇ [Add. MA in marg.] : τῷ τρόπῳ τῇ ἀρχῇ F : τῇ φύσει PCV. 7[8] τοῦ γένους MSB : τῆς φύσεως PCV.

Accordingly, I have been conceived and have been born out of sin, for Symmachus wrote 'gave birth to' in place of 'longed for'. And it is nothing great if he also sinned, having suffered the mark of his race.

8α For, see, you have loved truth.

This is said in relation to his previously mentioned confession, for he is saying that you have loved truth and for this reason I have confessed truth, namely, that I have sinned.

The 'for see' is redundant, both in the present verse and in the previous one, according to the Hebrew habit; for many such expressions are redundant.

8β The unmanifest and hidden things of your wisdom you have manifested to me.

This he said to his own shame, namely, that you loved me so much that through the prophetic spirit you manifested to me the secret things of your wise providence, but I proved ungrateful.

9α You will sprinkle me with hyssop and I shall be cleansed.

Many things have been said about this verse by many, but no one has written anything clear or not open to objection.

For my part, I say that David is prophesying about himself in this, namely, that he will both be forgiven his sin more completely and that he will be filled with joy.

Since the law used to purify some of those who had incurred defilement with a sprinkling by hyssop (hyssop is a kind of grass with great purgative powers), by metaphor from that Lev 14.4-7
purification he said that you will sprinkle me with a purgative sprinkling.

This may also be interpreted as the word of forgiveness or the tear of repentance, for this also is bestowed from God.

9β You will wash me and I shall be made whiter than snow.

He says the same again in gratification.

10α You will make me hear joy and gladness.

You will resonate joy in the hearing of my soul, that you have forgiven me.

Joy and gladness now mean the same. Ps 9.3α

10β Bones made humble will rejoice.

κουφισθέντα διὰ τῆς ἀφέσεως· | ἀπὸ μέρους δὲ τῶν ὀστῶν, ὅλον ἑαυτὸν ἐνέφηνε.

Τινὲς δέ φασιν, ὅτι τὸ, *ἀκουτιεῖς με ἀγαλλίασιν*, περὶ τῆς ἐνανθρωπήσεως τοῦ Σωτῆρος εἴρηκεν, ὅτι ἀναγγελεῖς μοι τὴν παγκόσμιον χαρὰν, ἤτοι τὴν ἀπόῤῥητον ἐνανθρώπησιν, καὶ εὐθὺς ἄγαν ἁλοῦνται καὶ σκιρτήσουσιν ὑφ' ἡδονῆς τὰ τεταπεινωμένα ὀστέα μου.

11 Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

Γυμνὰ πρόκεινται τῇ παντεφόρῳ ἐπισκοπῇ σου τὰ ἐμὰ ἁμαρτήματα. Ἀπόστησον ταύτην ἀπ' αὐτῶν, καὶ ὅλας μου τὰς ἀνομίας ἐξάλειψον ἀπὸ τῆς βίβλου τῶν ἔργων μου.

12α Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ, ὁ Θεός.

Οὐχ ἑτέραν οὐσιώσας, ἀλλὰ τὴν οὖσαν εἰς τὸ ἀρχαῖον κάλλος ἀποκαταστήσας. Εἰ γὰρ ταύτης περιέλῃς τὴν παλαιότητα, τὴν ἀπὸ τοῦ ῥύπου τῆς ἁμαρτίας, κτίσεις ἐν ἐμοὶ καρδίαν καθαράν. Κτίσον οὖν, ἀντὶ τοῦ, ἀποκατάστησον.

12β Καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Ἐγκαίνισον, ἀντὶ τοῦ, ἔμβαλε καινῶς, ἤτοι ἀπὸ τοῦ νῦν, χάρισμα εὐθύτητος, εὐθύνον τὰς ἐγγινομένας μοι παρὰ τοῦ δαίμονος σκολιότητας· ἔγκατα δὲ λέγει, τὰ ἐνδότατα μέρη ἑαυτοῦ.

Φησὶ δὲ καὶ διὰ Ἰεζεκιὴλ ὁ Θεὸς πρὸς τοὺς ἐν Βαβυλῶνι, ὅτι *Δώσω αὐτοῖς καρδίαν καινὴν καὶ πνεῦμα καινὸν*, τουτέστιν, ἀνακαινίσω ἀσθενήσασαν καὶ τὴν Ez 11.19
καρδίαν αὐτῶν καὶ τὴν προθυμίαν.

13α Μὴ ἀποῤῥίψῃς με ἀπὸ τοῦ προσώπου σου.

Ὡς γενόμενον ἀνάξιον τῆς ἐπισκοπῆς σου.

13β Καὶ τὸ πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ.

Τὸ χάρισμα λέγει τῆς προφητείας· μὴ ἀνθ' ὧν ἥμαρτον, ἀφέλῃς τοῦτο ἀπ' ἐμοῦ.

14α Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου.

Τὴν χαρὰν ἣν εἶχον ἀπὸ τοῦ σῴζεσθαι διὰ σοῦ. Ὅρα δὲ, ὅπως ὃ μὲν οὐκ ἀπώλεσε, μὴ ἀφαιρεθῆναι παρακαλεῖ, ὃ δὲ ἀφηρέθη, τοῦτο ἀποδοθῆναι αὐτῷ δέεται· πρὸ γὰρ τῆς ἁμαρτίας ἔχαιρε, Σωτῆρα τοιοῦτον ἔχων.

12α Add. [MF in marg.]PBV: *Ἡ καρδία πολλὰ σημαίνει· ποτὲ μὲν τὸ σωματικὸν μόριον· ποτὲ δὲ, τοῦ ἡγεμονικοῦ τὸ βαθύτατον, ὡς τὸ, Καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν* [Lk 24.38]*· ποτὲ δὲ τὴν γνώμην καὶ προαίρεσιν, ὡς τὸ, Ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ* [Isa 29.13]*· ποτὲ δὲ τὴν εὐδοκίαν καὶ ἀρέσκειαν, ὡς τὸ, Εὗρον Δαυὶδ ἄνδρα κατὰ τὴν καρδίαν μου* [Ac 13.22]*· ποτὲ δὲ τὴν ψυχὴν, ὡς ἐπὶ τοῦ προκειμένου, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί.* : om. C.

My bones, he says, brought low under the weight of sin, will rejoice, having been lightened by forgiveness. By the part of his bones he signified is whole self.

Some say that the 'you will make me hear joy' is said about the incarnation of the Saviour, namely, that you will announce to me the joy of the whole world, that is, the ineffable incarnation, and at once my humbled bones will leap up and skip in delight.

11 Avert your face from my sins, and blot out all my lawless acts.

My sins lie bare to your all-overseeing supervision. Remove this supervision from them and blot out all my lawless acts from the book of my deeds.

12α Create in me a clean heart, O God.

Not bringing another heart into being, but restoring the existing heart to its ancient beauty. For if you remove from it its oldness deriving from the stain of sin, you will create in me a clean heart. 'Create' therefore, in the sense of, 'restore'.

12β And renew a straight spirit in my inward parts.

'Renew' in the sense of 'put in place anew', namely, from now on, a gift of straightness, straightening out the crookednesses introduced into me by the demon. 'Inward parts' is what he calls the innermost parts of his self.

And through Ezekiel God says to those in Babylon that, *I shall give them a new heart and a new spirit*, that is, I shall renew their heart and their zeal that has become enfeebled. Ez 11.19

13α Do not cast me away from your face.

As having become unworthy of your oversight.

13β And do not in return take your holy Spirit from me.

He speaks of the gift of prophecy. Do not, in return for all I have sinned, remove this from me.

14α Give me back the joy of your salvation.

The joy I had from being saved through you. Observe that what he has not lost, he asks not to be taken away, and what has been taken away he prays for this to be restored, for prior to his sin he would rejoice in having such a Saviour.

12α: 'Heart' has many meanings, sometimes the bodily organ, sometimes the deepest part of the guiding faculty of the soul, as in, *And why do questionings arise in your hearts* [Lk 24.38], and sometimes the will and disposition, as in, *Their heart is far from me* [Isa 29.13], sometimes approval and well-pleasing, as in, *I have found in David a man after my heart* [Ac 13.22], and sometimes the soul, as in the present case, *Create in me a clean heart*.

14β Καὶ πνεύματι ἡγεμονικῷ στήριξόν με.

Καὶ κραταίωσόν με χαρίσματι κυριευτικῷ τῶν παθῶν, ἢ ὁδηγῷ πρὸς τὰ κρείττονα. Χάρισμα δὲ εὐθύτητος καὶ χάρισμα ἡγεμονικὸν, εἶεν ἂν αἱ παρὰ τοῦ ἁγίου Πνεύματος ἐγγινόμεναι τῇ ψυχῇ διάφοροι δυνάμεις.

15 Διδάξω ἀνόμους τὰς ὁδούς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐπιστρέψουσι.

Καὶ τοῦτο, προφητεία τοῦ μέλλοντος· τοῦ γὰρ εὐαγγελικοῦ κηρύγματος εἰς τὰ ἄνομα ἔθνη διαδραμόντος, ἡ βίβλος τῶν ψαλμῶν τοῦ Δαυὶδ ἀεὶ διδάσκαλος αὐτοῖς τῶν ἀρετῶν γίνεται.

16α Ῥῦσαί με ἐξ αἱμάτων, ὁ Θεὸς, ὁ Θεὸς τῆς σωτηρίας μου.

Ἱστορικῶς μὲν, αἵματα καλεῖ, τοὺς ἀδίκους φόνους, τὸν Οὐρίου φόνον ἐνθυμούμενος.

Ἀναγωγικῶς δὲ, αἵματα λέγονται καὶ οἱ δαίμονες, ὡς αἵμασι χαίροντες καὶ ἐγκαλινδούμενοι, ἀνθρώπων ἀναιρουμένων καὶ ζώων ἄλλων θυομένων.

Ὁ Θεὸς δὲ τῆς σωτηρίας μου, ἀντὶ τοῦ, ὁ Σωτήρ μου, ὡς πολλάκις εἰρήκαμεν. Ὁ δὲ διπλασιασμὸς, τὸ ἐγκάρδιον καὶ ἐπιτεταμένον τῆς δεήσεως ἐμφαίνει.

16β Ἀγαλλιάσεται ἡ γλῶσσά μου τῇ δικαιοσύνῃ σου.

Χαρήσεται καὶ αὐτὴ ἡ γλῶσσά μου τῇ τῆς δικαιοσύνης σου ἀπαγγελίᾳ. Δικαιοσύνην δὲ λέγει νῦν, τὴν παρὰ Θεοῦ δεδομένην αὐτῷ δικαίωσιν, εἴτουν ἐλευθερίαν τῆς ἁμαρτίας· δικαιοῦται γὰρ ὁ ἐλευθερούμενος.

Τινὰ δὲ τῶν ἀντιγράφων, τὴν δικαιοσύνην σου γράφουσιν, ἐφ' ὧν νοεῖται, ὅτι ἀγαλλίασιν ποιήσεται ἡ γλῶσσά μου, αὐτὴν τὴν παρὰ σοῦ δικαίωσιν, διὰ ταύτην σκιρτῶσα πρὸς ὑμνολογίαν.

17 Κύριε, τὰ | χείλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.

Μαθὼν διὰ τοῦ προφητικοῦ πνεύματος, οἶδα ὅτι πάλιν ἀνοίξεις πρὸς ὕμνον σου, καθὼς καὶ πρὸ τῆς ἁμαρτίας, τὰ κεκλεισμένα νῦν ὑπὸ τῆς καταγνώσεως χείλη μου.

18 Ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὁλοκαυτώματα οὐκ εὐδοκήσεις.

Ὅρα πάλιν τὰς νομικὰς καὶ ἀλόγους θυσίας ἀποδοκιμαζομένας. Εἰ ἤθελες, φησὶν, ἔδωκα ἄν· ἀλλ' οὐδὲ ὁλοκαυτώματα ἀποδέξῃ· τὰ γὰρ ὁλοκαυτώματα, τιμιώτερα τῶν ἄλλων ἦσαν. Ὥστε ὁ Δαυὶδ, εἰ καὶ μετὰ ταῦτα ἔθυεν, ἀλλ' ἀπροαιρέτως ἐποίει τοῦτο διὰ τὸν νόμον, καὶ ὅτι οὔπω τῆς καινῆς θυσίας ὁ καιρὸς ἐλήλυθε.

17[2] ὕμνον MSCBF : ὑμνολογίαν PV. 18[5] ἐλήλυθε MSCBF : ἐληλύθει PV.

14β And support me with a guiding spirit.

And strengthen me with a gift of grace able to master the passions, or able to guide to what is better. The grace of straightness and the grace of guiding may be understood as the various powers given to the soul from the holy Spirit.

15 I shall teach the lawless your ways and the impious will turn back to you.

This also is a prophecy about the future, for with the preaching of the Gospel having spread to the lawless nations, David's book of psalms ever becomes a teacher for them.

16α Deliver me from bloodshed, O God, O God of my salvation.

In a historical sense, 'bloodshed' is what he calls unjust murders, as he brings to mind the murder of Uriah.

In an anagogical sense, 'bloodshed' is what he calls the demons as delighting and wallowing in bloodshed, with people being slaughtered and other animals being sacrificed.

'The God of my salvation', in the sense of, 'my Saviour' and we have often said. The reduplication signifies the heart-felt intensity of the prayer.

16β My tongue will rejoice in your justice.

Even my tongue itself will take pleasure in the recital of your justice. 'Justice' now is what he calls the justification given to him by God, namely, the freedom from sin, for the person who is liberated is justified.

A number of copies write not 'in your justice' [dative case], but 'your justice' [accusative case], in which the sense is that my tongue will 'make rejoicing' this very justification from you, and on account of this justification will leap to hymns of praise.

17 O Lord, you will open my lips and my mouth will proclaim your praise.

Having learned so through the prophetic spirit, I know that my lips, which are now closed under the weight of condemnation, you will open again to praise you, just as prior to my sin.

18 For if you had desired a sacrifice, I would have given it; in whole burnt offerings you will take no pleasure.

Observe once again the irrational sacrifices of the law being rejected. If you were wanting them, he says, I would have given them, but even whole burnt offerings you will not accept, for whole burnt offerings were more highly valued than the others. And so David, even though he continued to sacrifice after this, did so not by his own choice, but on account of the law and because the time of the new sacrifice had not yet come.

19α Θυσία τῷ Θεῷ πνεῦμα συντετριμμένον.

Εὐπρόσδεκτος θυσία τῷ Θεῷ, ψυχὴ συντετριμμένη ἐξ ἑκουσίου ταπεινώσεως.

19β Καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

Καρδίαν, τὴν ψυχὴν πολλάκις ἡ Γραφὴ καλεῖ, διὰ τὸ καὶ τὴν καρδίαν ἄγαν ἔχεσθαι τῆς ψυχῆς, καὶ τὴν ψυχὴν ἄγαν ἐμπεφυκέναι τῇ καρδίᾳ. Ὅθεν καὶ παθούσης τῆς καρδίας, ἡ ψυχὴ ἀφίπταται τοῦ σώματος ὅλου.

Ἐξουδένωσιν δὲ λέγει, τὴν ἀποστροφήν.

20α Ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών.

Ἐνταῦθα παρακαλεῖ περὶ τῆς μετὰ τὴν ἐκ Βαβυλῶνος ἐπάνοδον ἀνοικοδομῆς τῆς Ἰερουσαλήμ· τὸ δὲ, *ἀγάθυνον*, ἀντὶ τοῦ, ἀγαθοποίησον, εὐεργέτησον.

Τινὰ δὲ τῶν ἀντιγράφων, τῇ Σιὼν γράφουσιν, ἐφ' ὧν τὸ, *ἀγάθυνον*, ἑρμηνεύσεις, ἀντὶ τοῦ, ἀγαθὰ ποίησον· ἕτερον γὰρ παρ' ἐκεῖνο τοῦτο, ὡς τὸ, *Ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς*. Ps 124.4

Ἐν τῇ εὐδοκίᾳ σου δὲ, τουτέστι, τῇ συνεργίᾳ σου.

20β Καὶ οἰκοδομηθήτω τὰ τείχη Ἰερουσαλήμ.

Τὸ, *οἰκοδομηθήτω*, παρακλητικόν ἐστιν, εἰ καὶ προστακτικὸν φαίνεται.

21α Τότε εὐδοκήσεις θυσίαν δικαιοσύνης.

Τότε ἀποδέξῃ θυσίαν δικαίαν· ἐν ἑτέρῳ γὰρ τόπῳ οὐκ ἔστι δικαίως θύειν· ἐν μόνῃ Dt 12.11
γὰρ τῇ Ἰερουσαλὴμ θύειν ὁ νόμος ἐπέτρεψεν. 2Par 7.12

21β Ἀναφορὰν καὶ ὁλοκαυτώματα.

Ἀναφορὰν μὲν λέγει, τὰ ἀφαιρέματα, τὰ ἐκ μέρους προσφερόμενα· ὁλοκαυτώματα Num 18.27
δὲ, τὰ καθ' ὁλοκληρίαν καιόμενα.

21γ Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Ταῦτα μὲν καθ' ἱστορίαν· ἀναγωγικῶς δὲ, περὶ τῆς Ἐκκλησίας τῶν πιστῶν καὶ τῆς εὐαγγελικῆς θυσίας προφητεύει· εὐδοκίαν μὲν λέγων, τὴν ἐνανθρώπησιν
τοῦ Σωτῆρος, ὡς ἀγαθὴν βούλησιν· Σιὼν δὲ, τὴν πολιτείαν τῶν Χριστιανῶν· Lk 2.14
τείχη δὲ αὐτῆς, τοὺς ἐπισκόπους καὶ διδασκάλους· τότε δὲ ἀποδέξεται καὶ θυσίαν δικαιοσύνης, ἤγουν ἀρετῆς. Καὶ ἀναφορὰν μὲν, τὰς διὰ Χριστὸν ἐκ μέρους καύσεις

19α A sacrifice to God is a spirit that is crushed.

An acceptable sacrifice to God is a soul that is crushed by voluntary abasement.

19β A heart that is crushed and abased God will not disdain.

Scripture often calls the soul 'heart', on account of the heart being very close to the soul and the soul being deeply implanted in the heart. Hence when the heart suffers the soul flies from the whole body.

Disdain is what he calls aversion.

20α Make Zion good, O Lord, in your good pleasure.

Here he entreats about the rebuilding of Jerusalem after the return from Babylon. 'Make good', in the sense of, 'exert beneficent influence on', 'show kindness to'.

A number of copies write 'for Zion', in which you will interpret 'make good' in the sense of, 'do good things for'. This is different from the former meaning and is like, *Do good, O Lord, to the good*. Ps 124.4

'In your good pleasure', that is, 'with your cooperation'.

20β And let the walls of Jerusalem be built.

The verb 'let them be built' has a hortatory force, even though it appears as an imperative.

21α Then you will have pleasure in a sacrifice of justice.

Then you will accept a just sacrifice; for one does not sacrifice justly in another place, for Dt 12.11
it was only in Jerusalem that the law permitted sacrifice. 2Par 7.12

21β Oblation and whole burnt offerings.

'Oblation' is what he calls the 'parts taken away', the offerings in part, while 'whole burnt Nu 18.27
offerings' are the offerings burned in their entirety.

21γ Then they will offer calves upon your altar.

This all is in a historical sense.

In an anagogical sense, he is prophesying about the Church of the faithful and the Gospel sacrifice, calling 'good pleasure' the incarnation of the Saviour as God's good purpose, 'Zion' Lk 2.14
the community of Christians; its 'walls', the bishops and teachers; 'then' he will accept a sacrifice of justice, namely of virtue; 'oblation', the partial combustions of the confessors, 'whole

τῶν ὁμολογητῶν, ὁλοκαυτώματα δὲ, τὰς καθ' ὁλόκληρον τῶν μαρτύρων· ἢ τὸ μὲν, τοὺς διὰ ξίφους ἀκρωτηριασμοὺς τῶν ὁμολογητῶν, τὸ δὲ, τὰς τῶν μαρτύρων σφαγάς· ἢ τὸ μὲν, τὴν ἐκ μέρους ἀρετὴν, ὡς τὴν ἐν γάμῳ ἢ ἐν ἄλλῳ βιωτικῷ σχήματι, τὸ δὲ, τὴν τελείαν, ὡς τὴν ἐν ἀγαμίᾳ ἢ ἐν μοναδικῇ πολιτείᾳ. Μόσχοι δὲ, σιτιστοὶ τῇ χορηγίᾳ τῶν ἀρετῶν καὶ πίονες τῷ ἁγίῳ Πνεύματι καὶ κερατίζοντες τὸν διάβολον, καθόλου πάντες οἱ τέλειοι καὶ πράξει καὶ λόγῳ, οἳ καὶ εἰς τὸ ἐπουράνιον ἀνάγονται θυσιαστήριον εἰς ὀσμὴν εὐωδίας τῷ Θεῷ. Eph 5.2

Χρὴ δὲ γινώσκειν, ὅτι πολλοὶ πολλάκις τὴν διάθεσιν τοῦ μέλλοντος χρόνου ἀντὶ εὐκτικοῦ λόγου παραλαμβάνουσιν, ἰδίωμα καὶ τοῦτο τῆς Ἑβραΐδος διαλέκτου λέγοντες, ὡς τὸ, *Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι*, καὶ ὅσα τοιαῦτα. |

51 *να´*
1 *Εἰς τὸ τέλος· συνέσεως· τῷ Δαυίδ·*
2 *ἐν τῷ ἐλθεῖν Δωὴκ τὸν Ἰδουμαῖον καὶ ἀναγγεῖλαι τῷ Σαοὺλ,*
καὶ εἰπεῖν αὐτῷ, Ἦλθε Δαυὶδ εἰς τὸν οἶκον Ἀβιμέλεχ.

Φεύγων ὁ Δαυὶδ τὸν Σαοὺλ, ἐπείνασε, καὶ ἀπελθὼν εἰς Νομβὰ τὴν πόλιν τῶν ἱερέων πρὸς Ἀβιμέλεχ τὸν ἀρχιερέα, ἐποίησεν ὅσα ἐν τῇ ἐπιγραφῇ τοῦ λγ´ ψαλμοῦ ἐξηγησάμεθα. Ps 33.1

Τοῦτον ἰδὼν Δωὴκ, ὁ τῶν βασιλικῶν ἡμιόνων ἐπιμελητὴς, κατεμήνυσε τῷ Σαούλ· καὶ κατὰ τοῦ Ἀβιμέλεχ ἐξέμηνε τοσοῦτον, ὡς ἀγαγεῖν μὲν καὶ ἀνελεῖν διὰ τοῦ Δωὴκ τοὺς ἑκατὸν καὶ πεντήκοντα ἱερεῖς, κατασφάξαι δὲ καὶ πᾶσαν ἡλικίαν τῆς πόλεως, καὶ πανωλεθρίᾳ ταύτην διαφθεῖραι· ὃ μαθὼν ὁ Δαυὶδ, ἔγραψε τὸν παρόντα ψαλμὸν, εἰς ὑπομονὴν τῶν ἀδικουμένων. 1Rg 22.9-19

Εἰς τὸ τέλος δὲ ἐπιγέγραπται, παρεγγυῶν εἰς τὸ τέλος τῶν ἀδικούντων ἀποβλέπειν, καὶ μακροθυμεῖν.

Συνέσεως δὲ, ὅτι συνέσεως δεῖ τῷ ἀδικουμένῳ, πρὸς ὑπομονήν.

3α *Τί ἐγκαυχᾷ ἐν κακίᾳ, ὁ δυνατός;*

Πρὸς τὸν Δωὴκ ὁ λόγος, ὃν ἔδει μᾶλλον ἐγκαλύπτεσθαι ἐπὶ τῇ κακίᾳ. Κακίαν δὲ λέγει, καθόλου τὴν πονηρίαν· δυνατὸν δὲ αὐτὸν εἶπε, διὰ τὴν πρὸς τὸν Σαοὺλ οἰκείωσιν, ἢ δυνατὸν εἰς τὸ κακῶσαι.

3β-4α *Ἀνομίαν ὅλην τὴν ἡμέραν, ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου.*

Τὸ, *ἐλογίσατο*, ἐφθέγξατο εἶπεν ὁ Θεοδοτίων· τὸ δὲ, *ὅλην τὴν ἡμέραν*, καθ' ἑκάστην ἡμέραν φησὶν ὁ Σύμμαχος.

Ἔστι δὲ ἡ *σύνταξις* οὕτως· ἀεὶ ἐφθέγξατο ἡ γλῶσσά σου ἀνομίαν, ἀδικίαν, ἀσυνδέτως, ἤγουν ἄνομα καὶ ἄδικα.

burnt offerings' the total immolations of the martyrs; or else the one being the amputations by sword suffered by the confessors and the other being the slayings of the martyrs; or the one being partial virtue (as in marriage or some other form of life), the other being perfect virtue (as the life in virginity or in solitude); calves (fed by the abundance of the virtues and fat in the holy Spirit and butting the devil with their horns), all those in general who are perfect in deed and in word and who are led up to the heavenly altar as a *savour of sweet fragrance* to Eph 5.2
God.

We need to know that many often take the force of the future tense in the sense of the optative, saying that this is a idiom of the Hebrew dialect, as with, *You will sprinkle me with hyssop and I shall be cleansed, you will wash me and I shall be made whiter than snow*, and suchlike.

51 Psalm 51
1 Towards fulfilment; of understanding; belonging to David;
2 when Doek the Idumaean came and reported to Saul,
and said to him, 'David has come to the house of Abimelech'.

As David was fleeing from Saul, he became hungry and, having gone to Nomba the city of the priests to Abimelech the chief priest, he did as we explained in the inscription to the thirty third psalm. Ps 33.1

On seeing him, Doek, the steward of the royal mules, informed against him to Saul, and Saul became so enraged against Abimelech that he sent for and slew through Doek the hundred and fifty priests and slaughtered those of every age in the city and razed it to the ground. 1Rg 22.9-19
David, having learnt of this, wrote this psalm urging endurance to those who are wronged. And it has the superscription 'towards fulfilment', exhorting to take regard to the end of those who do wrong and to have forbearance.

'Of understanding', because the person who is wronged needs understanding to have patient endurance.

3α Why do you pride yourself on wickedness, O powerful man?

The words are addressed to Doek, who ought rather to be hiding himself about his wickedness. 'Wickedness' is what he calls evil in general. He called him 'powerful' on account of his familiarity with Saul, or else as powerful in doing evil.

3β-4α Lawlessness, injustice is what your tongue has tallied all day long.

For 'tallied', Theodotion said 'uttered' and for 'all day long', Symmachus says 'every day'.

The syntax is as follows: your tongue has ever uttered lawlessness, injustice – without the conjunction 'and', namely, lawless and unjust things.

Διασύρει δὲ ὅλον τὸν βίον αὐτοῦ, ὡς πάντῃ διεφθαρμένον· οὐ γὰρ ἂν τοιαύτην πόλιν ἀπώλεσεν, εἰ μὴ παντάπασιν ἀνίατος ἦν.

4β Ὡσεὶ ξυρὸν ἠκονημένον ἐποίησας δόλον.

Δόλον ἐνταῦθα, τὴν διαβολὴν καλεῖ, ἣν παρεσκεύασεν οὕτω δραστήριον, ὡς δίκην ξυροῦ ἐκθερίσαι τὴν πόλιν τῶν ἱερέων· διέβαλε γὰρ τοὺς περὶ τὸν Ἀβιμέλεχ ὡς συνεργοὺς τοῦ Δαυίδ.

5 Ἠγάπησας κακίαν ὑπὲρ ἀγαθωσύνην, ἀδικίαν ὑπὲρ τὸ λαλῆσαι δικαιοσύνην.

Ἀεὶ τὸ κακὸν μᾶλλον ἢ τὸ ἀγαθὸν ἠσπάσω, καὶ τὸ λέγειν ἄδικα μᾶλλον ἢ τὸ λέγειν δίκαια.

6 Ἠγάπησας πάντα ῥήματα καταποντισμοῦ γλώσσῃ δολίᾳ.

Πάντα ῥήματα καταποντίζοντα καὶ ἀφανίζοντα τοὺς ἀνθρώπους, καθ᾽ ὧν ἂν χεθῶσιν ὡς κύματα· ταῦτα δὲ ἠγάπησας ἐν γλώσσῃ δολερᾷ, ἤγουν ἐπιβούλῳ.

Τινὰ δὲ τῶν ἀντιγράφων, γλῶσσαν δολίαν γράφουσιν, ἐφ᾽ ὧν ἀποδιαιρήσεις τὸ, γλῶσσαν δολίαν, ἵν᾽ ᾖ, ἠγάπησας πάλιν γλῶσσαν δολίαν.

7α Διὰ τοῦτο ὁ Θεὸς καθέλοι σε εἰς τέλος.

Ὡς κακῶς ᾠκοδομημένον, εἰ καὶ ὑψώθης ἐκ τῆς καταμηνύσεως.

Εἰ δὲ καὶ εὐκτικὰ τὰ ῥήματα, ἀλλ᾽ ἐν τύπῳ ἀρᾶς προφητεῖαι τῆς τούτου πανωλεθρίας εἰσίν.

7β Ἐκτίλαι σε.

Ὡς πονηρῶς πεφυτευμένον ἐν τῷ ἀμπελῶνι αὐτοῦ.

7γ Καὶ μεταναστεύσαι σε ἀπὸ σκηνώματός σου.

Τὴν ψυχήν σου ἀπὸ τοῦ σώματός σου· ἢ σὲ ὅλον ἀπὸ τῆς οἰκίας σου, νεκρὸν ἐκφερόμενον.

7δ Καὶ τὸ ῥίζωμά σου ἐκ γῆς ζώντων.

Καὶ τὸ γένος σου. Ῥίζα γὰρ τοῦ Δωὴκ, καὶ ὁ πατὴρ αὐτοῦ καὶ ὁ παῖς αὐτοῦ· ὁ μὲν, ὡς τὸν Δωὴκ ἐκφύσας, ὁ δὲ, ὡς ῥίζα τοῦ ἑξῆς γένους ὑποληφθείς. Διὰ τῆς ῥίζης οὖν, καὶ τοὺς ἀνιόντας, καὶ τοὺς κατιόντας, καὶ σύμπαν ἁπλῶς τὸ γένος ἐδήλωσε.

He disparages his whole life as altogether corrupt, for he would not have destroyed such a city had he not been wholly incurable.

4β You have worked deceit like a sharpened razor.

'Deceit' here is what he calls the malicious slander that he contrived so efficaciously as to mow down like a razor the entire city of priests, for he slandered those around Abimelech as being accomplices of David.

5 You have loved wickedness above goodness, injustice above speaking justice.

You have ever embraced evil rather than good, and saying unjust things rather than just things.

6 You have loved all words of drowning with a deceitful tongue.

All words that drown and obliterate people, over whom they would be poured like waves; and you have loved these with a treacherous tongue, that is, a scheming tongue.

A number of copies write instead of 'with a deceitful tongue' simply 'a deceitful tongue', in which case you will separate the 'deceitful tongue' with punctuation so that the meaning is, you have loved also a deceitful tongue.

7α For this may God demolish you utterly.

As being badly constructed, even though you have been exalted by your act of informing.

Even though the verbs are optative, yet they are prophecies of his utter destruction in the form of a curse.

7β May he pluck you out.

As wickedly planted in his vineyard.

7γ And may he migrate you from your tent-dwelling.

Your soul from your body, or else the whole of you from your house, being carried out dead.

7δ And your stem from the land of the living.

And your race. Doek's stem is his father and his child, the one as having engendered him and the other as having been left as the stem of his continuing line. By the stem therefore he indicated ascendants and descendants and simply his entire race.

Γῆν δὲ ζώντων, καὶ τὴν παροῦσαν λέγει, ἣν οἰκοῦσιν οἱ ζῶντες, καὶ τὸν ἐν οὐρανοῖς τόπον τῶν ἀεὶ ζώντων.

8α Ὄψονται δίκαιοι καὶ φοβηθήσονται.

Ὄψονται τὴν μέλλουσαν πανωλεθρίαν τοῦ Δωὴκ, καὶ φοβηθέντες τὴν ἄφυκτον δίκην, ἀσφαλέστεροι γενήσονται.

8β Καὶ ἐπ' αὐτὸν γελάσονται.

Καὶ ἐπ' αὐτῷ, δόντι δίκην, χαρήσονται· *Εὐφρανθήσεται γὰρ, φησὶ, δίκαιος, ὅταν ἴδῃ ἐκδίκησιν*. Ἀδιάφορος δὲ κἀνταῦθα ἡ σύνταξις. Ps 57.11

8γ-9α Καὶ ἐροῦσιν, | Ἰδοὺ ἄνθρωπος, ὃς οὐκ ἔθετο τὸν Θεὸν βοηθὸν αὐτοῦ.

Ἐν τῷ συγκαλύψαι μᾶλλον τὸν ἠδικημένον· ἀλλὰ προδοὺς αὐτὸν, ἐχθρὸν ἑαυτοῦ κατέστησε τὸν ὑπέρμαχον τῶν ἀδικουμένων.

9β Ἀλλ' ἐπήλπισεν ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτοῦ.

Εἰκὸς γὰρ πλούσιον αὐτὸν εἶναι.
Ἢ πλοῦτον λέγει, τὴν κακίαν, ἐφ' ᾗ καὶ δυνατὸν αὐτὸν εἴρηκε. Ps 51.3α

9γ Καὶ ἐνεδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ.

Τὸν ῥηθέντα πλοῦτον, ὠνόμασε ματαιότητα, ὡς ἐν τῷ κινδύνῳ αὐτοῦ μηδὲν ὠφελήσαντα.

10α Ἐγὼ δὲ ὡσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ Θεοῦ.

Προφητεύει καὶ νῦν περὶ ἑαυτοῦ· ὅτι ἐκεῖνοι μὲν, οὕτως ἐμμανῶς ἐπιβουλεύοντές μοι, καὶ πόλεις ἐξολοθρεύουσι καὶ οὐδενὸς φείδονται, ἐγὼ δὲ φυλαχθήσομαι οὕτως ἀκέραιος, ὥσπερ ἐλαία κατάκαρπος, ἧς οὐ διεφθάρη καρπός. Φυλαχθήσομαι δὲ ἐν τῇ σκέπῃ τοῦ Θεοῦ, ὡς ἐκείνη ἐν τῷ κήπῳ· ἢ οἶκον Θεοῦ, τὴν σκηνὴν λέγει, προαγορεύων ὅτι νικήσας τὸν Σαοὺλ, ἕξει καὶ τὴν βασιλείαν καὶ τὰς πόλεις καὶ τὴν σκηνήν.

10β Ἤλπισα ἐπὶ τὸ ἔλεος τοῦ Θεοῦ εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἤλπισα οὐκ ἐπὶ πλούτῳ ἢ δυνάμει τινὶ καθάπερ ἐκεῖνοι, ἀλλ' εἰς μόνον τὸ παρὰ Θεοῦ ἔλεος, ὃ δίδωσιν αὐτὸς τοῖς ἀδικουμένοις· τὴν δὲ εἰς τὸ ἔλεος τοῦ Θεοῦ ἐλπίδα, καὶ ἐν τῷ νῦν αἰῶνι ἔχω, καὶ ἐν τῷ μέλλοντι, ὅτε τὸ τῶν ἔργων κριτήριον.

The 'land of the living' is what he calls both the present land in which the living dwell and also the place in heaven of those who live forever.

8α Just men will see and will be seized with fear.

They will see the coming destruction of Doek and, awestruck at the inescapable judgement, they will become more assured.

8β And they will laugh at him.

And they will be glad at him suffering punishment, for it is written, *The just man will be glad when he sees vengeance*. The syntax here also is indifferent [accusative instead of dative]. Ps 57.11

8γ-9α And they will say, 'See, a man who did not make God his helper'.

By doing everything to conceal the persecuted fugitive. But having betrayed him, he made the champion of those wronged his enemy.

9β 'But who trusted in the abundance of his wealth.'

It is likely that he was rich.
Or else 'his wealth' is what he calls the wickedness in which he said he was powerful. Ps 51.3α

9γ 'And built his power on his vanity.'

'Vanity' is what he called his riches, as of no avail to him in his hour of danger.

10α But I shall be like a fruit-laden olive tree in the house of God.

He now prophesies about himself. For they, scheming madly against me in this way destroy cities and spare no one, but I shall retain my integrity like a fruit-laden olive tree whose fruit has not been spoilt, and I shall keep myself intact in God's shelter like an olive tree in a garden. Or else he is calling the tent-shrine the 'house of God', foretelling that having defeated Saul he will have the kingship and the cities and the tent-shrine.

10β I have trusted in God's mercy to the age, and to the age of the age.

I have trusted not in wealth or power of any kind as they have, but only in the mercy that comes from God, which he himself gives to those who are wronged, and I have hope in God's mercy both in the present age and in the age to come when there will be the judgement of works.

11α *Ἐξομολογήσομαί σοι εἰς τὸν αἰῶνα, ὅτι ἐποίησας.*

Εὐχαριστήσω σοι, Κύριε, ἀεὶ, ὅτι ἐποίησας· προσυπακούεται δὲ τὸ, ἐκδίκησιν. Ἐνδιάθετος δὲ ἡ φωνὴ τοῦ, ἐποίησας, ἀπὸ καρδίας ἀναπεμπομένη, διὸ καὶ ἐλλείπει.
Εἰώθασι γὰρ οἱ ἐκδικούμενοι προφέρειν ἐλλιπεῖς τοὺς λόγους, οἷα τῆς χαρᾶς ἐπικοπτούσης τὸ λεῖπον, ὡς τὸ, εἶδον, καὶ τὸ, ἔδωκας, οἷον εἶδον ἐκδίκησιν καὶ ἔδωκας δίκην· προέγνω γὰρ τὸν ὄλεθρον τῶν ἐπιβουλευόντων.

11β *Καὶ ὑπομενῶ τὸ ὄνομά σου.*

Καὶ περιμενῶ σε ἐκδικητήν. Κατὰ περίφρασιν δὲ ὁ λόγος· ἢ καὶ ὑπὸ πολλῆς εὐλαβείας, τὸ ὄνομα τοῦ Θεοῦ πολλάκις ἀντὶ τοῦ Θεοῦ λαμβάνει.

11γ *Ὅτι χρηστὸν ἐναντίον τῶν ὁσίων σου.*

Ὅτι ὠφέλιμον τοῦτο παρὰ τοῖς ἀφωσιωμένοις καὶ ἀνακειμένοις σοι.

Λέγοιτο δ' ἂν παρ' ἡμῶν ὁ ψαλμὸς καὶ κατὰ τοῦ δαίμονος, ἀνομοῦντος ἀεὶ καὶ δολιευομένου. Καὶ μέχρι μὲν τοῦ, *μεταναστεύσαι σε ἀπὸ σκηνώματός σου*, εὐχερῶς ἁρμόζουσι τὰ ῥητά· σκήνωμα δὲ νοήσεις τοῦ δαίμονος, τὴν παρ' ἡμῖν προσεδρίαν· ῥίζωμα δὲ, τὴν ἑδραίωσιν τῆς προσεδρίας. Ὄψονται δὲ δίκαιοι, τὴν τοῦ ἐχθροῦ ἧτταν, καὶ ἔτι φοβηθήσονται τὸν Θεὸν, τὸν βοηθοῦντα τοῖς φοβουμένοις αὐτόν. Ἄνθρωπον δὲ ἐνταῦθα, τὸν διάβολον ὑποληψόμεθα, ὡς καὶ ἐν τῷ πρώτῳ στίχῳ τοῦ πεντηκοστοῦ πέμπτου ψαλμοῦ παραδοθήσεται. Καὶ τὰ ἑξῆς δὲ ῥητὰ, προσφυῶς δεξόμεθα. Ps 55.2α

52 νβʹ

1 Εἰς τὸ τέλος· ὑπὲρ μαελέθ· συνέσεως· τῷ Δαυίδ.

Οὗτος ὁ ψαλμὸς, ταὐτός ἐστι τῷ τρὶς καὶ δεκάτῳ, δύο στίχους μόνον πλείονας ἔχων παρ' ἐκεῖνον, οὓς καὶ διερμηνεύσομεν. Τὴν ἄλλην γὰρ πᾶσαν αὐτοῦ ἐξήγησιν ἐν τῷ ιγʹ ἀποδεδώκαμεν.
Οἱ δύο δὲ στίχοι πλεονάζουσιν, ὥστε μὴ δόξαι, ὅτι δὶς ὁ εἷς ψαλμὸς ἐνετάγη, ἀλλ' ὥστε διδάξαι, ὅτι εἰ καὶ τῇ ἀπαγγελίᾳ ταὐτόν εἰσιν, ἀλλάγε τῇ ἐννοίᾳ διεστήκασιν· ἐκεῖνος μὲν γὰρ κατηγορεῖ τῆς μανίας τοῦ Σεναχηρεὶμ καὶ τοῦ Ῥαψάκου, | τῆς κατὰ τοῦ Ἐζεκίου· οὗτος δὲ, τῆς λύττης τῶν Ἰουδαίων, τῆς κατὰ τοῦ Χριστοῦ. Οὐ γὰρ ἄν, εἰ μὴ τοῦτο ἦν, οὕτως ἔλαθε πάντας τοὺς ἐξηγητὰς, ἀλλ' οὐδὲ τοὺς Ἑβραίους αὐτοὺς, δὶς ἐνταγεὶς, ἢ ἀλόγως δευτερωθείς. Νῦν δὲ λόγον οὐκ ἔχουσιν, εἰ καὶ ἐθελοτυφλώττουσιν Ἰουδαῖοι.
Καὶ γὰρ καὶ ἄλλην οὗτος παρ' ἐκεῖνον εἴληχεν ἐπιγραφὴν, εἰς τὸ τέλος μὲν παραπέμπουσαν, διὰ τὰς κατὰ τῶν Ἰουδαίων ἐν αὐτῷ προφητείας, ὅτι χρὴ τοὺς ἀναγινώσκοντας ἀποβλέπειν εἰς τὸ τέλος αὐτῶν.

1[7] *μανίας* MSCBF : *κακονοίας* PV.

11α I shall confess you to the age, for you have wrought.

I shall give thanks to you, O Lord, for you have wrought. Here 'vengeance' is to be understood. 'You have wrought' is spoken inwardly, rising up from the heart, and hence it is elliptic.

It is customary for those who are being avenged to utter their words elliptically, as if joy were cutting off what is missing, as in, *I have seen*, *You have given*, namely, *I have seen vengeance*, and, *You have given retribution*, for he foreknew the destruction of his enemies.

11β I shall wait on your name.

I shall wait on you as avenger; the phrase is a circumlocution, or else out of great respect he often takes the 'name of God' in the sense of 'God'.

11γ For it is good before your devoted servants.

For this name is beneficial in the sight of those who are devoted and dedicated to you.

The psalm may also be recited by us against the demon, ever working lawlessness and guile. And up to the verse, *May he migrate you from your tent-dwelling*, the words adapt easily. By the 'tent-dwelling' of the demon you will understand his presence at our side, and and his 'stem' the rooted establishment of his presence. The just will see the defeat of the enemy and will fear God even more, who helps those who fear him. The 'man' here we shall understand as the devil, as will be explained in the first verse of psalm fifty five. And the rest of the words Ps 55.2α
we shall take in a suitably adapted sense.

52 Psalm 52

1 Towards fulfilment; for maeleth; of understanding; belonging to David.

This psalm is the same as psalm thirteen, having only two additional verses, which we shall duly interpret. All the rest of its exposition we provided in the thirteen psalm.

The two verses are added so that it would not appear that the one psalm has been included twice, but rather to teach that even though they are the same in their recitation, they are distinct in meaning. The former indicts the mad rage of Sennacherib and Rabsaces against Hezekiah, while this one indicts the fury of the Jews against Christ. If this were not the case, it would not have escaped the notice of all the interpreters, nor indeed of the Hebrews themselves, as having been included twice or repeated for no reason. Now the Jews have nothing to say, even though they deliberately blind themselves.

And indeed this psalm is allotted a different inscription to the other one, pointing 'towards fulfilment' on account of the prophecies against the Jews contained in it, for it is necessary for the readers to look to their fulfilment.

Τὸ δὲ, ὑπὲρ μαελὲθ, ἀντὶ τοῦ, περὶ χορείας, ἑρμηνεύεται. Τοῦτον γὰρ νῦν ἀναγινώσκοντες, χορεύομεν οἱ Χριστιανοὶ διὰ τὴν ἔκβασιν τῶν προφητευθέντων· *Ἀγαλλιάσεται γὰρ, φησὶν, Ἰακὼβ, καὶ εὐφρανθήσεται Ἰσραὴλ*, ὅ ἐσμεν ἡμεῖς, ὡς ἐν Ps 52.7
τῷ ιγ′ ψαλμῷ διελάβομεν. Ps 13.7

Τὸ δὲ, *συνέσεως*, διδάσκει ὅτι συνέσεως χρεία τοῖς ἀναγινώσκουσιν εἰς τὸ ἐπιγνῶναι, ὅτι εἰ καὶ τῇ ἀπαγγελίᾳ ταὐτόν ἐστι τῷ ιγ′, ἀλλάγε τῇ ἐννοίᾳ διαφορὰν ἔχει μυστηριώδη. Λοιπὸν οὖν τοὺς δύο στίχους μόνον ἑρμηνευτέον.

2 Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ, Οὐκ ἔστι Θεός.
Διεφθάρησαν καὶ ἐβδελύχθησαν ἐν ἀνομίαις.
Οὐκ ἔστι ποιῶν ἀγαθόν.
3 Ὁ Θεὸς ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιὼν ἢ ἐκζητῶν τὸν Θεόν.
4 Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν ἀγαθὸν, οὐκ ἔστιν ἕως ἑνός.
5 Οὐχὶ γνώσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν;
Οἱ κατεσθίοντες τὸν λαόν μου ἐν βρώσει ἄρτου, τὸν Θεὸν οὐκ ἐπεκαλέσαντο.
6α Ἐκεῖ ἐφοβήθησαν φόβῳ, οὗ οὐκ ἦν φόβος.

6β Ὅτι ὁ Θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων.

Ἀνθρωπαρέσκους ὀνομάζει, τοὺς Ἰουδαίους, ὃ καὶ ὁ Χριστὸς αὐτοῖς πολλάκις Mt 15.7
ὠνείδισεν, ὑποκριτὰς λέγων, καὶ κατ᾽ ὄψιν κρίνοντας· οἳ καὶ τὸν Καίσαρα θερα- Jn 7.24
πεύοντες, *Οὐκ ἔχομεν*, ἐβόων, *βασιλέα, εἰ μὴ Καίσαρα*, καὶ πρὸς τὸν Πιλᾶτον, *Ἐὰν* Jn 19.15
τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. Ὧν τὰ ὀστᾶ διεσκόρπισεν, ἤτοι τὰς Jn 19.12
φυλὰς, δι᾽ ὧν συνίσταντο. Διεσπάρησαν γὰρ εἰς δουλείαν ἔθνους παντός. Ἢ καὶ ὅτι διαφθαρέντες ὑπὸ τῆς Ῥωμαϊκῆς ῥομφαίας, ἑλκύσματα καὶ σπαράγματα τοῖς θηρίοις καὶ πετεινοῖς γεγόνασι.

6γ Κατῃσχύνθησαν, ὅτι ὁ Θεὸς ἐξουδένωσεν αὐτούς.

Αἰσχύνη πᾶσιν ἔθνεσι προετέθησαν, κακοδαιμονέστατοι καὶ ἀτυχέστατοι καὶ βαρυσυμφορώτατοι τῶν πώποτε ἀνθρώπων γενόμενοι· τοῦτο δὲ πεπόνθασι, διότι ὁ Χριστὸς ἐξουδένημα καὶ ὄνειδος αὐτοὺς ἐποίησεν.

7 Τίς δώσει ἐκ Σιὼν τὸ σωτήριον τοῦ Ἰσραήλ;
Ἐν τῷ ἐπιστρέψαι τὸν Θεὸν τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ
ἀγαλλιάσεται Ἰακὼβ καὶ εὐφρανθήσεται Ἰσραήλ.

1[21] Λοιπὸν... ἑρμηνευτέον MSCBF : om. P. 2-6α P : om. MSCBF.
Add. P: 2[1-2] *Ζήτει τὴν ἐξήγησιν ἐν τῷ ιγ′ ψαλμῷ· τὸ δὲ, ἐν ἀνομίαις, ἐνταῦθα, ἐν ἐπιτηδεύμασιν, ἐκεῖ.* 2[3] *Ἐν τῷ ῥηθέντι ψαλμῷ, οὐκ ἔστι ποιῶν χρηστότητα γέγραπται.* 3 *Ζήτει ὁμοίως καὶ τὴν τούτων ἐξήγησιν ἐν τῷ ῥηθέντι ψαλμῷ.* 7 P: om. MSCBF. 7 Add. P : *Καὶ ἡ τούτων ἐξήγησις ἐν τῷ ῥηθέντι ψαλμῷ ἀνατάττεται.*

The words ‘for maeleth’ are translated in the sense of ‘concerning choral dance’, for on reading this psalm we Christians now dance on account of the fulfilment of what was prophesied, for the psalm says, *Jacob will rejoice and Israel will be glad*, which we are, as we explained in psalm thirteen. Ps 52.7 Ps 13.7

The ‘for understanding’ teaches that the readers require understanding to recognize that even though in recitation it is the same as the thirteenth psalm, it nevertheless has a mysterious difference in meaning. And so therefore only the two verses are to be interpreted.

2 The fool has said in his heart, ‘God he is not’.
They have been corrupted and made loathsome in lawless acts.
There is none doing good.
3 From heaven God has stooped down on the sons of men to see if there is any understanding or seeking out God.
4 All have turned aside and at once been rendered useless, there is none doing good, not so far as one.
5 Will all those practising lawlessness not come to know?
They who are devouring my people in a feasting on bread have not invoked the Lord.
6α There they have cowered in fear where there was no fear.

6β For God has scattered the bones of man-pleasers.

‘Man-pleasers’ is what he names the Jews, something which Christ also often reproached them with, calling them ‘hypocrites’ and ‘judging by appearances’, and who, paying court to Caesar, would cry out, *We have no king but Caesar*, and addressing Pilate would say, *If you release this man, you are not Caesar’s friend*. He scattered their bones, namely, their tribes, of which they were composed, for they were scattered in slavery to all nations. Or else, because, having been slain by the Roman sword, they became carrion torn and mangled by wild beasts and birds. Mt 15.7 Jn 7.24 Jn 19.15 Jn 19.12

6γ They have been put to shame, for God has set them at naught.

They have been displayed as a shame in all nations, having become the most ill-starred and most unfortunate and most calamity-stricken of all people ever, and they suffered this because Christ made them an object of contempt and reproach.

7 Who out of Zion will give the salvation of Israel?
When the Lord will turn back the captivity of his people,
Jacob will rejoice and Israel will be glad.

53 νγʹ
1 Εἰς τὸ τέλος· ἐν ὕμνοις· συνέσεως· τῷ Δαυΐδ·
2 ἐν τῷ ἐλθεῖν τοὺς Ζιφαίους καὶ ἀναγγεῖλαι τῷ Σαοὺλ,
Οὐκ ἰδοὺ Δαυὶδ κέκρυπται παρ' ἡμῖν; 1Rg 23.19

Φεύγων τὸν Σαοὺλ ὁ Δαυὶδ, ἐκάθισεν εἰς τὴν ἔρημον Ζίφ· οἱ δὲ Ζιφαῖοι τὴν μὲν πρὸς Δαυὶδ φιλίαν ὑπεκρίθησαν, κατεμήνυσαν δὲ αὐτὸν τῷ Σαοὺλ, καὶ ὃς ἐπεστράτευσε. Πόλεμος δὲ τῶν ἀλλοφύλων ἐπιγενόμενος, ἀντιπεριέσπασεν ἐφ' ἑαυτὸν αὐτίκα τὸν Σαοὺλ, καὶ λοιπὸν ἀπαλλαγεὶς ὁ Δαυὶδ, ἔφυγεν ἐκεῖθεν, καὶ συνέθηκε τὸν παρόντα ψαλμὸν, εὐχαριστήριον, τοῦ Θεοῦ διασκεδάσαντος εὐμηχάνως τὴν ἐπιβουλήν. 1Rg 23.14-29

Διὸ καὶ ἐν ὕμνοις ἐπιγέγραπται· φησὶ γὰρ, *Ἐξομολογήσομαι τῷ ὀνόματί σου, Κύριε, ὅτι ἀγαθὸν, ὅτι ἐκ πάσης θλίψεως ἐῤῥύσω με*.

Εἰς τὸ τέλος δὲ, ὅτι πρὸς τέλος ἐπείγεται ἡ ἐγκειμένη τούτῳ πρόῤῥησις. Προηγόρευσε γὰρ τὸν ὄλεθρον τῶν ἐπιβουλευόντων αὐτῷ, φήσας, *Ἀποστρέψει τὰ κακὰ τοῖς ἐχθροῖς μου*, καὶ, *Ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου*, ἃ σαφῶς ἐν τοῖς οἰκείοις τόποις ἐξηγησόμεθα.

Συνέσεως δὲ, ὅτι συνετοῦ ἐστι τὸ ἐν καιρῷ τοιούτῳ, πάντων ἀφέμενον, ὑμνεῖν τὸν Θεὸν, καὶ τοῦτον ἐπικαλεῖσθαι κριτήν.

3α Ὁ Θεὸς, ἐν τῷ ὀνόματί σου σῶσόν με.

Διὰ τὸ σὸν ὄνομα, διότι ὀνομάζῃ Σωτὴρ, καὶ ἐλεήμων, καὶ δίκαιος· σῶσόν με δὲ, ἔτι καὶ ἔτι, πανταχόθεν γὰρ ἐπιβουλαί. |

3β Καὶ ἐν τῇ δυνάμει σου κρινεῖς με.

Καὶ δυνατὸς ὢν, κρινεῖς με, εὖ οἶδα, μετὰ τοῦ καταδυναστεύοντος τῆς ἐμῆς ἀσθενείας, λέγω δὴ τοῦ Σαοὺλ, καὶ ποιήσεις τὴν ἐκδίκησιν.

Τοῦ δὲ, *κρινεῖς*, ἀδιάφορος νῦν ἡ σύνταξις. Ps 42.1β

4 Ὁ Θεὸς, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὰ ῥήματα τοῦ στόματός μου.

Τὸ, *εἰσάκουσον*, καὶ τὸ, *ἐνώτισαι*, καὶ τὰ τοιαῦτα, φαίνονται μὴ διαφορὰν σημαίνειν, ἀλλ' ἐπιμονὴν καὶ ἐπίτασιν δεήσεως· οὕτως γὰρ καὶ ἐν ἀρχῇ τοῦ εʹ ψαλμοῦ, καὶ ἐν ἀρχῇ τοῦ ιςʹ, καὶ ἐν ἀρχῇ τοῦ νδʹ, καὶ ἐν πολλοῖς ἄλλοις, εἰ καὶ διαφοράν τινα προσεξευρίσκουσιν οἱ φιλοπονώτεροι.

Δυνάμεθα δὲ προσευχὴν μὲν ἐνταῦθα, τὴν κατὰ νοῦν εἰπεῖν· ῥήματα δὲ στόματος, τὴν διὰ χειλέων ἐκπορευομένην ἱκεσίαν· αὕτη δὲ ἦν τὸ, *Ὁ Θεὸς, ἐν τὸ ὀνόματί σου σῶσόν με*, καὶ εἴ τι τοιοῦτον.

5α Ὅτι ἀλλότριοι ἐπανέστησαν ἐπ' ἐμὲ, καὶ κραταιοὶ ἐζήτησαν τὴν ψυχήν μου.

53 Psalm 53
1 Towards fulfilment; in hymns; of understanding; belonging to David;
2 when the Zephites came and reported to Saul,
'See, is not David hiding among us?' 1Rg 23.19

As David was fleeing from Saul, he stayed in the wilderness of Ziph. The Ziphites feigned friendship towards David, but informed on him to Saul, who marched out against him. An attack by the Philistines, however, thereupon drew Saul from away from him, and so David having been delivered fled from there and composed the present psalm in thanksgiving for God having skilfully contrived to dissipate the threat. 1Rg 23.14-29

Hence also it has the inscription 'in hymns', for is says, *I shall confess your name, O Lord, for it is good, for you have delivered me from every affliction*.

'Towards fulfilment', because the prediction contained in it is hastening towards fulfilment, for he foretold the destruction of those scheming against him, saying, *He will turn the evils back on my enemies*, and *My eye has seen among my enemies*, which we shall expound clearly in the appropriate places.

'Of understanding', because it is a mark of a man with understanding at such a time to set all else aside and hymn God and invoke him as judge.

3α O God, save me by your name.

On account of your name, because you are named 'Saviour' and 'merciful' and 'just'. And save me again and again, because treacherous threats are on every side.

3β And in your power you will judge me.

And, as I well know, being powerful you will judge me against the one who is oppressing my weakness, I mean of course Saul, and you will take vengeance.

The syntax of the verb 'to judge' is indifferent here [accusative instead of dative]. Ps 42.1β

4 O God, hear my prayer, give ear to the words of my mouth.

The verbs 'hear' and 'give ear' and suchlike seem not to indicate a difference in meaning, but insistence and intensity of prayer. So it is at the beginning of the fifth psalm, at the beginning of the sixteenth psalm and at the beginning of the fifty fourth psalm, and in many others, even though the more diligent detect some difference.

Here we could say that 'prayer' is that of the mind and 'words of the mouth' the entreaty proceeding from the lips. This entreaty would be, *O God, save me by your name*, and any such words.

5α For strangers have risen up against me and mighty ones have sought my soul.

Τοὺς ἀμφὶ Σαοὺλ οὕτως ὀνομάζει, ἀλλοτρίους μὲν, ὡς ἐχθροὺς αὐτῷ, κραταιοὺς δὲ, ὡς δυνατοὺς ἐν πολεμικῇ παρασκευῇ.

Ἢ ἀλλοτρίους μὲν, τοὺς Ζιφαίους, ὡς ἀλλοτριωθέντας τῆς ὀρθῆς πρὸς αὐτὸν εὐνοίας, κραταιοὺς δὲ, τοὺς περὶ τὸν Σαούλ.

5β Καὶ οὐ προέθεντο τὸν Θεὸν ἐνώπιον αὐτῶν.

Οὐ προέθεντο, ἀντὶ τοῦ, οὐ προεστήσαντο νοερῶς· ὁ γὰρ φοβούμενος τὸν Θεὸν, δι᾽ ἀνατυπώσεως ἱστᾷ τὸν Θεὸν πρὸ προσώπου τῆς ψυχῆς αὐτοῦ, ἀπαγορεύοντα τὸ κακόν.

6 Ἰδοὺ γὰρ ὁ Θεὸς βοηθεῖ μοι, καὶ ὁ Κύριος ἀντιλήπτωρ τῆς ψυχῆς μου.

Περιττὸς ὁ *γάρ* σύνδεσμος. Ἤδη δὲ πληροφορίαν δεξάμενος περὶ τῆς ἄνωθεν ἀντιλήψεως, ὑφ᾽ ἡδονῆς ἐξαγγέλλει ταύτην· τὸ δὲ, *ἰδοὺ*, ἀντὶ τοῦ, οὐκ εἰς μακρὰν, ἀλλὰ νῦν.

7α Ἀποστρέψει τὰ κακὰ τοῖς ἐχθροῖς μου.

Ἃ κατ᾽ ἐμοῦ ἐμελέτησαν.

7β Ἐν τῇ ἀληθείᾳ σου ἐξολόθρευσον αὐτούς.

Ἀλήθειαν ἐνταῦθα, τὴν δικαιοσύνην καλεῖ. Ἢ καὶ ὅτι ἐπεὶ ἡ ἀλήθεια ἀφανίζει τὸ ψεῦδος, σὺ, ἐν τῷ εἶναι ἀληθὴς, ἐξολόθρευσον αὐτοὺς, ὄντας ψευδεῖς· οἵ τε γὰρ Ζιφαῖοι ἐψεύσαντο τὴν πρὸς αὐτὸν διάθεσιν· ἔτι δὲ καὶ ὁ Σαοὺλ, πολλάκις διαβεβαιωσάμενος μηκέτι ἐπιβουλεύειν αὐτῷ.

8α Ἑκουσίως θύσω σοι.

Ἑκουσίως, ἀντὶ τοῦ, προθύμως, περιχαρῶς. Οὐ τοσοῦτον γὰρ ἐξ ἀνάγκης νομικῆς, ὅσον ἐκ προαιρέσεως θερμῆς, θύσω σοι, τῷ τοιούτῳ βοηθῷ τῶν ἀδικουμένων.

8β Ἐξομολογήσομαι τῷ ὀνόματί σου, Κύριε.

Εὐχαριστήσω.

8γ Ὅτι ἀγαθόν.

Δηλαδὴ τὸ εὐχαριστεῖν· *Ἀγαθὸν γὰρ, φησὶ, τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ.* Ps 91.2

He is naming those around Saul in this way: 'strangers' as enemies to him, and 'mighty ones' as powerful in military capability.

Or else he is naming the Ziphites 'strangers', as having been estranged from a right favourable disposition towards him, and those around Saul 'mighty ones'.

5β And they have not set God before them.

'They have not set before', in the sense of, they have not set up before themselves mentally, for the person who fears God sets God before the face of his soul in a mental impression, forbidding evil.

6 For, see, God will help me, and the Lord will be protector of my soul.

The conjunction 'for' is redundant. Having already received assurance about the coming assistance from on high he proclaims this with pleasure. The 'see', is in the sense of, not distantly but now.

7α He will turn back the evils on my enemies.

The evils that they planned against me.

7β Destroy them in your truth.

Truth here is what he calls justice. Or else, because truth extinguishes falsehood, you who are true destroy them who are false. For the Ziphites played false in their disposition towards him, as did Saul also, having often affirmed that he would no longer plot against him.

8α Willingly I shall sacrifice to you.

'Willingly', in the sense of, 'readily', 'joyously'. I shall sacrifice to you, who are such a helper of the wronged, not so much out of obligation to the law as out of fervent inclination.

8β I shall confess your name, O Lord.

I shall give thanks to you.

8γ For it is good.

It is good to give thanks, that is, for it is written, *It is good to give thanks to the Lord*. Ps 91.2

9α Ὅτι ἐκ πάσης θλίψεως ἐῤῥύσω με.

Διασκεδάσας καὶ νῦν τὴν ἐπίθεσιν τοῦ Σαοὺλ, καὶ ἀνθελκύσας αὐτὸν εἰς ἕτερον πόλεμον. 1Rg 23.27

9β Καὶ ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου.

Ὡς προφήτης ἰδὼν τῷ τῆς ψυχῆς ὀφθαλμῷ τὴν καταστροφὴν τοῦ τε Σαοὺλ καὶ τῶν Ζιφαίων, προεῖπεν, ὅτι ἤδη ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου· λείπει δὲ τὸ, ἃ ἐβουλόμην, ἢ, ἃ πείσονται, ὡς ἐν τῷ λδʹ ψαλμῷ προαποδεδώκαμεν. Ps 34.21β

Λέγοιτο δ' ἂν καὶ οὗτος ὁ ψαλμὸς παρ' ἡμῶν κατὰ τῶν δαιμόνων, οἳ καὶ ἀλλότριοί εἰσι τοῦ Θεοῦ, ὡς ἀποστάται καὶ ὡς ἀντικείμενοι, καὶ κραταιοὶ εἰς κακίαν, ὡς ἀσώματοι καὶ ὡς κοσμοκράτορες. Eph 6.12

54 νδʹ
1 Εἰς τὸ τέλος· ἐν ὕμνοις· συνέσεως· τῷ Δαυίδ.

Καὶ τοῦτον συνέθηκε τὸν ψαλμὸν, φεύγων τὸν Σαοὺλ καὶ περιπολῶν τὴν ἔρημον. Ἐν τοῖς καθ' ἑαυτὸν | δὲ πάθεσι προδιαγράφει καὶ τὰ τοῦ Χριστοῦ· διὸ καὶ εἰς τὸ τέλος ἐπιγέγραπται, καὶ ἐν ὕμνοις, καὶ συνέσεως, οἷα παραπέμπων τὸν ἀκροατὴν εἰς τὸ τέλος τῶν ἐν τούτῳ περὶ Χριστοῦ προφητευθέντων, καὶ ὑμνεῖν τὸν δι' ἡμᾶς τοιαῦτα καταδεξάμενον προτρεπόμενος, καὶ μετὰ συνέσεως ἀξιῶν ἀκροᾶσθαι, διὰ τὸ συνεσκιασμένον τῆς προφητείας.

2-3α Ἐνώτισαι, ὁ Θεὸς, τὴν προσευχήν μου, καὶ μὴ ὑπερίδῃς τὴν δέησίν μου, πρόσχες μοι καὶ εἰσάκουσόν μου.

Προείρηται περὶ τούτων ἐν τῷ δευτέρῳ στίχῳ τοῦ νγʹ ψαλμοῦ. Ps 53.4
Παρατηρητέον δὲ, ὅτι ὁ ιςʹ ψαλμὸς ἀνάπαλιν ἔχει πρὸς τὸν παρόντα· πρῶτον Ps 16.1
γὰρ ἐν ἐκείνῳ, τὸ εἰσάκουσον, εἶτα τὸ πρόσχες, καὶ τελευταῖον τὸ ἐνώτισαι, ὡς εἶναι φανερὰν ἤδη τῶν λέξεων τὴν ἀδιαφορίαν.

3β Ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου.

Τὸ τῆς ἀδολεσχίας ὄνομα κυρίως μὲν ἐπὶ τῆς φλυαρίας τάττεται· λαμβάνει δὲ τοῦτο πολλάκις ὁ προφήτης καὶ ἐπὶ τῆς συνεχοῦς ἐμμελετήσεως, ὡς τὸ, Καὶ ἠδολέσχουν ἐν τοῖς δικαιώμασί σου, τουτέστιν, ἐμελέτων ἐν τῷ νόμῳ σου. Καὶ νῦν Ps 118.48
οὖν ὁμοίως φησὶν, ὅτι ἐλυπήθην ἐν τῇ μελέτῃ μου, τῇ περὶ τοῦ πῶς ἂν ἐκφύγω τὰς ἐπιβουλὰς τῶν ἐχθρῶν· ἐλυπήθην δὲ, μὴ εὑρίσκων μηχανήν.

3β Add. [MF in marg.]PCBVL : *Λαμβάνεται δὲ καὶ ἐπὶ τοῦ κατὰ θέαν μετεωρισμοῦ, ὡς τὸ, Ἐξῆλθεν Ἰσαὰκ ἀδολεσχῆσαι εἰς τὸ πεδίον τὸ πρὸς δείλης* [Gen 24.63]. : om. S.

9α For you have delivered me from all affliction.

By having now dissipated Saul's attack and drawn him away to another war. 1Rg 23.27

9β And my eye has seen among my enemies.

As a prophet having seen with the eye of his soul the destruction of both Saul and the Ziphites he foretold that already my eye has seen among my enemies. 'What I desired' or 'what they will suffer' is missing, as we explained previously in the thirty fourth psalm. Ps 34.21β

This psalm may also be spoken by us against the demons, who are both 'strangers' to God, as apostates and adversaries, and 'mighty' in evil, as bodiless and rulers of the world. Eph 6.12

54 ## Psalm 54

1 ## Towards fulfilment; in hymns; of understanding; belonging to David.

He composed this psalm also while fleeing from Saul and wandering in the wilderness. With his own sufferings he prefigures the sufferings of Christ and hence it is inscribed 'in hymns' and 'of understanding', as referring the listener to the fulfilment of the things prophesied in it about Christ, both urging him to praise the one who accepted to suffer such things for us and requiring him to listen with understanding on account of the obscurity of the prophecy.

2-3α Give ear, O God, to my prayer and do not overlook my entreaty; turn to me and hear me.

We spoke previously about these at the second verse of the fifty-third psalm. Ps 53.4

It should be noted that the sixteenth psalm has a reverse order to the present. In that psalm 'hear' comes first than 'turn to' and finally 'give ear', from which the indifference of the words is already clear. Ps 16.1

3β I have been grieved in my rumination.

The word for 'rumination' [ἀδολεσχία] is used primarily for idle talk, but the prophet often takes it for continued meditation, as in, *And I would ruminate on your statutes*, that is, I would meditate on your law. Now similarly he is saying that I have been grieved in my meditation about how I might escape the menacing plots of my enemies. He was grieved, not finding any means. Ps 118.48

3β: The word is also taken for reflective enjoyment of a view, as in, *Isaac went out toward evening to ruminate on the plain* [Gen 24.63].

3γ-4α Καὶ ἐταράχθην ἀπὸ φωνῆς ἐχθροῦ καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ.

Τὸν Σαοὺλ ὀνομάζει, ἐχθρὸν μὲν, ὡς ἐπίβουλον, ἁμαρτωλὸν δὲ, ὡς ἁμαρτάνοντα εἰς τὸν δίκαιον. Τὸν γὰρ ἀθῷον κατεδίωκε, καὶ ἀνελεῖν ἐζήτει τὸν εὐεργέτην. Καὶ φωνὴν μὲν λέγει, τὰς ὕβρεις αὐτοῦ, θλῖψιν δὲ, τὸν διωγμόν.

4β Ὅτι ἐξέκλιναν ἐπ' ἐμὲ ἀνομίαν.

Διότι, φησὶν, οἱ περὶ τὸν Σαοὺλ ἐκίνησαν ἐπ' ἐμὲ ἀνομίαν, τουτέστιν, ἐπήγαγόν μοι ἔγκλημα, προσάπτοντες ἐμοὶ μᾶλλον ἐπιβουλὴν κατὰ τοῦ Σαούλ.

Τινὰ δὲ τῶν ἀντιγράφων, ἀνομίαι γράφουσιν, ἐφ' ὧν νοοῦμεν, ὅτι ἐκινήθησαν ἐπ' ἐμὲ ἄνομοι· οὕτω γὰρ καὶ ἀδικίαν, πολλάκις τὸν ἄδικον λέγομεν, σφοδρότερον αὐτοῦ καθαπτόμενοι.

4γ Καὶ ἐν ὀργῇ ἐνεκότουν μοι.

Καὶ ἐν τῷ ὀργίζεσθαι κατ' ἐμοῦ, ἐμνησικάκουν μοι· κότος γὰρ, παρὰ τὸ κεῖσθαι καὶ βραδύνειν τὴν ὀργήν.

5α Ἡ καρδία μου ἐταράχθη ἐν ἐμοί.

Καρδίαν λέγει, τὴν ψυχὴν, ἣν καὶ τεταράχθαι, στροβουμένην ταῖς ἐπιβουλαῖς τῶν ἐχθρῶν.

5β Καὶ δειλία θανάτου ἐπέπεσεν ἐπ' ἐμέ.

Πῶς ἐν ἄλλοις μὲν λέγει, Οὐ φοβηθήσομαι ἀπὸ μυριάδων λαῶν, τῶν κύκλῳ
συνεπιτιθεμένων μοι, καὶ πολλὰ τοιαῦτα, νῦν δὲ προδήλως ὁμολογεῖ δειλιᾶν; Ps 3.7
Ὅτι, ὅτε μὲν ᾐσθάνετο τῆς θείας ἐπικουρίας, ἐθάῤῥει, ὅτε δὲ κατ' οἰκονομίαν ἐγκατελιμπάνετο πρὸς τὸ φανῆναι τὴν ὑπομονὴν αὐτοῦ καὶ τὴν ἐπιμονὴν τῆς εἰς Θεὸν παρακλήσεως, τότε καὶ ἠγωνία, καὶ τὸν φόβον οὐκ ἔκρυπτε.

6α Φόβος καὶ τρόμος ἦλθεν ἐπ' ἐμέ.

Τὸ αὐτὸ πάλιν φησὶν, ἐμφαίνων τὴν ἐπίτασιν τῆς δειλίας· δειλία μὲν γὰρ αὐξηθεῖσα, γίνεται φόβος· οὗτος δὲ πάλιν ἐπιταθεὶς, γίνεται τρόμος.

6β Καὶ ἐκάλυψέ με σκότος.

Τὸ τῆς ἀθυμίας καὶ λύπης· αὗται γὰρ διαφερόντως σκοτίζουσι, συγχέουσαι τὴν ψυχήν.

5β[3] δειλιᾶν MPCB : δειλίαν SFV.

3γ-4α And I have been troubled by the enemy's voice and the sinner's oppression.

Saul is who he names his enemy, as scheming against him, and a sinner, as sinning against a just man, for Saul was pursuing an innocent man and seeking to kill his benefactor. And 'voice' is what he calls his insults, and 'oppression' what he calls his persecution.

4β For they have turned lawlessness against me.

Because, he says, those around Saul have moved lawlessness against me, they have brought a charge against me, attributing instead to me treachery against Saul.

A number of copies write lawlessnesses have turned against me, by which we understand that lawless people have been moved against me, for in this way we often call the unjust man 'injustice', thereby unbraiding him more vehemently.

4γ And in anger they would bear rancour towards me.

And when raging against me they would bear malice towards me; for 'rancour' is derived from anger enduring and lingering.

5α My heart has been troubled within me.

'Heart' is what he calls his soul, which he says was troubled, being whirled around by the treacherous attacks of the enemies.

5β And the trepidation of death has fallen upon me.

How is that elsewhere he says, *I shall not be afraid of ten thousands of people who join in attacking me from every side*, and many such things, whereas now he openly confesses to being Ps 3.7
afraid? It is because when he would feel divine assistance he would take courage, but when by divine design he would be abandoned in order for his patient endurance and his steadfastness in making entreaty to God to appear, then he would be overcome with anxiety and would not conceal his fear.

6α Fear and trembling have come upon me.

He says the same again, showing the intensity of his trepidation, for trepidation when increased becomes fear, and when fear is intensified it becomes trembling.

6β And darkness has covered me.

The darkness of despondency and grief, for these darken pre-eminently, confusing the soul.

7 Καὶ εἶπα, Τίς δώσει μοι πτέρυγας ὡσεὶ περιστερᾶς, καὶ πετασθήσομαι καὶ καταπαύσω;

Περιστερᾶς ἐζήτησε πτέρυγας, ὅτι ὀξέως πέταται, καὶ ὅτι ἥμερον τὸ ζῷον τοῦτο καὶ ἀπόνηρον, ὡς καὶ αὐτός. Καὶ πετασθήσομαι, φησὶν, εἰς τόπους ἀσφαλεῖς, καὶ καταπαύσω ἀπὸ τῶν συνεχῶν φόβων καὶ πόνων.

8 Ἰδοὺ ἐμάκρυνα φυ | γαδεύων, καὶ ηὐλίσθην ἐν τῇ ἐρήμῳ.

Φυγαδεύων, ἀντὶ τοῦ, φεύγων.

9 Προσεδεχόμην τὸν Θεὸν, τὸν σῴζοντά με ἀπὸ ὀλιγοψυχίας καὶ ἀπὸ καταιγίδος.

Ἐν τῇ ἐρήμῳ αὐλιζόμενος, οὐδένα ἕτερον ἄχρι καὶ νῦν ἐξεδεχόμην βοηθὸν ἢ μόνον σὲ τὸν Θεόν.

Καταιγίδα δὲ λέγει, τὴν σφοδρότητα καὶ ζάλην τῶν πειρασμῶν.

10α Καταπόντισον, Κύριε, καὶ καταδίελε τὰς γλώσσας αὐτῶν.

Τὸ ἑξῆς, κατὰ τῶν Ἰουδαίων καὶ περὶ τοῦ Χριστοῦ.

Καταπόντισον, φησὶν, ὦ Κύριε, τὰς γλώσσας αὐτῶν, τὰς βλασφημούσας τὸν σὸν Υἱὸν, τουτέστι, βύθισον, ἐναποπνίξας τῷ βάθει τοῦ στόματος· καὶ καταδίελε αὐτὰς, ποιήσας ἀσυμφώνους ἀλλήλαις, ὡς μηκέτι δύνασθαι συσκέπτεσθαι κατὰ τοῦ Σωτῆρος, ἃ δὴ καὶ πεπόνθασιν ὕστερον, διαφθαρέντες ὑπὸ Ῥωμαίων.

10β Ὅτι εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει.

Διότι, φησὶν, εἶδον τοῖς προφητικοῖς ὀφθαλμοῖς ἐν τῇ πόλει Ἰερουσαλὴμ, ἀνομίαν μὲν, ὅτι παρανόμως ἐζήτουν ἀνελεῖν τὸν χορηγὸν τῆς ζωῆς, ἀντιλογίαν δὲ, ὅτι ἀντέλεγον αὐτῷ, διδάσκοντι τὰ σωτήρια.

11α Ἡμέρας καὶ νυκτὸς κυκλώσει αὐτὴν ἐπὶ τὰ τείχη αὐτῆς.

Ἡμέρας καὶ νυκτὸς, ἀντὶ τοῦ, ἐπὶ πολὺ συνέξει αὐτὴν ἡ ἀνομία, εἴτουν παρανομία, μέχρι καὶ τῶν τειχῶν αὐτῆς, τουτέστιν, ὅλην τὴν πόλιν.

Τοιοῦτοι γὰρ οἱ Ἰουδαῖοι καὶ μετὰ τὴν ἀναίρεσιν τοῦ Χριστοῦ μεμενήκασιν, ἄχρις ἂν ἐπιστρατευσάντων αὐτοῖς Ῥωμαίων, πανωλεθρίᾳ διεφθάρησαν.

11β Καὶ ἀνομία καὶ κόπος ἐν μέσῳ αὐτῆς καὶ ἀδικία.

Πάλιν ἐπαναλαμβάνει τὴν ἀνομίαν, ἐπιμονώτερον διασύρων αὐτοὺς, ὅτι κατὰ

7 Add. [MPF in marg.]: Εἴτε ὡς τὸ πνεῦμα σκιαγραφούσας, ᾧ μόνῳ τὰ δεινὰ φεύγομεν.
10α[4] βάθει MSCBFV : βυθῷ P. 10β[3] χορηγόν MSCBF : ἀρχηγόν PV.

7 And I said, 'Who will give me wings like a dove, and I shall fly and find rest?'

He asked for the wings of a dove, because it flies swiftly and because this creature is tame and harmless, as was he. And I shall fly, he says, to safe places, and I shall find rest from my constant fears and pains.

8 See, I have gone far setting to flight, and have encamped in the wilderness.

'Setting to flight', in the sense of, 'fleeing'.

9 I would wait for God who saves me from faint-heartedness and sudden tempest.

When camping in the wilderness, I would even till now expect none other except you God alone.

'Sudden tempest' is what he calls the violent force and driving storm of trials.

10α Drown, O Lord, and utterly divide their tongues.

The rest is against the Jews and about Christ.

Drown, O Lord, their tongues, which utter blasphemies against your Son, that is, sink them without trace, having drowned them in the depths of the mouth, and utterly divide them, having made them disagree with one another, so as no longer being able to conspire against the Saviour, which things indeed they suffered later, having been destroyed by the Romans.

10β For I have seen lawlessness and gainsaying in the city.

Because, he says, I have seen in the city of Jerusalem with my prophetic eyes, lawlessness on the one hand, for contrary to the the law they were seeking to slay the bestower of life, and gainsaying on the other hand, for they would contradict him when he was teaching about salvation.

11α Day and night it will encircle her up to her walls.

'Day and night', in the sense of, the lawlessness, namely the transgression of the law, will press in on her greatly, even up to her walls, that is, on the entire city.

For the Jews remained such even after the slaying of Christ, until the time the Romans having undertaken an expedition against them would utterly destroy them.

11β And lawlessness and oppressive drudgery are in her midst and injustice.

He repeats the mention of lawlessness once again, disparaging them even more insist-

7: Or as with the wings figuring the Spirit in which alone we escape dread dangers.

νόμον ζῆν αὐχοῦντες, παρηνόμουν ἀεί. Εἰπὼν δὲ, ὅτι περιλάβῃ αὐτὴν ἄχρι καὶ τῶν τειχῶν ἡ παρανομία, διδάσκει ὅτι οὐδὲ τοῦ μέσου τῆς πόλεως ἀφέξεται, ἀλλ' ἐν μέσῳ αὐτῆς ἔσται παρανομία μὲν, ἐν ταῖς κρίσεσι, κόπος δὲ, ἐν ταῖς κατὰ τῶν ἀναιτίων μηχαναῖς καὶ σκευαῖς, ἀδικία δὲ, ἐν ταῖς πλεονεξίαις.

12 Καὶ οὐκ ἐξέλιπεν ἐκ τῶν πλατειῶν αὐτῆς τόκος καὶ δόλος.

Ἐν πάσῃ πόλει, καὶ πλατεῖαί εἰσιν ὁδοὶ, καὶ στενωποί· καὶ πλατεῖαι μὲν, αἱ πρὸς ἅμαξαν, ἃς λέγομεν ἡμεῖς ἐξαέρους· στενωποὶ δὲ, αἱ τῶν ἐμβόλων. Τὰς πλατείας οὖν ἔλαβεν ἐνταῦθα, διότι ἐν ταῖς πλατείαις ἦσαν αἱ ἀγοραὶ καὶ τὰ συμβόλαια.

Τόκους μὲν οὖν εἶπεν, ὅτι καὶ ἐτόκιζον λανθάνοντες, τοῦτο τοῦ νόμου κωλύοντος· δόλον δὲ, διὰ τὰς ἐν τοῖς συναλλάγμασιν ἀπάτας, ἢ καὶ τὰς ἄλλας ἐπιβουλάς. Οὕτω πᾶσαν αὐτοῖς κακίαν προσεμαρτύρησεν.

13 Ὅτι εἰ ὁ ἐχθρὸς ὠνείδισέ με, ὑπήνεγκα ἂν, καὶ εἰ ὁ μισῶν με ἐπ' ἐμὲ ἐμεγαλορρημόνησεν, ἐκρύβην ἂν ἀπ' αὐτοῦ.

Τὰ ἐντεῦθεν, προσώπῳ τοῦ Χριστοῦ λέγονται κατὰ τοῦ Ἰούδα.

Τὸ μὲν οὖν, ὠνείδισεν, ἀντὶ τοῦ, ἐξουδένωσε καὶ διέβαλεν εἴληπται· τὸ δὲ, ἐμεγαλορρημόνησεν, ἀντὶ τοῦ, ἠναισχύντησε καὶ ἠπείλησε. Καὶ ἄμφω γὰρ ἐκεῖνος πεποίηκε· διεκωμῴδησε γὰρ αὐτὸν παρὰ τοῖς Ἰουδαίοις, καὶ ἠπείλησε παραδοῦναι εἰς θάνατον.

Τὸ δὲ, ὅτι, προκαταρκτικὸς ἂν εἴη σύνδεσμος, ὃν λέγουσι καὶ διηγηματικόν.

14 Σὺ δὲ, ἄνθρωπε ἰσόψυχε, ἡγεμών μου καὶ γνωστέ μου.

Ἀπὸ κοινοῦ ληπτέον τὸ, ὠνείδισας. Κεῖται δὲ τὸ μὲν, ἰσόψυχε, ἀντὶ τοῦ, φίλε. Ἡγεμόνα δὲ αὐτοῦ, αὐτὸν εἶπε, διότι καὶ αὐτὸς μετὰ τῶν ἄλλων μαθητῶν ἡγεμὼν ἐχειροτονήθη τῶν πιστευόντων· *Καταστήσεις γὰρ, φησὶν, αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.* Γνωστέ μου δὲ, ἀντὶ τοῦ, ἐγνωσμένε, | γνησιώτατέ μου. Ps 44.17β

15α Ὃς ἐπὶ τὸ αὐτὸ ἐγλύκανάς μοι ἐδέσματα.

Ἐπὶ τὸ αὐτὸ μὲν, ἀντὶ τοῦ, σὺν ἐμοὶ ὤν· ἐγλύκανας δὲ, ἀντὶ τοῦ, ἐσκεύασας· πᾶν γὰρ βρῶμα σκευαζόμενον, ἡδύτερον γίνεται.

Ἢ ἐδέσματα νοήσεις, τὴν διδασκαλίαν τοῦ κηρύγματος, ᾗ ἐτρέφοντο αἱ ψυχαὶ τῶν πιστευόντων· ταύτην δὲ καὶ Ἰούδας ὡς ἀπόστολος ἐγλύκαινεν, εἴτουν εὐαπόδεκτον ἐποίει τῷ Χριστῷ.

15β Ἐν τῷ οἴκῳ τοῦ Θεοῦ ἐπορεύθημεν ἐν ὁμονοίᾳ.

[11β][1] περιλάβῃ MSCBF : κυκλώσει PV. 12[5] τόκους MPSCBF : τόκον V. 14[2] ὠνείδισας MPSCBF : ὠνείδισε V.

ently, for while boasting of living in accordance with the law they would transgress the law constantly. Having said that lawlessness will surround the city up to her very walls, he teaches that it will not be absent from within the city either, but in the midst of her there will be lawlessness in the judgements of the courts and oppressive drudgery in the contrivances and ploys against the innocent and injustice in the graspings of greed.

12 And usury and fraud have not left her broadways.

In every city there are wide roads and narrow lanes. The broadways are roads for wagons (we call them 'open air' roads), while the lanes are the roads for entrance porticos. He referred to the broadways here because markets and commercial transactions were in the broadways.

He mentioned 'usury' because they would surreptitiously charge interest since it was prohibited by the law and 'fraud' on account of dishonest dealings in transactions or other acts of deception. Thus he ascribed to them every kind of evil.

13 For if an enemy had reviled me I could have borne it, and if someone who hates me had raised his voice against me, I would have hidden from him.

From here onwards the words are spoken in the person of Christ against Judas.

'Reviled' is taken in the sense of, disparaged and slandered, and 'raised his voice against me', in the sense of, 'treated shamelessly' and 'threatened'. And indeed Judas did both, for he mocked him with the Jews and threatened to deliver him up to death.

The 'for' may be understood as an introductory conjunction, which they also call a 'narrative' conjunction.

14 But you, O man of like soul, my leader and my familiar.

'You reviled' is to be understood here also. 'Of like soul' is used in the sense of, 'friend'. He called him his 'leader' because he along with the other disciples had been ordained a leader of the believers, for it is written, *You will establish them as rulers over all the earth*, and 'my familiar', in the sense of, my well known friend, my very own. Ps 44.17β

15α Who together have sweetened sweetmeats for me.

'Together', in the sense of, 'being together with me'. 'You have sweetened', in the sense of, 'you have prepared', for every food that is prepared becomes sweeter.

Or else you will understand 'sweetmeats' as the teaching of the preaching with which the souls of the believers were fed. Judas as an Apostle also would sweeten this teaching, namely, he would make it acceptable to Christ.

15β In the house of God we have walked in concord.

Εἰς τὸ ἱερὸν ἐπορεύθημεν ὁμογνωμόνως. Ἐπὶ τοσοῦτον σε ἀχώριστον καὶ γνήσιον εἶχον.

16α Ἐλθέτω δὴ θάνατος ἐπ' αὐτούς.

Ταῦτα προϊδὼν ὁ Δαυὶδ, ἐπαρᾶται τῷ τε Ἰούδᾳ καὶ τοῖς ἀμφὶ τὸν Ἄνναν καὶ Καϊάφαν χριστοκτόνοις Ἰουδαίοις.

16β Καὶ καταβήτωσαν εἰς ᾅδου ζῶντες.

Καὶ εἰ ἔλθοι θάνατος ἐπ' αὐτοὺς, πῶς καταβήσονται εἰς ᾅδου ζῶντες; Ὅτι οἱ μὲν αὐτῶν, βιαίως ἀπέθανον· θάνατον γὰρ, οὐ τὸν κατὰ φύσιν, φησὶν, ἀλλὰ τὸν ἀπὸ ἀγχόνης καὶ πολέμου, καὶ εἴ τις τρόπος πικρός· οἱ δὲ, ὑπὸ τῆς ἀνάγκης καὶ τοῦ Ῥωμαϊκοῦ πολέμου εἰς κρημνὸν ἑαυτοὺς καθῆκαν, καὶ διῆγον ἐν τῷ λάκκῳ μέχρι πολλοῦ, λιμῷ καὶ δίψῃ καὶ φόβῳ ταλαιπωρούμενοι, καθὼς Ἰώσηπος ἱστορεῖ· διὸ καὶ BJ iii.34ff
ᾅδην, τὸν βόθρον ἐκεῖνον ἐκάλεσεν, ἐπεὶ καὶ τάφος αὐτοῖς ἐγένετο, διαφθαρεῖσιν ἐν ἐκείνῳ κατὰ μικρόν.

Τινὲς δὲ λέγουσιν, ὡς ἐπεὶ τῷ Χριστῷ, καὶ Ἰουδαῖοι ἐπεβούλευον καὶ οἱ δαίμονες, ἐκείνοις μὲν, ἐπηράσατο θάνατον τιμωρητικὸν, τοῖς δαίμοσι δὲ, τὴν εἰς τὰ καταχθόνια καταγωγὴν, τούτους δὲ καλέσας ζῶντας, ὡς ἀθανάτους. *Καταβήτωσαν γὰρ*, φησὶν, *εἰς ᾅδου, ζῶντες*, διὰ τὴν φύσιν.

16γ Ὅτι πονηρία ἐν ταῖς παροικίαις αὐτῶν ἐν μέσῳ αὐτῶν.

Διότι πονηρία ἐμπολιτεύεται ταῖς ἐν τῇ πόλει παροικίαις αὐτῶν· καὶ οὐκ ἐπιπόλαιον, ἀλλ' ἐν μέσῳ, τουτέστιν, εἰς βάθος, ἐν ταῖς καρδίαις αὐτῶν.

Παροικίας δὲ εἶπε, τὰς κατοικίας αὐτῶν, διὰ τὸ πρόσκαιρον αὐτῶν, ὅσον οὔπω διαφθαρῆναι μελλόντων.

17 Ἐγὼ πρὸς τὸν Θεὸν ἐκέκραξα, καὶ ὁ Κύριος εἰσήκουσέ μου.

Ἤδη πληροφορηθεὶς, φησὶν, ὅτι εἰσήκουσέ μου.

Ἔστι δὲ γλαφυρώτερον εἰπεῖν, ὅτι ἐγὼ μὲν πρὸς τὸν Πατέρα ἐκέκραξα· ὁ δὲ Υἱὸς εἰσήκουσέ μου· ἐπεὶ καὶ αὐτὸς ἀπώλεσε τοὺς Ἰουδαίους, κατὰ τὸ, *Σὺ δὲ, Κύριε, ἐλέησόν με, καὶ ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς.* Ps 40.11

18 Ἑσπέρας καὶ πρωῒ καὶ μεσημβρίας διηγήσομαι καὶ ἀπαγγελῶ, καὶ εἰσακούσεται τῆς φωνῆς μου.

Τοὺς καιροὺς δηλοῖ τῶν τριῶν μεγάλων συνάξεων, ἃς ἡμεῖς καλοῦμεν ἑσπερινὸν, ὄρθρον καὶ λειτουργίαν.

16β[12] ζῶντες PSCB : οἱ ζῶντες MAF.

We have walked in the sanctuary in oneness of mind. So greatly did I have you as inseparable and trusted.

16α Let death truly come upon them.

David, seeing these things, lays a curse on both Judas and the Christ-slaying Jews around Annas and Caiaphas.

16β And let them descend into Hades alive.

If death were to come upon them, how will they descend alive into Hades? For some of them died violently (for he is calling 'death', not a natural death, but one by hanging and battle and whatever painful means), while others out of necessity and the Roman attack lowered themselves over a precipice and remained for a long time in a pit, distressed by hunger and thirst and fear, as Josephus tells. Hence he called that pit 'Hades', because it became a grave BJ iii.34ff
for them, as they were destroyed in it one by one.

Some say that because both Jews and the demons schemed against Christ, he imprecated on the Jews a vengeful death, and on the demons, a descent into the depths of the earth, calling them 'living', as immortal, for he says, 'Let them descend into Hades alive', on account of their nature.

16γ For wickedness is in their habitations in the midst of them.

Because wickedness dwells in their habitations in the city, and not superficially, but in their midst, that is, in depth, in their hearts.

He called their homes 'habitations' on account of their temporary nature, very soon to be destroyed.

17 But I have cried to God and the Lord has heard me.

Having already received full assurance, he says that he has heard me.

There is a more elegant reading, namely, that I cried to the Father, but the Son heard me, since he himself destroyed the Jews in accordance with, *But you, O Lord, have mercy on me and raise me up and I shall repay them*. Ps 40.11

18 At evening and morning and noonday I shall recite and lay forth, and he will hear my voice.

He indicates the times of the three great assemblies which we call vespers, matins and liturgy.

Διηγήσομαι τὰ τοῦ Θεοῦ θαυμάσια, καὶ ἀπαγγελῶ ταῦτα, πᾶσι τοῖς σὺν ἐμοί· ὡς εἶναι ταὐτὸν, τὸ, *διηγήσομαι*, καὶ τὸ, *ἀπαγγελῶ*· ἢ διηγήσομαι μὲν τὰ παλαιὰ, ἀπαγγελῶ δὲ τὰ εἰς ἐμὲ γεγενημένα.

19 Λυτρώσεται ἐν εἰρήνῃ τὴν ψυχήν μου ἀπὸ τῶν ἐγγιζόντων μοι, ὅτι ἐν πολλοῖς ἦσαν σὺν ἐμοί.

Ἐν εἰρήνῃ, ἀντὶ τοῦ, χωρὶς πολέμου.

Ἐγγίζοντας δὲ καλεῖ, τοὺς ἀμφὶ τὸν Σαοὺλ, ὡς συγγενεῖς καὶ συστρατιώτας. Εἶτα τίθησιν τὴν αἰτίαν τῆς ἐγγύτητος, ὅτι, φησὶ, μετὰ πολλῶν καὶ ἄλλων στρατιωτῶν, σὺν ἐμοὶ ἦσαν διαιτώμενοι καὶ στρατευόμενοι.

20α Εἰσακούσεται ὁ Θεὸς, καὶ ταπεινώσει αὐτοὺς ὁ ὑπάρχων πρὸ τῶν αἰώνων.

Αὐτὸς γὰρ ἐποίησε τοὺς αἰῶνας· διὸ καὶ πρὸ τῶν αἰώνων ὑπάρχειν λέγεται.

20β Οὐ γάρ ἐστιν αὐτοῖς ἀντάλλαγμα, ὅτι οὐκ ἐφοβήθησαν τὸν Θεόν.

Οὐκ ἔστιν, φησὶν, αὐτοῖς ἐναλλαγὴ ἀπὸ τῆς κακίας | εἰς ἀγαθοσύνην· ἀλλ' ἀμετάβλητοι μένουσιν· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκε.

Λέγοιντο δ' ἂν ταῦτα καὶ κατὰ τῶν χριστοκτόνων Ἰουδαίων· ἐπαρασάμενος γὰρ αὐτοῖς ἄνω, φησὶ νῦν, ὅτι *εἰσακούσεταί μου ὁ Χριστὸς, καὶ ταπεινώσει αὐτούς*. Καὶ γὰρ οἱ μὲν ἀνηρέθησαν, οἱ δὲ, περιλειφθέντες, τεταπεινωμένοι, παντὶ ἔθνει δουλεύσουσι τὰς ἐσχάτας ὑπηρεσίας.

Ὁ ὑπάρχων δὲ πρὸ τῶν αἰώνων, κατὰ τὴν θεότητα· αὐτοὶ γὰρ, ἠργμένον ἐκ τῆς μητρὸς μόνον ἔλεγον αὐτόν.

Τὸ δὲ, *οὐ γάρ ἐστιν αὐτοῖς ἀντάλλαγμα*, προσέτι νοεῖται καὶ ἄλλως ἐπὶ τούτων, ὅτι αὐτὸς ἦν τὸ δεδομένον ὑπὲρ πάντων ἀνθρώπων ἀντάλλαγμα, ὃν ἐπεὶ οὐκ ἐδέξαντο, οὐκ ἔστιν αὐτοῖς ἕτερον ἄξιον ἀντάλλαγμα.

21α Ἐξέτεινε τὴν χεῖρα αὐτοῦ ἐν τῷ ἀποδιδόναι.

Ἐξέτεινεν ὁ Θεὸς τὴν κολαστικὴν αὐτοῦ δύναμιν, ἐπὶ τῷ ἀποδιδόναι αὐτοῖς τὴν ὀφειλομένην τιμωρίαν.

21β Ἐβεβήλωσαν τὴν διαθήκην αὐτοῦ.

Οἱ περὶ τὸν Σαοὺλ μὲν ἐβεβήλωσαν, εἴτουν περιεφρόνησαν τὸν νόμον, ὅς φησιν,
Ἀγαπήσεις τὸν πλησίον σου, καὶ ὅσα τοιαῦτα, οἱ δὲ χριστοκτόνοι, τὸ Εὐαγγέλιον. Lev 19.18
Βέβηλον γὰρ, τὸ κοινὸν καὶ ἀνίερον. Mt 19.19

19[3] πολέμου MASCBF : πόνου PV. 20β Add. [M in marg.]B: ἀντάλλαγμα λέγοιτ' ἂν καὶ ἡ μετάνοια καὶ ἡ ὁπωσδήποτε ἐξιλέωσις. 20β[10] προσέτι νοεῖται MSCBF : προσεπινοεῖται PV.

I shall recite the wonders of God and lay forth these things to all those with me, 'recite' and 'lay forth' here being the same; or else I shall recite the things of old and lay forth the things that have happened to me.

19 He will redeem my soul in peace from those nearest me, for among many they were with me.

'In peace', in the sense of, 'without war'.

'Those nearest' is what he calls those around Saul, as kinsmen and fellow soldiers. Then he gives the reason for their nearness, because, he says, along with many and other soldiers they were barracked and enlisted with me.

20α God will hear and he who exists before the ages will humble them.

For he it was who made the ages, and hence he is said to exist before the ages.

20β For in them is no exchange, since they feared not God.

In them, he says, there is no changing from wickedness to goodness, but they remain unchangeable, and this is what Symmchos wrote.

These verses may also be spoken against the Christ-slaying Jews, for having cursed them earlier, he now says that Christ will hear me and will humble them. And indeed some of them were killed while others, having survived, will work, humbled, as slaves in all nations in the meanest employments.

He who exists before the ages in respect of his divinity; for they would say he had his beginning from his mother alone.

Furthermore, 'in them is no exchange' is also understood in a different way in relation to the Jews, namely, that he was given in exchange for all people, but because they did not accept him, there is for them no other worthy exchange.

21α He has stretched out his hand in making repayment.

God has stretched out his punitive power in order to render to them their due punishment.

21β They profaned his covenant.

Those around Saul profaned, that is, have showed contempt for the law which says, *You will love your neighbour*, and such things, while the Christ-slayers despised the Gospel. Profane is what is common and unholy. Lev 19.18 Mt 19.19

20β: Exchange may also be interpreted as repentance or atonement of whatever kind.

22α Διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ, καὶ ἤγγισαν αἱ καρδίαι αὐτῶν.

Ἀπὸ ὀργῆς δηλαδὴ τοῦ Χριστοῦ· τοῦ Ῥωμαϊκοῦ γὰρ πολέμου πολιορκοῦντος αὐτοὺς, διεμερίσθησαν. Τινὲς γὰρ αὐτῶν ἔλεγον, διὰ τὸν Ἰησοῦν ταῦτα πάσχειν, ὧν εἷς ἦν καὶ Ἰώσηπος, μικροῦ Θεὸν αὐτὸν ὁμολογήσας ἐν τῇ βίβλῳ τῆς ἁλώσεως Ἰερουσαλήμ. Καὶ ἤγγισαν αἱ καρδίαι αὐτῶν τῇ ἀληθείᾳ, λογιζομένων, ὅτι ἴσως Θεὸς ἦν· ἐγγύτης γὰρ, ὁ ἐνδοιασμός. AJ 18.3.3

22β Ἡπαλύνθησαν οἱ λόγοι αὐτῶν ὑπὲρ ἔλαιον, καὶ αὐτοί εἰσι βολίδες.

Τοῦτο, κοινῶς περὶ πάντων τῶν χριστοκτόνων, οἳ πρὸ τοῦ ἀνελεῖν αὐτὸν, ἐν ὑποκρίσει λόγους αὐτῷ προσέφερον ἁπαλοὺς, Ῥαββὶ καλοῦντες καὶ λέγοντες, Mt 26.49
Οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὸν λόγον τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ τὰ τοιαῦτα. Mt 22.16
Αὐτοὶ δὲ ἦσαν ἔνδον ἠκονημένα βέλη, ὀρεγόμενοι τοῦ αἵματος αὐτοῦ.

Λέγοιτο δ᾽ ἂν ταῦτα καὶ περὶ τοῦ Σαοὺλ, ὃς ὑποκρινόμενος ἔλεγε, *Τέκνον Δαυὶδ*, καὶ εἴ τι τοιοῦτον. 1Rg 24.17, 26.17, 21

23α Ἐπίῤῥιψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει.

Κοινὴν ποιεῖται πρὸς ἅπαντας ἐπιβουλευομένους παραίνεσιν· αὐτὸς γάρ σε διαθρέψει, καὶ κατὰ σῶμα καὶ κατὰ ψυχήν· εἰ δὲ διαθρέψει, καὶ ἐνδύσει· εἰ δὲ καὶ ἐνδύσει, καὶ φυλάξει καὶ ῥύσεται. Mt 6.25

23β Οὐ δώσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ.

Οὐ δώσει μέχρι πολλοῦ κλύδωνα πειρασμοῦ τῷ δικαίῳ· φησὶ γὰρ ὁ Ἀπόστολος, ὅτι *Πιστὸς ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*. 1Cor 10.13

Οὐ δώσει δὲ εἶπεν, ὅτι παραχωρῶν ἐπάγεσθαι ὑπὸ τοῦ διαβόλου τοὺς πειρασμοὺς, δοκεῖ αὐτὸς τούτους ἐπάγειν, ὅτι κωλῦσαι δυνάμενος, οὐκ ἐκώλυσε.

24α Σὺ δὲ, ὁ Θεὸς, κατάξεις αὐτοὺς εἰς φρέαρ διαφθορᾶς.

Τοὺς ἐπιβουλεύοντας τοῖς ἀθῴοις· φρέαρ δὲ διαφθορᾶς εἶπε, τὸ βαθὺ καὶ ἄφυκτον τῆς τιμωρίας· τοιοῦτον γὰρ τὸ φρέαρ.

24β Ἄνδρες αἱμάτων καὶ δολιότητος οὐ μὴ ἡμισεύσωσι τὰς ἡμέρας αὐτῶν.

Καὶ μὴν ἐν ἑτέρῳ ψαλμῷ περὶ τῶν τοιούτων λέγει, ὅτι *Καὶ ἡμέραι πλήρεις εὑρεθήσονται ἐν αὐτοῖς*. Δῆλον οὖν ὅτι ἐν ἐκείνῳ πλήρεις τὰς ἡμέρας φησὶν, οὐ πρὸς τὸ μέτρον τῆς ζωῆς, ἀλλὰ πρὸς τὴν κακίαν, ὅτι αἱ ἡμέραι αὐτῶν, πλήρεις τῆς κακίας. Ἐνταῦθα δέ φησιν, ὅτι προειδὼς | ὁ Θεὸς τὴν ἀμετρίαν τῆς κακίας αὐτῶν, προεκ- Ps 72.10

22β[4] τὸν λόγον MPSCBFL : τὴν ὁδόν V [Mt 22.16]. 23β[3] ὑμᾶς... δύνασθε MSCBF : ἡμᾶς... δυνάμεθα PV.
24β[2] ἐν ἑτέρῳ ψαλμῷ SF : ἐν τῷ οβ´ ψαλμῷ PCV : ἐν ἑτέρῳ ψαλμῷ, ἐν τῷ οβ´ MB.

22α They were dissevered by the anger of his face, and their hearts came near.

By the anger of Christ, that is, for with the Roman war besieging them they were severed apart. For some of them said that they were suffering these things on account of Christ, one of whom was Josephus, who in his book about the fall of Jerusalem came little short of confessing him to be God. And their hearts came near to the truth, as they pondered that perhaps he was God, for uncertainty is nearness. AJ 18.3.3

22β Their words were made smoother than oil, yet the same are hurled barbs.

This is said in common about all the Christ-slayers, who before doing away with him, would offer him smooth words, calling him, 'Rabbi', and saying, *We know that You are true, and teach the word of God in truth*, and so on. But inside they were sharpened arrows, yearning for his blood. Mt 26.49 Mt 22.16

This may also be said about Saul who, feigning friendship, would say, *David, my child*, and such things. 1Rg 24.17, 26.17, 21

23α Cast your care on the Lord and he will sustain you with nourishment.

He makes a common exhortation to all who are under attack. For he will nourish you in both body and soul, and if he will nourish you, he will also clothe you, and if he will clothe you, he will also guard you and deliver you. Mt 6.25

23β He will not give swelling seas to the just man to the age.

He will not give the just man the rough swell of temptation for very long, for the Apostle says, *God is faithful, who will not allow you to be tempted beyond what you are able*. 1Cor 10.13

He said, 'he will not give', because when permitting temptations to be brought on by the devil, it seems that he is bringing them on, for being able to prevent them, he did not prevent.

24α But you, O God, will bring them down into a well-pit of destruction.

Those who contrive against the innocent. 'Well-pit of destruction' is what he called the depth and inescapability of punishment, for the well-pit is such.

24β Men of bloodshed and guile will not live out half their days.

About such men he says in another psalm that, *And full days will be found in them*. It is clear therefore that in that psalm he is saying 'full days', not in respect of their measure of life, but in respect of evil, for their days will be full of evil. Here he is saying that God, knowing the limitless measure of their evil, cuts them down early so that they do not sin even more, and the punishment becomes an act of benevolence. Ps 72.10

θερίζει τούτους, ἵνα μὴ πλεῖον ἁμάρτωσι, καὶ γίνεται φιλανθρωπία, ἡ τιμωρία.

Ὁ δὲ λόγος οὐκ ἔστι καθολικὸς, ἀλλ' ἀπὸ τοῦ πλεονάζοντος, ἐπεί τινες τοιοῦτοι, τῇ κακίᾳ συγκατεγήρασαν· εἶπε δὲ τοῦτο, ἐκδειματῶν τοὺς φονικοὺς καὶ δολίους.

Ἄνδρας δὲ αἱμάτων καὶ δολιότητος εἴρηκεν, ὡς ἀνδριζομένους εἰς φόνους καὶ δόλους· διὰ δὲ τοῦ δόλου, πᾶσαν ᾐνίξατο κακίαν. Ἄλλως τε, ὥσπερ ἄνθρωπον εἰρήνης λέγει, τὸν εἰρηνικὸν, οὕτω καὶ ἄνδρα αἱμάτων, τὸν αἱμοχαρῆ, καὶ ὅσα τοιαῦτα. Ps 5.13β

24γ Ἐγὼ δὲ, Κύριε, ἐλπιῶ ἐπὶ σέ.

Τοῦτο, σύνηθες ἀεὶ ἐπιφώνημα τῷ Δαυίδ· ἅπαξ γὰρ πειραθεὶς τοῦ καρποῦ τῆς εἰς Θεὸν ἐλπίδος, καὶ ἐλπίζει διόλου, καὶ ἐλπίζειν ὁμολογεῖ.

Ἁρμόσειε δ' ἂν καὶ ἡμῖν ὁ ψαλμὸς, χωρὶς ὀλίγων ῥητῶν, ἃ καὶ προϊόντες σημειωσόμεθα. Τὰ μὲν οὖν εὔληπτα, παρήσομαι νοεῖσθαι κατὰ τὴν προαποδεδομένην ἐξήγησιν· τὰ δυσχερέστατα δὲ, μεταχειρισόμεθα.

[3] Ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου, δηλαδὴ, τῇ πρὸς τοὺς ἐμπαθεῖς λογισμοὺς ὁμιλίᾳ μου — λύπην γὰρ ὕστερον ἐκ μεταμελείας ἐπιφέρει — ἢ τῇ πρὸς τοὺς τυχόντας ἀνθρώπους ἀκαιρολογίᾳ μου· καὶ ἐταράχθην, ἀπὸ τῆς ὑποβολῆς τοῦ ἐχθροῦ μοι καὶ ἁμαρτωλοῦ δαίμονος.

[8] Ἐμάκρυνα δὲ ἀπὸ τοῦ Θεοῦ, κολληθεὶς τοῖς δαίμοσι, διὰ τῆς τοῦ βίου μου μιαρότητος· καὶ ηὐλίσθην ἐν τῇ ἐρημίᾳ καὶ ἀκαρπίᾳ.

[10] Καταπόντισον, Κύριε, καὶ καταδίελε τὰς γλώσσας τῶν δαιμόνων, ὥστε μὴ δύνασθαι συμφωνεῖν εἰς τὰς κατ' ἐμοῦ ἐπιβουλάς· Ὅτι εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει, ἤγουν ἐν τῇ πολιτείᾳ αὐτῶν· ἀνομοῦσι γὰρ ἁμαρτάνοντες,
[11] καὶ ἀντιλέγουσι τοῖς σοῖς προστάγμασι. Τείχη δὲ αὐτῆς, οἱ ἰσχυρότεροι ἐξ αὐτῶν· κόπος δὲ ἐν μέσῳ αὐτῆς, διὰ τοὺς στεῤῥῶς αὐτοῖς ἀνταγωνιζομένους· πλατεῖαι δὲ
[12] αὐτῆς, αἱ ὁδοὶ αὐτῶν, ὡς ἀντικείμεναι τῇ στενῇ ὁδῷ τοῦ Θεοῦ· τόκος δὲ, ἡ προσθήκη Mt 7.13-14
καὶ ἐπαύξησις τῆς ἁμαρτίας.

[13] Τὸ δὲ, Ὅτι εἰ ὁ ἐχθρὸς ὠνείδισέ με, καὶ τὰ ἑξῆς, ἄχρι τοῦ, Ἐλθέτω δὴ θάνατος ἐπ' αὐτοὺς, προσώπῳ τοῦ Χριστοῦ λέγομεν, κατὰ τοῦ Ἰούδα, καθὼς εἰρήκαμεν· ἐλθέτω δὲ θάνατος ἐπὶ τοὺς δαίμονας, ἤτοι παντελὴς ἀνενεργησία. Τὸ δ' ἑξῆς προηρμήνευται.

[16] Παροικίαι δὲ αὐτῶν, οἱ πλησιασμοὶ αὐτῶν πρὸς ἡμᾶς. Τοὺς αὐτοὺς δὲ νόει μοι,
[19] καὶ ἐγγίζοντας, ὡς ἀεὶ προσβάλλοντας ἡμῖν. Ἐν πολλοῖς δὲ ἦσαν σὺν ἐμοὶ, ἀντὶ τοῦ, σὺν πολλοῖς ἦσαν ἐν ἐμοὶ, κατ' ἐναλλαγὴν τῶν προθέσεων, ὅ ἐστι, πολλοὶ συνῆλθον κατ' ἐμοῦ.

[20] Οὐκ ἔστι δὲ αὐτοῖς ἀντάλλαγμα, εἴτουν ἐναλλαγὴ ἀπὸ κακίας εἰς ἀγαθοσύνην, ὡς προαποδέδοται.

[21] Ἐβεβήλωσαν δὲ τὴν διαθήκην αὐτοῦ, ἀντὶ τοῦ, ἐξουδένωσαν. Ἤγγισαν δὲ ἡμῖν
[22] αἱ καρδίαι αὐτῶν, εἴτουν τὰ βουλεύματα αὐτῶν. Ἡπαλύνθησάν τε οἱ λόγοι αὐτῶν ἐν τῷ συμβουλεύειν· σαίνουσι μὲν γὰρ τῷ χρηστῷ, τελευτῶσι δὲ εἰς πονηρόν.

[13][2] λέγομεν MSCBF : λέγονται PV.

The statement is not universal, but about the majority, since some such have grown old along with their wickedness. He said this instilling fear into the murderous and guileful.

He said 'men of bloodshed and guile' as having grown to manhood inured to murder and guile – by guile he alluded to every kind of evil. Moreover, just as he calls a peaceful man a 'man of peace', so he calls a man who delights in bloodshed a 'man of bloodshed' and so with other such designations. Ps 5.13β

24γ But I, O Lord, will hope in you.

This is an ever characteristic concluding interjection for David, for having once tasted the fruit of hope in God he hopes always and confesses his hope.

The psalm may also adapt well to ourselves, with the exception of a few verses which we shall indicate in what follows. The verses that are easily understood I shall pass over as to be understood in the manner already given, but the more difficult ones we shall treat again.

[3] *I have been grieved in my rumination*, that is, in my converse with my impassioned thoughts – for it produces grief afterwards from remorse – or else in my inopportune words to random people. *And I have been troubled*, by the prompting of the demon who is hateful to me and sinful.

[8] *I have gone far* from God, having attached myself to the demons through the foulness of my way of life and *have encamped* in desolation and barrenness.

[10] *Drown, O Lord, and utterly divide the tongues* of the demons so that they are unable to agree in their schemings against me. *For I have seen lawlessness and gainsaying in the city*,
[11] namely, in their habits of life, for they act lawlessly in sinning and speak against your decrees.
Her walls are the most powerful among them, *oppressive drudgery is in her midst* on account
[12] of those resolutely struggling against them. Her *broadways* are the paths of the demons as
opposed to the narrow path of God. *Usury* is the addition and incrementation of sin. Mt 7.13-14

[13] The verses from, *For if an enemy had reviled me*, to, *Let death truly come upon them*, we speak in the person of Christ against Judas, as we said. Let death come upon the demons, namely, total inoperativeness. The rest is as already expounded.

[16] Their habitations are their approachings to us. Understand *those nearest* as those same
[19] demons, as ever attacking us. *Among many they were with me*, in the sense of, 'with many they
were amid me', by an exchange of prepositions, which is, many gathered against me.

[20] *In them is no exchange*, namely, interchange from evil to goodness, as previously noted.

They profaned his covenant, in the sense of, 'they set it at naught'. *Their hearts came near*,
[21] that is, their evil purposings. *Their words were made smooth* in giving advice, for they beguile
[22] with what is good but end in what is evil.

55 νε΄
1 Εἰς τὸ τέλος·
ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων μεμακρυμμένου·
τῷ Δαυίδ· εἰς στηλογραφίαν· ὁπότε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γέθ.

῞Ωσπερ οἱ ψαλμοὶ ὅσοις ἐπεγέγραπτο, *συνέσεως*, ἐχόμενοι ἀλλήλων ἐτέθησαν, Pss 51-54
οὕτω καὶ οἱ ἐπιγεγραμμένοι τὸ, *εἰς στηλογραφίαν*, ὧν πρῶτος, ὁ παρών. Pss 55-59
Λαὸν δὲ λέγει, τὸν Ἰουδαϊκὸν, ὃς δορυάλωτος παρὰ Βαβυλωνίοις δουλεύων,
μεμακρυμμένος ἦν ἀπὸ τῶν ἁγίων, εἴτουν ἀπὸ τοῦ ἐν Ἱεροσολύμοις ναοῦ. Διὸ καὶ,
εἰς τὸ τέλος, ἐπιγέγραπται, ὡς εἰς τὸ τέλος ἐπειγόμενος τῶν ἐν τούτῳ περὶ τοῦ λαοῦ
προφητευθέντων. Νοεῖται δὲ λαὸς, καὶ πάντες ἁπλῶς | οἱ πρὸς καιρὸν μεμακρυμμένοι
ἀπὸ τῶν ἁγίων ἀνδρῶν, διὰ τὸ αἰχμαλωτισθῆναι ταῖς ἁμαρτίαις. Ὑπὲρ τοῦ λαοῦ δὲ,
ἀντὶ τοῦ, προσώπῳ τοῦ λαοῦ.
Εἶτα καὶ δευτέρα πρόσκειται ἐπιγραφή· *τῷ Δαυὶδ, εἰς στηλογραφίαν*, καὶ τὰ
ἑξῆς· ὡς εἶναι διπλῆν τὴν ὑπόθεσιν τοῦ ψαλμοῦ.
Προείρηται δὲ ἡμῖν ἐν τῷ λγ΄ ψαλμῷ, ὅτι φεύγων τὸν Σαοὺλ, ἀπῆλθεν εἰς Ps 33.1
Γὲθ πρὸς τὸν Ἀχοὺς, καὶ ὑποπτευθεὶς ὅστις ἦν, ἔμελλε κινδυνεύειν. Εἶτα μανίαν
ὑποκριθεὶς, ὡς ἐπίληπτος, ἀφείθη, καὶ διεσώθη παραδόξως. Τηνικαῦτα τοίνυν καὶ
τοῦτον ἔγραψε τὸν ψαλμὸν, ἁρμόζοντα καὶ τοῖς τότε ἑαυτοῦ πάθεσι, καὶ τοῖς τοῦ
λαοῦ μετέπειτα.
Βουλόμενος δὲ ἀεὶ κηρύττεσθαι τὴν θείαν εὐεργεσίαν, ἐπέγραψε τὸ, *εἰς στηλογραφίαν*, τουτέστιν, εἰς ἀνεξάλειπτον γραφὴν, ἐκ μεταφορᾶς τῶν λιθίναις ἢ χαλκαῖς
στήλαις ἐγγραφόντων ῥήματά τινα εἰς μνήμην διηνεκῆ. Ps 15.1α

2α *Ἐλέησόν με, ὁ Θεὸς, ὅτι κατεπάτησέ με ἄνθρωπος.*

Κατεπάτησεν, ἀντὶ τοῦ, συνέτριψεν. Ἀπὸ μὲν οὖν τοῦ δορυαλώτου λαοῦ λεγόμενος
ὁ λόγος, ἄνθρωπον καλεῖ, τὸν Βαβυλώνιον βασιλέα· ἀπὸ δὲ τῶν ἐν ἁμαρτίαις, τὸν
διάβολον· οὕτω γὰρ αὐτὸν ἡ Γραφὴ πολλάκις ὀνομάζει, διὰ τὸ φιλήδονον αὐτοῦ, ὡς
ἐπὶ τῆς παραβολῆς τῶν ζιζανίων, *ἐχθρὸν ἄνθρωπον*, αὐτὸν ἐκάλεσεν· ἀπὸ δὲ τοῦ Mt 13.28
Δαυὶδ, αἰνίττεται τὸν Σαούλ.
Τὸ μέντοι, *κατεπάτησε*, σημαίνει καὶ τὸ, *κατεφρόνησεν*, ὡς τὸ, *Ὁ τὸν Υἱὸν τοῦ
Θεοῦ καταπατήσας*. Heb 10.29

2β *῞Ολην τὴν ἡμέραν πολεμῶν ἔθλιψέ με.*

῞Ολην τὴν ἡμέραν, ἀντὶ τοῦ, καθ' ἡμέραν· *πολεμῶν* δὲ, ἀντὶ τοῦ, ἐπηρεάζων ἐπιτιθέμενος.

3α *Κατεπάτησάν με οἱ ἐχθροί μου ὅλην τὴν ἡμέραν.*

1[20] *ἀνεξάλειπτον* MCBF : *ἀνέκλειπτον* PSV. 2α[2] *οὖν* PSCB : om. MFV.

55
1

Psalm 55
Towards fulfilment;
for the people distanced from the holies;
belonging to David; as a pillar inscription; when the Philistines held him in Geth.

Just as the psalms with the superscription 'of understanding' have been placed next to one Pss 51-54
another, so also have those designated 'as a pillar inscription', the first of which is the present Pss 55-59
one.

The people he speaks of is the Jewish people which, taken captive and enslaved among the Babylonians, was distanced from the holy places, namely, from the temple in Jerusalem. Hence it has the superscription 'towards fulfilment', as hastening towards fulfilment the things prophesied in it about the people. The people can also be understood as all those who for a time are distanced from the holy men on account of having been taken captive by sins. 'For the people', in the sense of, 'in the person of the people'.

Then a second superscription is added: 'belonging to David, as a pillar inscription, etc.', indicating that the subject of the psalm is twofold.

We said previously in the thirty third psalm that when fleeing form Saul he went to Ps 33.1
Achous in Geth, and when it was suspected who he was he found himself in imminent danger. Then on enacting madness as an epileptic he was let go and escaped against expectation. Accordingly, at that time he also wrote this psalm, which fits both with his own sufferings at that point and with those of the people later.

Seeking always to proclaim his divine benefaction, he wrote the title 'as a pillar inscrip-
tion', that is, as indelible writing, by metaphor from those who inscribe certain words for Ps 15.1α
enduring memory on stone or bronze pillars.

2α Have mercy on me, O God, for a man has trampled me underfoot.

'He has trampled me underfoot', in the sense of, 'he has crushed me'. Taking the words therefore as from the captive people, 'a man' is what he is calling the Babylonian king. Taking them as from those captive in sins, it is the devil who is so called, for thus Scripture often
names him on account of pleasure-loving nature, just as in the parable of the weeds it called Mt 13.28
him 'a hostile man'. Taking them as from David, he is alluding to Saul.

'He has trampled underfoot' indeed also means 'he has despised' as in, *He who has tram-
pled the Son of God underfoot*. Heb 10.29

2β Waging war all day long he has afflicted me.

'All day long', in the sense of, every day, and 'waging war' in the sense of, 'molesting', 'attacking'.

3α My enemies have trampled me underfoot all day long.

Οἱ περὶ τὸν Βαβυλώνιον, ἢ αἱ περὶ τὸν δαίμονα ἀποστατικαὶ δυνάμεις, ἢ οἱ περὶ τὸν Σαούλ.

3β Ὅτι πολλοὶ οἱ πολεμοῦντές με ἀπὸ ὕψους.

Ὕψος ἐνταῦθα, τὴν δυναστείαν λέγει, ἢ τὴν εὐστοχίαν· οἱ γὰρ ἀπὸ ὕψους ἄνωθεν βάλλοντες τοὺς κάτω καὶ ταπεινότερον ἑστῶτας εὐστοχοῦσιν.

4 Ἡμέρας οὐ φοβηθήσομαι· ἐγὼ δὲ ἐλπιῶ ἐπὶ σέ.

Ἡμέρας νῦν, τὰς εὐημερίας λέγει τῶν ἐχθρῶν· ἀνακτώμενος γὰρ ἑαυτὸν, καὶ τὴν ἀπαλλαγὴν προφητεύων, φησὶν, ὅτι οὐ φοβηθήσομαι τὰς τοιαύτας εὐημερίας.

5α Ἐν τῷ Θεῷ ἐπαινέσω τοὺς λόγους μου.

Τὸ ἐπαινέσω νῦν, ἀντὶ τοῦ, κοσμήσω, παρείληπται· ἐπαινετοὺς, φησὶ, ποιήσω τοὺς λόγους μου, ἐν τῷ περὶ Θεοῦ λέγειν· μόνος γὰρ κοσμεῖται λόγος, ὁ μνημονεύων Θεοῦ.

Ἢ ἐπειδὴ ἐκαυχήσατο εἰπὼν, ἡμέρας οὐ φοβηθήσομαι, θεραπεύει τὸν λόγον, ὅτι ἐν τῷ Θεῷ ἐπαινέσω, τουτέστιν, ὀγκώσω εἰς μεγαλοῤῥημοσύνην τοὺς λόγους μου.

5β Ἐπὶ τῷ Θεῷ ἤλπισα· οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ.

Σὰρξ, εἴτουν ἄνθρωπος ἐμπαθής.

6α Ὅλην τὴν ἡμέραν τοὺς λόγους μου ἐβδελύσσοντο.

Κατεφρόνουν, εἴ τι καὶ εἶπον, ἅπαξ ἐμοῦ καταφρονήσαντες.

6β Κατ᾽ ἐμοῦ πάντες οἱ διαλογισμοὶ αὐτῶν εἰς κακόν.

Εἰς τὸ κακῶσαί με.

7α Παροικήσουσι καὶ κατακρύψουσιν.

Παραμενοῦσι μοι, καὶ κατακρύψουσί μοι ἐνέδραν καὶ παγίδας.

7β Αὐτοὶ τὴν πτέρναν μου φυλάξουσι.

Τὴν πορείαν τοῦ βίου μου ἐπιτηρήσουσιν, ὥστε συσχεῖν με ταῖς παγίσιν· ἐμφαίνει δὲ διὰ τούτων, τὰς ποικίλας αὐτῶν ἐπιβουλάς.

$7α^2$ ἐνέδραν PV : ἔνεδραν MCBF : ἔνεδρας S.

Those around the Babylonian [king], or the rebellious powers around the demon, or those around Saul.

3β For many are those waging war on me from a height.

By 'height' here he is speaking of overlordship or of good aim, for those who shoot from a height above at those who are standing beneath at a lower level hit their mark.

4 Days I shall not fear, but in you I shall hope.

'Days' now are what he calls the days of his enemies' prosperity, for recovering himself and prophesying his deliverance, he says that I shall not fear such times of prosperity.

5α In God I shall praise my words.

'I shall praise' is now taken in the sense of, 'I shall adorn'. I shall make, he says, my words worthy of praise in speaking about God, for the only word that is adorned is the one that makes mention of God.

Or else, because he boasted in saying, *Days I shall not fear*, he qualified this, saying, that in God I shall praise, that is, I shall swell my words to boasting.

5β In God I have hoped; I shall not fear what flesh will do to me.

Flesh, namely, an impassioned man.

6α All day long they would abhor my words.

They would despise them, whatever I would say, once having despised me.

6β All the movements of their thought are against me for evil.

To do harm to me.

7α They will lie near and hide.

They will keep wait for me and will hide for me an ambush and snares.

7β Those very ones will keep watch on my heel.

They will observe the path of my life so as to enclose me in snares. By these verses he signifies their various subversions.

7γ-8α Καθάπερ ὑπέμειναν τὴν ψυχήν μου, ὑπὲρ τοῦ μηθενὸς ὤσεις αὐτούς.

Ὥσπερ αὐτοὶ ἐνεδρεύοντες περιέμεινάν με, κατὰ περίφρασιν, οὕτω καὶ σὺ ὤσεις αὐτοὺς, | εἴτουν ἀπελάσεις· ἡ δὲ ὑπέρ πρόθεσις, ἀντὶ τῆς, ἀντὶ, κεῖται νῦν, οἷον, ἀντ' οὐδενὸς ὤσεις αὐτοὺς, ὅ ἐστι, ῥᾳδίως, ὡς οὐδὲν ὄντας.

8β Ἐν ὀργῇ λαοὺς κατάξεις.

Μόνον ὀργισθεὶς, πλήθη ὅλα κατάξεις, ἤγουν συντρίψεις.

9α Ὁ Θεὸς, τὴν ζωήν μου ἐξήγγειλά σοι.

Τὴν πολιτείαν μου ἐφανέρωσά σοι, ἣν ἄρτι πολιτεύομαι.

9β Ἔθου τὰ δάκρυά μου ἐνώπιόν σου, ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου.

Ἐπεῖδες τὰ δάκρυά μου, ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου ὑπέσχου. Νομοθετῶν γὰρ, ἐπηγγείλατο περὶ τοῦ ἀδικουμένου, ὅτι στενάξει πρός με, καὶ ἐπακούσομαι αὐτοῦ· *Ἐλεήμων γάρ εἰμι.* Ex 22.26

10α Ἐπιστρέψουσιν οἱ ἐχθροί μου εἰς τὰ ὀπίσω.

Ἀποστραφήσονται εἰς τὰ ὀπίσω, τουτέστι, φεύξονται· προφητεία δὲ καὶ τοῦτο.

Ἀναγωγικῶς δὲ, κυριεύοντες μὲν ἡμῶν οἱ δαίμονες, προηγοῦνται, ὑποδεικνύοντες ἡμῖν τὴν εἰς ἀπώλειαν φέρουσαν ὁδόν· ἡττώμενοι δὲ, ἕπονται καθυλακτοῦντες.

10β Ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ἰδοὺ ἔγνων ὅτι Θεός μου εἶ σύ.

Ὅταν σε, φησὶν, ἐπικαλέσωμαι θερμῶς, εὐθὺς ἔγνων, ἀντὶ τοῦ, γινώσκω, ὅτι Θεός μου εἶ σύ· ἀντιχρονία. Πῶς δὲ γινώσκω; Πάντως ἐν τῷ εἰσακούεσθαι.

11 Ἐπὶ τῷ Θεῷ αἰνέσω ῥῆμα, ἐπὶ τῷ Κυρίῳ αἰνέσω λόγον.

Τὸ *αἰνέσω* κἀνταῦθα τοιοῦτόν ἐστιν, οἷον εἴπομεν καὶ τὸ, *Ἐν τῷ Θεῷ ἐπαινέσω τοὺς λόγους μου.* Ps 55.5α

Ῥῆμα μὲν οὖν λέγει, τὸν βραχὺν λόγον, λόγον δὲ, τὸν μείζονα.

12 Ἐπὶ τῷ Θεῷ ἤλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

Ὃν εἶπεν ἐν ἀρχῇ, ἄνθρωπον, *Ὅτι κατεπάτησέν με ἄνθρωπος,* τοῦτον καὶ νῦν Ps 55.2α
λέγει.

7γ-8α Just as they have laid wait on my soul, you will thrust them out for nothing.

Even as they waited in ambush for me (by circumlocution), so you will thrust them out, that is, you will drive them away; the preposition 'for' here is in the sense of, 'in exchange for', namely, in return for nothing you will thrust them out, that is easily, as being nothing.

8β In anger you will bring down peoples.

Simply having been angered, you will bring down entire multitudes, that is, you will crush them.

9α O God, my life I have made known to you.

I have revealed to you the way I have lived my life till now.

9β You have set my tears before you, as in your promise.

You have looked upon my tears as you pledged in your promise; for when giving the law he promised concerning the person who is being wronged that he will bewail his plight to me *and I shall hear him, for I am merciful*. Ex 22.26

10α My enemies will turn backwards.

They will turn backwards, that is, they will flee. This also is a prophecy.

In an anagogical sense, when the demons have mastery over us they go before us, showing the path leading to destruction; when they are being defeated they follow behind barking.

10β On whatever day I call on you, see, I have known that you are my God.

When I call on you fervently, he says, at once I have known (in the sense of, 'I know', by use of one tense for another) that you are my God. How do I know? At all events by being heard.

11 For God I shall utter forth praise, for the Lord I shall tell forth praise.

'I shall praise' here is such as we said in the verse, *In God I shall praise my words*. Ps 55.5α

'Utter forth' indicates a short declaration of praise, and 'tell forth' a longer one.

12 In God I have hoped, I shall not fear what a man will do to me.

The one whom he called 'a man' at the beginning of the psalm, *For a man has trampled me underfoot*, is the same as the one he mentions now. Ps 55.2α

13 Ἐν ἐμοὶ, ὁ Θεὸς, εὐχαὶ, ἃς ἀποδώσω αἰνέσεώς σου.

Ἐν τῇ μνήμῃ μού εἰσιν αἱ ὑποσχέσεις τῆς αἰνέσεώς σου, ἃς ἀποδώσω· ὑπέσχετο γὰρ αἰνέσαι τὸν εὐεργέτην Θεόν.

14α Ὅτι ἐῤῥύσω τὴν ψυχήν μου ἐκ θανάτου.

Τὴν ψυχήν μου, ἀντὶ τοῦ, ἐμὲ, περιφραστικῶς. Εἰ δὲ καὶ τὴν ψυχὴν αὐτὴν θελήσεις νοῆσαι, θάνατον καλέσεις τὴν ἁμαρτίαν, ὡς αἰτίαν θανάτου καταρχὰς γενομένην τῷ πρωτοπλάστῳ. Rom 5.12

14β Τοὺς ὀφθαλμούς μου ἀπὸ δακρύων, καὶ τοὺς πόδας μου ἀπὸ ὀλισθήματος.

Ὀλίσθημα νόει μοι, τὸν κρημνὸν ἢ τὴν παγίδα· ὥσπερ καὶ πόδας, εἰ βούλῃ, τὴν πορείαν τοῦ βίου.

14γ Εὐαρεστήσω ἐνώπιον Κυρίου ἐν φωτὶ ζώντων.

Εὐάρεστα πράξω, ἕως ἂν τὸ φῶς τοῦτο βλέπω, τὸ φαῖνον τοῖς ζῶσι· μετὰ γὰρ θάνατον, εὐαρέστησις οὐκ ἔστι.

Καὶ ἄλλως δὲ, φῶς ζώντων ἐστὶν, αἱ ἐντολαὶ τοῦ Θεοῦ· *Ἡ ἐντολὴ γὰρ*, φησὶ, Ps 18.9
Κυρίου τηλαυγὴς, φωτίζουσα ὀφθαλμοὺς, καὶ, *Λύχνος τοῖς ποσί μου, ὁ νόμος σου*. Ps 118.105
Ἢ, εὐάρεστος ὀφθήσομαι ἐν τῷ αἰωνίῳ φωτὶ τῶν ἀεὶ ζώντων.

56 νϛʹ
1 Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Δαυίδ· εἰς στηλογραφίαν· ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαοὺλ εἰς τὸ σπήλαιον.

Καὶ τὸν ἐν τῷ σπηλαίῳ τῆς ἐρήμου Γαδδὶ κίνδυνον παραδόξως διαφυγὼν, ὅτε 1Rg 24
ἐγκεκρυμμένου αὐτοῦ, ἐπεισῆλθε Σαοὺλ καὶ ἐνηυλίσατο, καθὼς προειρήκαμεν, Ps 35.1
τὸν ψαλμὸν τοῦτον συνέταξε, καὶ ὁμοίως δὲ τῷ πρὸ αὐτοῦ, τὸ εἰς στηλογραφίαν
ἐπέγραψε, δι' ἣν αἰτίαν εἰρήκαμεν. Ps 55.1

Εἰς τὸ τέλος δὲ καὶ οὗτος, ὡς ἐπειγόμενος εἰς τὸ τέλος τῶν ἐν τούτῳ περὶ τῆς κλήσεως τῶν ἐθνῶν προφητευθέντων.

Τὸ δὲ, *μὴ διαφθείρῃς*, ἰδίᾳ καὶ καθ' ἑαυτὸ ἀναγνωστέον· ἐν τῇ νυκτὶ γὰρ ἐκείνῃ, κοιμωμένῳ τῷ Σαοὺλ, ἐπελθὼν ξιφήρης, τοῦτο τὸ πρόσρημα | κατεπᾴδων ἑαυτοῦ συνεχέστερον, κατέστειλε τὸν θυμὸν, καὶ οὐκ ἀνεῖλεν αὐτόν. Ὅθεν ἔγραψε καὶ τοῦτο, ἅμα μὲν διδάσκων πῶς αὐτὸς ἐκράτησε τοῦ θυμοῦ, ἅμα δὲ καὶ παραινῶν παντὶ, μὴ διαφθείρειν τὴν ἀνεξικακίαν.

Χρὴ δὲ γινώσκειν, ὅτι τοῦτον μὲν τὸν ψαλμὸν ἐξελθὼν ἀπὸ τοῦ σπηλαίου συνέγραψε, τὸν δὲ ρμαʹ ἔτι ἐνὼν αὐτῷ καὶ ἀγωνιῶν, ὡς ἤδη συγκεκλεισμένος.

1[8] κλήσεως MSCF : παρακλήσεως B : Ἐκκλησίας PV. 1[10] ἑαυτοῦ MSCBF : ἑαυτῷ PV.

13 With me, O God, are the vows of your praise that I shall repay.

In my memory are the promises of your praise that I shall repay; for he had undertaken to praise God his benefactor.

14α For you have delivered my soul from death.

'My soul', in the sense of, 'me', by way of circumlocution. If you wish to understand this as the soul itself, then by 'death' you will understand sin, as that which became the cause of death in the beginning for the first-formed man. Rom 5.12

14β My eyes from tears and my feet from slipping.

Understand 'slipping' as the precipice or the snare, and 'feet', if you like, as the path of life.

14γ I shall be well pleasing before the Lord in the light of the living.

I shall do things that are well pleasing as long as I see this light that shines on the living, for after death there is no well-pleasing.

And in a different sense, God's commandments are the light of the living, for it is written, *The Lord's command is far-shining, illumining eyes*, and, *Your law is a lamp to my feet*. Or else, Ps 18.9
I shall appear as well-pleasing in the eternal light of those who live forever. Ps 118.105

56
Psalm 56

1
Towards fulfilment; do not destroy; belonging to David; as a pillar inscription; when he was fleeing from the face of Saul in the cave.

Having also against all expectation escaped the danger in the cave in the wilderness of 1Rg 24
Gedi, (when, while he was hiding in it, Saul also entered and encamped there, as we have said Ps 35.1
before), he composed the present psalm, and like the one before it, gave it the superscription 'as a pillar inscription' for the reason we have stated. Ps 55.1

This psalm is also 'towards fulfilment', as hastening towards the fulfilment of the things prophesied in it about the calling of the nations.

The phrase 'do not destroy' is to be read as to himself and on its own, for in that night, sword in hand, he came upon Saul as he was sleeping and by repeating to himself this watchword continually like a spell he subdued his rage and did not slay him. Hence he wrote this phrase also, both indicating how he himself controlled his rage and at the same time exhorting everyone not to destroy forbearance.

It should be known that he composed this psalm once having exited from cave, whereas he wrote psalm 141 while still in it and wracked by anxiety, being as still hemmed in.

2α Ἐλέησόν με, ὁ Θεὸς, ἐλέησόν με, ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχή μου.

Ὁ διπλασιασμὸς τοῦ, ἐλέησον, τὴν ἐπίτασιν ἐμφαίνει τῆς δεήσεως. Οὐ πέποιθα, φησὶν, ἐπ᾽ ἄλλῳ τινὶ τῶν ἁπάντων, εἰ μὴ ἐπὶ μόνῳ σοί. Διὸ ἐλέησόν με, τὸν οὕτω καταδιωκόμενον.

2β Καὶ ἐν τῇ σκιᾷ τῶν πτερύγων σου ἐλπιῶ, ἕως οὗ παρέλθῃ ἡ ἀνομία.

Σκιὰν πτερύγων λέγει, τὴν σκέπην, περὶ ἧς εἰρήκαμεν σαφῶς ἐν τῷ ις´ ψαλμῷ,
εἰς τὸ, *Ἐν σκέπῃ τῶν πτερύγων σου σκεπάσεις με.* Ps 16.8β
Ἀνομίαν δὲ, τὴν ἐπιβουλὴν ὁ Ἀκύλας ἐξέδωκε· νοοῖτο δ᾽ ἄν, ἡ παρά τε τῶν ὁρατῶν καὶ ἀοράτων ἐχθρῶν. Παρέλθῃ δὲ πάντως, ὅταν πρὸς Θεὸν ἀναλύσῃ στεφαν-
ωθησόμενος. Php 1.23

3 Κεκράξομαι πρὸς τὸν Θεὸν τὸν ὕψιστον, τὸν Θεὸν τὸν εὐεργετήσαντά με.

Ὕψιστον μὲν, ὡς ὑπερουράνιον· εὐεργετήσαντα δὲ, ὡς καὶ πρότερον καὶ νῦν ἀξιώσαντα βοηθείας.

4α Ἐξαπέστειλεν ἐξ οὐρανοῦ, καὶ ἔσωσέ με.

Ἐξαπέστειλε δύναμιν ἐξ ὕψους· οὐ γὰρ ἐξ ἀνθρωπίνης ἐπικουρίας ἐῤῥύσθη τοῦ ἐν Lk 24.49
τῷ σπηλαίῳ προσδοκωμένου κινδύνου. Ps 17.17

4β Ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με.

Μαθόντες γὰρ οἱ περὶ Σαοὺλ τὸ γεγονὸς, ἄγαν ᾐσχύνθησαν, ὡς τηλικαῦτα σφαλέντες, καὶ καταγέλαστοι δόξαντες.
Τί δέ ἐστι τὸ, *καταπατεῖν*, εἴρηται ἐν τῷ πρὸ τούτου ψαλμῷ. Ps 55.2α

4γ-5α Ἐξαπέστειλεν ὁ Θεὸς τὸ ἔλεος αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ, καὶ ἐῤῥύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων.

Εἰπὼν πρῶτον, ὅτι ἐξαπέστειλεν ἁπλῶς, νῦν ἐπήγαγε καὶ τίνα ἀπέστειλε. Παρατηρητέον δὲ, ὅτι ἐν πολλοῖς, ἀλήθειαν, τὴν δικαιοσύνην ὀνομάζει, καθὼς καὶ νῦν. Διότι καὶ ἐξ ἀληθείας, ἡ δικαιοσύνη καταλαμβάνεται. Ἐξαπέστειλεν οὖν τὸ ἔλεος μὲν, ἵνα ἐλεήσῃ με, τὴν δὲ δικαιοσύνην, ἵνα καταδικάσῃ τοὺς ἀδικοῦντάς με.
Σκύμνους δὲ λέγει, τοὺς περὶ Σαοὺλ, ὡς ἐν ἀκμῇ δυνάμεως, καὶ ὡς ἀπηνεῖς καὶ φονικούς. Τοιοῦτοι γὰρ οἱ σκύμνοι τοῦ λέοντος.
Νοεῖται δὲ καὶ προσώπῳ τῆς Ἐκκλησίας τῶν πιστῶν ὁ λόγος, ὅτι ὁ Πατὴρ ἐξαπέστειλε τὸν Υἱὸν, καὶ ἔσωσέ με τὴν ἀπολωλυῖαν. Ἔδωκεν εἰς ὄνειδος τοὺς πρὶν

2β[3] *ἐν σκέπῃ* [Ps 16 ad loc.] : *ἐν τῇ σκέπῃ* MPSCBFV [cf. Ps 60.5α].

2α Have mercy on me, O God, have mercy on me, for my soul trusts in you.

The repetition of 'have mercy' indicates the intensity of the entreaty. I do not trust, he says, in anything else at all, except in you alone. Hence have mercy on me who am being persecuted thus.

2β And in the shadow of your wings I shall hope until lawlessness will pass away.

'Shadow of your wings' is what he calls the shelter of your wings, about which we spoke clearly in the sixteenth psalm at the verse, *In the shelter of your wings you will shelter me*. Ps 16.8β

Aquila gave the translation 'treachery' for 'lawlessness'. This may be understood as the treachery from both visible and invisible enemies. It will pass away at all events when he will depart to God to be crowned. Php 1.23

3 I shall cry to God the Most High, the God who has been my benefactor.

'Most High' as super-celestial; he has been my benefactor as having granted me help both formerly and now.

4α He has sent forth from heaven and has saved me.

He sent power forth from on high, for he was not delivered from the anticipated danger Lk 24.49
in the cave by human help. Ps 17.17

4β He has given those who are trampling me under foot over to disgrace.

For those around Saul, having learned of the event, were greatly covered in shame as having erred so profoundly and having appeared ridiculous.

What 'to trample under foot' is was said in the psalm before this. Ps 55.2α

4γ-5α God has sent forth his mercy and his truth and has delivered my soul from the midst of young lions.

Having said first simply that 'he has sent forth', he now added what he sent. It is to be noted that he often names justice 'truth' as in this case, because it is from truth that justice is understood. He sent forth mercy therefore in order to have mercy on me and justice in order to give judgement against those wronging me.

'Young lions' is what he calls those around Saul, as being in the prime of their strength and as cruel and murderous, for such are the cubs of the lion.

The verse can also be understood as spoken in the person of the Church of the faithful, namely, that the Father has sent forth the Son and has saved me who am lost. He has given

καταπατοῦντάς με δαίμονας. Ἔλεος δὲ ἐνούσιον καὶ ἀλήθεια, ὁ Υἱός· ἐλεήσας γὰρ
ἀπολλυμένους ἡμᾶς, ἐνηνθρώπησε· καὶ αὐτὸς εἴρηκεν, Ἐγώ εἰμι ἡ ἀλήθεια. Καὶ Jn 14.6
κατὰ τὴν σημασίαν δὲ τῆς δικαιοσύνης, αὐτὸς, ὥς φησιν ὁ Ἀπόστολος, Ἐγενήθη
ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις. Σκύμνους οὖν 1Cor 1.30
κἀνταῦθα, νόει τοὺς δαίμονας.

5β Ἐκοιμήθην τεταραγμένος.

Ὅτε ἐν τῷ σπηλαίῳ ἐπεισῆλθον οἱ περὶ τὸν Σαούλ· ἐκοιμήθην γὰρ μικρὸν ὕπνον, ἀλλὰ τεταραγμένον ὑπὸ τοῦ περιστοιχίσαντος κινδύνου.

5γ Υἱοὶ ἀνθρώπων, οἱ ὀδόντες αὐτῶν, ὅπλα καὶ βέλη· καὶ ἡ γλῶσσα αὐτῶν, μάχαιρα ὀξεῖα.

Ὦ υἱοὶ ἀνθρώπων, ἀκούσατε· οἱ ὀδόντες τῶν ἐπιβουλευόντων μοι δίκην θηρίων, ὅπλα καὶ βέλη, καὶ τὰ ἑξῆς.

Διὰ δὲ τῶν ὀδόντων καὶ τῆς γλώσσης, τοὺς λόγους αὐτῶν ἐδήλωσεν, ὅτι ταῖς διαβολαῖς καὶ συσκευαῖς τῶν δόλων τιτρώσκουσι, καὶ τὸ ἐπ' αὐτοῖς, ἀναιροῦσιν· ὅπλα δὲ νῦν, οὐ τὰ φυλακτικά φησιν, ἀλλὰ τὰ ἀναιρετικά.

6 Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεὸς, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Ὑψηλὸς καὶ ἐπουράνιος γνω | ρίσθητι καὶ τοῖς μὴ εἰδόσι σε, καὶ δραμέτω ἐπὶ πᾶσαν τὴν γῆν ἡ μεγαλειότης σου, δι' ὧν τερατουργεῖς οὕτω παράδοξα.

Τινὲς δὲ καὶ πρὸς τὸν Χριστὸν ἀποστρέφουσι τὸν λόγον, ὅτι τελέσας τὸ μυστήριον
τῆς ἐνανθρωπήσεως, ἄνιθι πάλιν εἰς οὐρανοὺς, ἀφ' ὧν κατελήλυθας, καὶ ἐπὶ πᾶσαν Jn 6.38
τὴν γῆν ὁδευέτω ἡ τιμή σου.

7α Παγίδα ἡτοίμασαν τοῖς ποσί μου, καὶ κατέκαμψαν τὴν ψυχήν μου.

Θήρατρά μοι κατεσκεύασαν, καὶ ἐταπείνωσάν με· λέγει δὲ, τὰς ποικίλας ἐπιβουλάς.

7β Ὤρυξαν πρὸ προσώπου μου βόθρον, καὶ ἐνέπεσον εἰς αὐτόν.

Εὐτρέπισαν ἔμπροσθέν μου κίνδυνον· ἐνέπεσον δὲ αὐτοί. Ἐγὼ μὲν γὰρ θεόθεν σκεπασθεὶς, διέφυγον ἀβλαβής· αὐτοὶ δὲ, ἐκινδύνευσαν, ἐν ταῖς χερσί μου γενόμενοι.

8α Ἑτοίμη ἡ καρδία μου, ὁ Θεὸς, ἑτοίμη ἡ καρδία μου.

5β[3] τεταραγμένον MPCFV : τεταραγμένος S.

over to disgrace the demons who formerly were trampling me under foot. The Son is mercy endowed with being and truth, for having had mercy on us who were lost he became incarnate, and he himself said, *I am the Truth*. And according to the meaning of 'justice', as the Jn 14.6
Apostle says, *He became for us wisdom from God, justice and sanctification and redemption*. 1Cor 1.30
Here also then understand the demons as 'young lions'.

5β I have slept in agitation.

When those around Saul came in after to the cave; for I slept a little, but my sleep was agitated on account of the surrounding danger.

5γ O sons of men, their teeth are armaments and arrows, and their tongue is a sharp sword.

Listen, O sons of men. The teeth of those menacing me like wild beasts are armaments and arrows, and so on.

By the teeth and the tongue, he signified their words, because with slanders and guileful intrigues they wound and as far as is in their power they kill. By 'armaments' here he is not speaking of defensive weapons, but the weapons that kill.

6 Be exalted upon the heavens, O God, and let your glory be upon all the earth.

Make yourself known as exalted and heavenly to those who do not know you, and let your majesty run over all the earth through the strange wonders you work.

Some address the verse to Christ, namely, that having accomplished the mystery of the incarnation, go up once again to the heavens from which you came down and let your honour Jn 6.38
travel over all the earth.

7α They have prepared a snare for my feet and have bended down my soul.

They have contrived traps for me and have humbled me; he is speaking of the various hostile designs.

7β They have dug a pit before my face and have fallen into it.

They set up a hazard before me, but fell in themselves. I, having been protected by God, escaped unharmed, but they were imperilled, having fallen into my hands.

8α My heart is ready, O God, my heart is ready.

Ἕτοιμός εἰμι τοῦ λοιποῦ πρὸς τοὺς ἐπερχομένους πειρασμούς, σὲ ἔχων ἀντίληψιν, ἢ πρὸς τὰ σὰ θελήματα, ἢ πρὸς αἶνόν σου.

8β Ἄισομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου.

Περὶ τοῦ, ᾄσομαι καὶ ψαλῶ, πολλάκις εἰρήκαμεν· δόξαν δὲ ἑαυτοῦ καλεῖ, τὴν σύνεσιν, δι' ἣν ἐδοξάζετο. Ps 12.6γ

9α Ἐξεγέρθητι, ἡ δόξα μου.

Δόξαν αὖθις, τὸ πνευματικὸν ὀνομάζει χάρισμα.

9β Ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα.

Ψαλτήριον μὲν λέγει, τὴν ψυχήν, κιθάραν δέ, τὸ σῶμα, δι' ἃς αἰτίας προλαβόντες ἀποδεδώκαμεν — ἐν τῷ μη' καὶ τῷ μβ' καὶ πρὸ τούτων ἐν τῷ λβ'. Ps 48.5β, 42.4γ, 32.2
Διεγείρει δὲ ὅλον ἑαυτὸν εἰς ὕμνον Θεοῦ, ἵνα καὶ πνεύματι καὶ ψυχῇ καὶ σώματι ὑμνήσῃ τὸν εὐεργέτην. 1Thes 5.23

9γ Ἐξεγερθήσομαι ὄρθρου.

Ταχέως.

10 Ἐξομολογήσομαί σοι ἐν λαοῖς, Κύριε, ψαλῶ σοι ἐν ἔθνεσιν.

Ἐξομολογήσομαι, ἀντὶ τοῦ, εὐχαριστήσω· λαοῖς δέ, τοῖς Ἰουδαίοις. Καὶ ἐν Ἰουδαίοις γάρ, καὶ ἐν τοῖς ἐξ ἐθνῶν, ὁ Δαυὶδ εὐχαριστεῖ καὶ ψάλλει Θεῷ.

11 Ὅτι ἐμεγαλύνθη ἕως τῶν οὐρανῶν τὸ ἔλεός σου, καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου.

Ταῦτα εἶπε καὶ ἐν τῷ λε' ψαλμῷ, Κύριε, ἐν τῷ οὐρανῷ τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν, καὶ ζήτει ἐκεῖ τὴν ἐξήγησιν. Ps 35.6
Λέγει δὲ ὅτι πολὺ καὶ ὑψηλὸν τὸ ἔλεός σου, καὶ ἡ ἀλήθειά σου, ὡς διήκειν ἀπὸ γῆς ἄχρις οὐρανοῦ καὶ νεφελῶν.

12 Ὑψώθητι ἐπὶ τοὺς οὐρανούς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Περὶ τούτων, μικρὸν ἀνωτέρω διελάβομεν. Ps 56.6

9β[3] ἐν... τῷ λβ' [M in marg]PCBV : om. SF.

I am ready henceforth to face the coming temptations having you as my succour, or to do your will, or to praise you.

8β In my glory I shall sing and praise with psaltery.

About 'I shall sing and praise with psaltery' we have spoken often; his 'glory' is what he calls his understanding on which account he was glorified. Ps 12.6γ

9α Awake, O my glory.

Glory once again is what he names his spiritual gift.

9β Awake, O psaltery and cithara.

'Psaltery' is what he calls the soul and 'cithara' the body for the reasons we gave previously – in psalm 48 and psalm 42 and before these in psalm 32. Ps 48.5β, 42.4γ, 32.2

He rouses his whole self to hymn God so that in spirit and soul and body he may hymn his benefactor. 1Thes 5.23

9γ I shall awake before dawn.

Swiftly.

10 Among peoples I shall to confess you, O Lord, among nations I shall sing to you with psaltery.

'I shall confess to', in the sense of, 'I shall give thanks to'; the 'peoples' are the Jews. And indeed both among Jews and among the nations David gives thanks to God and sings to him with psaltery.

11 For your mercy has been magnified to the heavens and your truth to the clouds.

He said these things in the thirty-fifth psalm also, *O Lord, your mercy is in heaven and your truth is to the clouds*, and seek the exposition there. Ps 35.6

He is saying that your mercy is great and exalted, as is your truth, extending from the earth up to the sky and the clouds.

12 Be exalted upon the heavens, O God, and let your glory be upon all the earth.

We treated this verse above. Ps 56.6

57 νζ΄
1 Εἰς τὸ τέλος· μὴ διαφθείρῃς·
τῷ Δαυίδ· εἰς στηλογραφίαν.

Μετὰ τὸν πρὸ τούτου ψαλμὸν ἔγραψε τὸν παρόντα, τῆς αὐτῆς ἐχόμενον ὑποθέσεως· διὸ καὶ τὴν αὐτὴν ἐκείνῳ εἴληχεν ἐπιγραφήν.

2 Εἰ ἀληθῶς ἄρα δικαιοσύνην λαλεῖτε, εὐθείας κρίνατε, υἱοὶ τῶν ἀνθρώπων.

Προηγουμένως μὲν, πρὸς τὸν Σαοὺλ καὶ τοὺς περὶ αὐτὸν ὁ λόγος· ἑπομένως δὲ, καὶ πρὸς πάντας τοὺς μιμουμένους τὴν πονηρίαν αὐτῶν.

Λέγει δὲ, ὅτι εἰ ἀληθῶς δίκαια λαλεῖτε, λέγοντες ἐν ἑαυτοῖς εὐλόγως με καταδιώκειν, ὡς ἐπίβουλον ὑμῶν, αὐτοὶ γενόμενοι δικασταὶ τοῦ πράγματος, εὐθείας κρίσεις κρίνατε, εἴτουν ὀρθὰς ἀποφάσεις ἐξενέγκατε, ἐν τίνι με πονηρὸν ἐγνώκατε.

3 Καὶ γὰρ ἐν καρδίᾳ ἀνομίαν ἐργάζεσθε ἐν τῇ γῇ· ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν.

Παρῆκε τὸ, ἀλλ' οὐ δύνασθε ὀρθῶς κρῖναι, ὡς νοούμενον· καὶ γὰρ ἐν καρδίᾳ ἄνομα μελετᾶτε, καὶ αἱ χεῖρες ὑμῶν ἄδικα πράττουσι.

Συμπλέκουσι δὲ εἶπεν, ἐκ μεταφορᾶς τῶν πλεκόντων παγίδας, διὰ τὸ ποικίλον τῶν ἐπιχειρημάτων. Τὸ δὲ, ἐν τῇ γῇ πρόσκειται, ὅτι ἐν τῇ γῇ ταῦτα ποιεῖτε· ἐν δὲ τῷ ᾄδῃ, οὐχ οὕτως ἕξετε.

4α Ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας.

Στηλιτεύει τοὺς ἀνεπιστρόφους ἁμαρτωλοὺς, καὶ διδάσκει διὰ βραχέων, ὁποῖοι ὄντες, ὁποίαν λαμβάνουσι καταστροφήν.

Ἔτι βρεφουρ | γούμενοι, φησὶν, ἀπηλλοτριώθησαν τοῦ Θεοῦ, κατὰ τὴν αὐτοῦ πρόγνωσιν, καὶ ἀπηλλοτριωμένοι διὰ τὸ μέλλον ἐλογίσθησαν.

4β Ἐπλανήθησαν ἀπὸ γαστρός.

Ἐπλανήθησαν πόῤῥω τῆς εὐθείας ὁδοῦ τῶν θείων ἐντολῶν, οὐκ ἐνεργείᾳ, ἀλλ' ὡς εἴρηται, τῇ προγνώσει τοῦ Θεοῦ. Οὕτω γὰρ εἶπε καὶ πρὸς τὸν Ἰερεμίαν ὁ Θεὸς, *Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε, καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας, ἡγίακά σε.* Jer 1.5

4γ Ἐλάλησαν ψευδῆ.

Τοῦτο, οὐκ ἀπὸ γαστρὸς, ἀλλ' εἰς ἡλικίαν ἐλθόντες.

1^4 εἴληχεν MSCBF : εἴληφεν PV. 3^2 κρῖναι MSCBF : κρίνειν PV. 4α Add. [M in marg.]PCRVL: Ἀπὸ τῆς Ἐκκλησίας· μήτρα γὰρ αὕτη καὶ γαστὴρ τῶν υἱοθετουμένων τῷ Θεῷ, ἀναγεννῶσα τούτους, διὰ τοῦ ἁγίου βαπτίσματος : om. SF.

57
1
Psalm 57
Towards fulfilment; do not destroy; belonging to David; as a pillar inscription.

He wrote the present psalm after the one before, being close to the same subject and hence it obtained the same superscription.

2 If then you are truly speaking justice, make straight judgements, O sons of men.

The statement is addressed first of all to Saul and those around him, and then to all those who imitate his wickedness.

He is saying that if truly you are speaking just things, saying amongst yourselves that you are pursuing me for good reason as someone harbouring designs against you, then having yourselves become judges of the matter, make straight judgements, namely, produce correct decisions in which matter you know me to be wicked.

3 And indeed in your heart you are working lawlessness on the earth; your hands are weaving injustice.

He passed over 'but you are unable to judge rightly' as understood, yet in your heart you are meditating lawless things and your hands are practicing unjust things.

He said 'weaving' using the metaphor of those who weave intrigues, on account of the variety of their endeavours. 'On the earth' is added, because you are doing these things on the earth, in Hades, however, your situation will not be thus.

4α The sinners have been alienated from the womb.

He holds up to scorn the sinners who are unrepentant and teaches in a few words, that being people of which kind, which kind of end they will meet.

While still being formed as babes in the womb they have been alienated from God, according to his foreknowledge, and have been reckoned as alienated for the future.

4β They have strayed from the belly.

They have strayed far from the straight way of the divine commandments, not in actuality, but as we said, in God's foreknowledge. God indeed spoke in this way to Jeremiah: *Before I formed you in the belly, I knew you, and before you had come forth from the womb, I consecrated you.* Jer 1.5

4γ They have spoken falsehoods.

This, not from the womb, but after coming of age.

4α: From the Church; for the Church is the womb and belly of those adopted by God, giving them rebirth through holy baptism.

5α Θυμὸς αὐτοῖς, κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως.

Φασὶ τὸν ὄφιν, ἐπιμανέντα τινὶ, μηδέποτε μεθεῖναι τὸν θυμὸν, ἄχρις ἂν ἢ δράσῃ τι κακὸν ἢ προαποθάνοι. Θυμὸς οὖν καὶ τούτοις, ἀνένδοτος καὶ διαπαντὸς ἐπίβουλος.

5β Ὡσεὶ ἀσπίδος κωφῆς, καὶ βυούσης τὰ ὦτα αὐτῆς.

Μεταφέρει τὸ παράδειγμα τοῦ θυμοῦ καὶ ἐπὶ τὴν ἀσπίδα. Θυμὸς, ὡσεὶ ἀσπίδος κωφῆς, καὶ οὐ φύσει κωφῆς, ἀλλὰ πανουργίᾳ. Διὰ τοῦτο γὰρ προσέθηκε τὸ, *καὶ βυούσης τὰ ὦτα αὐτῆς*· εἶτα διέξεισι καὶ πότε κωφεύει.

6 Ἥτις οὐκ εἰσακούσεται φωνῆς ἐπᾳδόντων, φαρμακοῦ τε, φαρμακευομένη παρὰ σοφοῦ.

Ἐπᾴδοντας λέγει, τοὺς καλουμένους ἐπαοιδοὺς, οἵτινες διά τινων ἐπῳδῶν καταγοητεύοντες τοὺς θυμοὺς τῶν ἑρπετῶν, καὶ τὸ ἀγριαῖνον οὕτως ἐξημεροῦντες, λαμβάνουσι καὶ χρῶνται πρὸς ἰατρείαν. Ἡ γοῦν ἀσπὶς, καὶ μᾶλλον ἡ ἐπονομαζομένη παλαμναῖα, ἀπό τινων τεκμηρίων προαισθανομένη, βύει τὰ ἑαυτῆς ὦτα, καὶ οὕτω διαδιδράσκει.

Ἔστι δὲ ἡ σύνταξις τῶν ῥητῶν οὕτως· *ἥτις οὐκ εἰσακούσεται φωνῆς ἐπᾳδόντων, καὶ φαρμακοῦ*, τουτέστι, γόητος, *γοητευομένη παρὰ σοφοῦ* ἀνδρός. Σοφὸν δὲ νῦν, τὸν τεχνίτην ἐκάλεσε.

Προσφυῶς δὲ καὶ τὸν ὄφιν καὶ τὴν ἀσπίδα τέθεικεν εἰς παράδειγμα· ὁ Σαοὺλ γὰρ, καὶ ἐνεκότει ὡς ὄφις, καὶ πολλάκις κατεπᾳδόμενος λόγοις ἀγαθοῖς παρὰ τοῦ Δαυὶδ, ὅτι αὐτὸς μέν ἐστι κύριος καὶ δεσπότης καὶ βασιλεύς, οὗτος δὲ, δοῦλος καὶ κύων τεθνηκὼς καὶ ψύλλος, ἐθελοκωφῶν ἦν, ὡς ἀσπίς. 1Rg 24.15

7α Ὁ Θεὸς συντρίψει τοὺς ὀδόντας αὐτῶν ἐν τῷ στόματι αὐτῶν.

Ὀδόντας ὀνομάζει, τὰς κακωτικὰς τῶν τοιούτων δυνάμεις· ὀδόντας δὲ εἰπὼν, καὶ στόματος ἐμνημόνευσεν, ὃ νοήσεις, τὴν περιεκτικὴν πονηρίαν.

7β Τὰς μύλας τῶν λεόντων συνέθλασεν ὁ Κύριος.

Ἐν τῷ προλαβόντι ψαλμῷ σκύμνους αὐτοὺς καλέσας, ἐν τῷ παρόντι, καὶ περὶ ὀδόντων φησίν· ἔστι δὲ ὁ στίχος οὗτος, διπλασιασμὸς τοῦ πρὸ αὐτοῦ, καθὼς ἐν πολλοῖς εἰρήκαμεν, ἐπεὶ καὶ αἱ μύλαι, ὀδόντες εἰσίν. Ps 56.5

Εἰ δὲ βούλῃ, ὀδόντας μὲν εἰπὲ, τοὺς τομεῖς, μύλας δὲ, τοὺς ἐνδότερον ὀδόντας, οὓς καὶ λεαίνοντας λέγομεν, ὡς νοεῖσθαι διὰ τούτων, τὰς ἧττον καὶ μᾶλλον βλάβας, αἷς ἔβλαπτον τοὺς παραπίπτοντας.

Ὅρα δὲ ὅπως ποτὲ μὲν ὡς ἐπὶ μέλλοντος λέγει, *συντρίψει*, ποτὲ δὲ ὡς ἐπὶ

5α[3] *προαποθάνοι* MPSCF : *προαποθάνῃ* V. 6[13] *κύριος καί* PV : om. MSCBF.

5α Rage in them is after the likeness of a snake.

They say that a snake having been once roused to fury against someone never lets go of the rage until it either accomplishes some evil or first dies. Rage therefore for them also is unrelenting and with unremitting hostile intent.

5β Like that of an asp, deaf and blocking its ears.

He transfers the example of rage to the asp. Rage as of a deaf asp, and not deaf by nature, but by wile. For this reason, he added 'and blocking its ears'. Then he explains when it is deaf.

6 That will not hear the voice of charmers, and of a sorcerer, while being ensorcelled by a wise man.

'Charmers' is how he terms the so-called 'enchanters', who, bewitching the venoms of the snakes through certain spells and thus calming their aggressiveness, take the venoms and use them for healing. The asp, therefore, and especially the one known as the 'deadly' asp, having a presentiment on the basis of certain signs of what is about to happen, blocks its ears and thus escapes.

The syntax of the words is as follows: that will not hear the voice of charmers and of a sorcerer, that is, of an enchanter, when being enchanted by a wise man. A 'wise man' is what he now called the skilled handler.

He used the example of the snake and the asp very appropriately, for Saul both bore a grudge like a snake, and often when being enchanted with good words by David (saying that he, Saul, is his lord and master and king while he, David, is his slave and a dead dog and a flea), Saul would be deliberately deaf like an asp. 1Rg 24.15

7α God will crush their teeth in their mouth.

'Teeth' is what he calls the harm-inflicting powers of such people; and having said 'teeth', he also mentioned the mouth, which you will understand as all-embracing wickedness.

7β The Lord has shattered the lions' molars.

Having called them 'young lions' in the previous psalm, in the present psalm he speaks Ps 56.5 about teeth. This verse is a reduplication of the one before, as we have said in many cases, because 'molars' too are teeth.

If you like, 'teeth' is what he called the incisors, and 'molars' what he called the teeth further back that we also call 'grinding teeth', signifying by these two terms the greater and lesser hurts with which they would harm those who fell in their way.

Observe how sometimes he speaks as of the future, 'he will crush' and sometimes as of the

παρεληλυθότος, συνέθλασε· τοιοῦτος γὰρ ὁ νόμος τῶν προφητευόντων, ὡς πολλάκις εἴρηται.

8α Ἐξουδενωθήσονται ὡσεὶ ὕδωρ διαπορευόμενον.

Οὐ ποτάμιον, οὐδὲ πηγαῖον, ἀλλ' ὑπό τινος χεθὲν, καὶ ὡς ἔτυχε φερόμενον, ἐσκεδασμένον. Ἐξουδενωθήσονται δὲ, ἀντὶ τοῦ, καταφρονηθήσονται.

8β Ἐντενεῖ τὸ τόξον αὐτοῦ, ἕως οὗ ἀσθενήσουσιν.

Ἐντενεῖ τὴν κολαστικὴν αὐτοῦ δύναμιν κατ' αὐτῶν καὶ βαλεῖ.

9α Ὡσεὶ κηρὸς τακεὶς ἀνταναιρεθήσονται.

Ἀνταξίως τῆς φονικῆς αὐτῶν γνώμης ἀναιρεθήσονται εὐκόλως, δίκην τακέντος κηροῦ · ἅμα γὰρ οὗτος πλησιάζει πυρὶ, καὶ ἅμα τήκεται.

9β Ἔπεσε πῦρ ἐπ' αὐτοὺς, καὶ οὐκ εἶδον τὸν ἥλιον.

Κηροῦ μνησθεὶς, καὶ πῦρ προσέθηκε, πῦρ λέγων, τὸν θεήλατον θυμὸν, καὶ εὐθὺς εἰς τὴν ἐπιοῦσαν ἡμέραν οὐκ ἔφθασαν. |

10α Πρὸ τοῦ συνιέναι τὰς ἀκάνθας ὑμῶν τὴν ῥάμνον.

Πρὸς τὸν Σαοὺλ κατὰ ἀποστροφὴν ὁ λόγος· ὅτι τοῦτο πεσεῖται τὸ πῦρ, πρὸ τοῦ αὐξηθῆναι τὰς ἁμαρτίας ὑμῶν.

Ἵνα δὲ καὶ σαφὲς εἴη τὸ λεγόμενον, ἄκανθαν μὲν ἡ Γραφὴ καλεῖ τὴν ἁμαρτίαν· Ps 31.4β
ῥάμνος δέ ἐστιν εἶδος ἀκάνθης, μέγιστον καὶ σκληρότατον. Φησὶν οὖν, ὅτι τὸ δηλωθὲν πῦρ πεσεῖται, πρὸ τοῦ τὰς ἀκάνθας ὑμῶν, ἤτοι τὰς ἁμαρτίας, συνιένει τὴν ῥάμνον, τουτέστι, μαθεῖν καὶ εἰς ἕξιν ἐλθεῖν τοῦ μεγέθους καὶ τῆς σκληρότητος τῆς ῥάμνου, ὅ ἐστι τῆς ὑπερβαλούσης κακίας. Οὕτω γὰρ καὶ Σαοὺλ, ὀλίγον καιρὸν ἐπέζησε τῇ κακίᾳ.

10β Ὡσεὶ ζῶντας, ὡσεὶ ἐν ὀργῇ, καταπίεται αὐτούς.

Τὸ ῥηθὲν πῦρ· ὡσεὶ ζῶντας δὲ, διὰ τὸ τὸν Σαοὺλ μὴ κυρίως ζῆν ἀφότου παρὰ
τῆς ἐγγαστριμύθου μεμάθηκε τὴν πανωλεθρίαν ἑαυτοῦ. Ὡσεὶ ζῶντας οὖν, ἀντὶ τοῦ, 1Rg 28.7, 19
μὴ κυρίως ζῶντας. Ὡσεὶ ἐν ὀργῇ δὲ, διὰ τὸ ἀπότομον καὶ ἀσυμπαθὲς τοῦ ὀλέθρου· καταπίεται δὲ εἶπε, διὰ τὸ εὐχερές.

11α Εὐφρανθήσεται δίκαιος, ὅταν ἴδῃ ἐκδίκησιν.

10α[8] ὑπερβαλούσης MSBV : ὑπερβαλλούσης PCF.
11α Add. MP in marg.: Εὐφρανθήσεται, οὐχ ἡδόμενος ὅτι ἐκεῖνος κολάζεται, ἀλλὰ ὅτι αὐτὸς γίνεται σωφρονέστερός τε καὶ ἀσφαλέστερος ἀπὸ τῆς ἐκείνου κολάσεως. Καθαριεῖ γὰρ τὰς ἑαυτοῦ χεῖρας, ἤτοι τὰς πράξεις, ἐν τῷ σφάττεσθαι ἐκεῖνον, ἤγουν κολάζεσθαι.

past, 'he has shattered', for such is the custom of those who prophesy, as has often been said.

8α They will be set at naught like water running away.

Not river or spring water, but water that is poured away by someone and borne off and dispersed in a haphazard way. 'They will be set at naught', in the sense of, 'they will be treated with contempt'.

8β He will stretch his bow until they become weak.

He will stretch his punitive power against them and shoot.

9α Like melted wax they will be killed off in return.

In return for their murderous intent they will be killed off easily like melted wax, for as soon as wax approaches fire it is instantly melted.

9β Fire has fallen upon them and they have not seen the sun.

Having mentioned wax, he went on to add 'fire', by 'fire' indicating god-sent rage; and at once they did not live to see the next day.

10α Before your thorns perceive the woody spine.

The verse is addressed to Saul, namely, that this fire will fall on you before your sins are increased.

To clarify what is being said here: Scripture calls sin a 'thorn', and the 'woody spine' is a kind of thorn that is very large and very hard. He is saying, therefore, that the above-mentioned fire will fall before your thorns, namely, your sins, perceive the woody spine, that is, have acquired the habit and become inured in you to the size and hardness of the woody spine, which is excessive evil. Thus indeed Saul, too, survived a short time with his wickedness. Ps 31.4β

10β It will swallow them down as if living, as if in anger.

The aforementioned fire. 'As if living', on account of Saul not truly living from the time he learned of his utter destruction from the ventriloquizing woman. 'As if living', therefore, is in the sense of, 'not truly living'. 'As if in anger' is on account of the suddenness and absence of any fellow feeling in their destruction. He said 'it will swallow down', on account of the ease. 1Rg 28.7, 19

11α The just man will be glad when he will see vengeance.

11α: He will be glad, not taking pleasure in the fact that the other is being punished, but because by his punishment the just man becomes both more self-controlled and more secure. For he will purify his hands, that is, his actions, by the other being slain, that is, punished.

Δίκαιον λέγει, τὸν ἀδίκως ἐπιβουλευόμενον. Εὐφρανθήσεται δὲ, οὐκ ἐπὶ τῇ πτώσει τοῦ πονηροῦ, ἀλλ' ἐπὶ τῇ δικαιοσύνῃ τοῦ Θεοῦ, ὅτι οὐ περιορᾷ τοὺς ἀδικουμένους, ἵνα μὴ βλαβεῖεν οἱ μικρόψυχοι.

11β Τὰς χεῖρας αὐτοῦ νίψεται ἐν τῷ αἵματι τοῦ ἁμαρτωλοῦ.

Οὐ βάπτων αὐτὰς ἐν τῷ αἵματι, ἀλλ' ἐπὶ τῷ αἵματι αὐτοῦ νίψεται ὡς ἀθῷος τοῦ τοιούτου αἵματος. Εἴρηται δὲ περὶ τοῦ τρόπου τῆς ἀπονίψεως ταύτης ἐν τῷ κε' ψαλμῷ, εἰς τὸ, *Νίψομαι ἐν ἀθῴοις τὰς χεῖράς μου.* Ps 25.6

Τινὲς δὲ λέγουσιν, ὅτι ἐν τῷ χεθῆναι τὸ αἷμα τοῦ ἁμαρτωλοῦ, ὁ δίκαιος καθαρίσει τὰς ἑαυτοῦ ἔτι χεῖρας, εἴτουν πράξεις, εὐλαβέστερος διὰ τὸν φόβον γενόμενος.

12 Καὶ ἐρεῖ ἄνθρωπος, Εἰ ἄρα ἔστι καρπὸς τῷ δικαίῳ, ἄρα ἐστὶν ὁ Θεὸς κρίνων αὐτοὺς ἐν τῇ γῇ.

Καὶ ὁ συνετὸς ἄνθρωπος, ἰδὼν τὸν ἀδικούμενον μάλιστα νικήσαντα, ἐρεῖ συλλογιστικῶς, εἰ ἄρα ἔστι καρπὸς τῷ δικαίῳ, καὶ εἰ οὐ μάτην ἐργάζεται τὴν ἀρετὴν — δῆλον δὲ ὅτι καρπός ἐστιν αὐτῷ ἡ ἐκδίκησις — ἄρα ἐστὶν ὁ Θεὸς καὶ ἐνταῦθα κρίνων αὐτοὺς, δηλαδὴ αὐτόν τε τὸν οὕτω συλλογιζόμενον καὶ τοὺς ἄλλους ἀνθρώπους, καὶ λοιπὸν βελτίων ἐντεῦθεν εἰς ἀρετὴν γενήσεται.

58 νη'

1 Εἰς τὸ τέλος· μὴ διαφθείρῃς·

τῷ Δαυίδ· εἰς στηλογραφίαν·

ὁπότε ἀπέστειλε Σαοὺλ

καὶ ἐφύλαξε τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτόν.

Ὁ Σαοὺλ διαφθονῶν τῷ Δαυὶδ, ἐπεβούλευεν αὐτῷ συνεχέστερον, καί ποτε συνεστιωμένῳ, τὸ δόρυ λαβὼν, ἐπαφῆκεν· ἐκκλίναντος δὲ καὶ ἀναχωρήσαντος, ἀποστείλας, περιέστησε φρουρὰν εἰς τὸν οἶκον αὐτοῦ. Τοῦτο δὲ Μελχὼλ, ἡ θηγάτηρ μὲν Σαοὺλ, γυνὴ δὲ Δαυὶδ, καταμηνύσασα τῷ ἀνδρὶ, παρεσκεύασε διὰ φωταγωγοῦ τινος ἀποδρᾶναι, καθὼς ἡ πρώτη βίβλος τῶν Βασιλειῶν πλατύτερον ἱστορεῖ. 1Rg 19.9-12

Διαφυγὼν δὲ, συνέταξε τὸν προκείμενον ψαλμόν. Ἐπὶ τοῦ παρόντος οὖν, ἄλλως ἐξηγητέον τὴν τοῦ *εἰς τὸ τέλος μὴ διαφθείρῃς* προγραφήν· παρεγγυᾷ γὰρ εἰς τὸ τέλος τῶν πειρασμῶν ὁρᾶν, καὶ μὴ διαφθείρειν τὴν ὑπομονήν.

Εἶτα τὸ ἑξῆς τῆς ἐπιγραφῆς, *τῷ Δαυὶδ*, φησὶ, πεποίηται εἰς ἀνεξάλειπτον μνήμην τῶν γεγενημένων.

2-3 Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ Θεὸς, καὶ ἐκ τῶν ἐπανισταμένων ἐπ' ἐμὲ λύτρωσαί με· ῥῦσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με.

'The just man' is what he calls the man who is being unjustly attacked. He will be glad, not at the fall of the wicked man, but at God's justice, because he does not overlook those who are wronged, so that the faint-hearted may not be harmed.

11β He will wash his hands in the sinner's blood.

Not dipping them in his blood, but over the sinner's blood he will wash his hands as innocent of the blood of such a man. We spoke about this mode of washing in the twenty-fifth psalm at the verse, *I shall wash my hands among the innocent*. Ps 25.6

Some say that when the blood of the sinner is shed the just man will cleanse even more thoroughly his own hands, that is, his actions, having become more scrupulous on account of his fear.

12 And a man will say, 'If there is fruit for the just man, then there is God judging them on the earth.'

And the wise man, on seeing the one who is wronged having prevailed will say on reflection, 'if then there is fruit for the just man and if he does not pursue virtue in vain – it is evident that vengeance is fruit for him – then there is God judging them even in this world, namely, both the one who thinks in this way and the other people, and so he will become better in virtue from this.

58 Psalm 58
1 Towards fulfilment; do not destroy;
Belonging to David; as a pillar inscription;
when Saul sent away
and set a guard on his house in order to put him to death

Saul, envying David, would conspire against him unremittingly, and on one occasion when David was dining with him, Saul took a spear and threw it at him. David, however, eluded the spear and left. Saul then sent away and set a guard around his house. Melchol, Saul's daughter and David's wife, informed her husband of this, however, and arranged for him to escape out of a window, as the first book of Kingdoms tells in greater detail. 1Rg 19.9-12

On having escaped he composed the following psalm. In the present psalm, therefore, the heading 'do not destroy' is to be explained in a different way, for it exhorts to look towards the end of the trials and not to destroy patient endurance.

Then the rest of the superscription says that it was composed by David for indelible remembrance of the things that occurred.

2-3 Rescue me from my enemies, O God, and redeem me from those who are rising up against me; deliver me from those who are working lawlessness and from men of blood save me.

Ἐπανισταμένους λέγει, τοὺς ἐπιτιθεμένους καὶ ἐφορμῶντας αὐτῷ, | δηλαδὴ Σαοὺλ καὶ τοὺς περὶ αὐτὸν στρατιώτας καὶ τοὺς συνεργοῦντας αὐτοῖς δαίμονας. Τοὺς αὐτοὺς δέ φησι καὶ ἐργαζομένους τὴν ἀνομίαν, καὶ ἄνδρας αἱμάτων· τό τε γὰρ ἐπιβουλεύειν τοῖς ἀναιτίοις, ἄνομον, καὶ ἀνὴρ αἱμάτων, ὁ χαίρων αἵμασιν.

4α Ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχήν μου.

Ὅτι ὡς ὁρᾷς, τὸ ἐπ᾽ αὐτοῖς, συνέλαβόν με, περικυκλώσαντες τὸν οἶκόν μου, εἰ καὶ διὰ σοῦ σέσωσμαι.

4β Ἐπέθεντο ἐπ᾽ ἐμὲ κραταιοί.

Ἰσχυροὺς αὐτοὺς ὀνομάζει, διά τε τὸν πλοῦτον καὶ τὸ πλῆθος καὶ τὴν ἐντεῦθεν ἰσχύν.

4γ Οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου, Κύριε.

Λείπει τὸ, *αἰτία*· οὔτε γὰρ ἠνόμησα, οὔτε ἡμάρτηκα εἰς αὐτοὺς, ἵνα καὶ αἰτίαν ἔχοιεν τῆς κατ᾽ ἐμοῦ μανίας. Εἰ δὲ καὶ διαφορὰν ἐνταῦθα ζητεῖς, ἀνομίαν μὲν νόει, τὴν μεγάλην πλημμέλειαν, ἁμαρτίαν δὲ, τὴν μικράν.

5α Ἄνευ ἀνομίας ἔδραμον καὶ κατεύθυνα.

Χωρὶς πταίσματος ἐπολιτευσάμην παρ᾽ αὐτοῖς, καὶ διὰ τοῦτο μεγάλα κατώρθωσα· ἢ καὶ χωρὶς ἀνομίας κατώρθωσα ὅσα κατώρθωσα.

Ἁρμόσειε δ᾽ ἂν μάλιστα τῷ Χριστῷ τὸ, *οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου*, καὶ τὰ ἑξῆς, ἀδίκως ἐπιβουλευομένῳ παρὰ τῶν Ἰουδαίων.

5β Ἐξεγέρθητι εἰς συνάντησίν μου καὶ ἴδε.

Ἐλθὲ εἰς τὸ συναντῆσαί μοι φεύγοντι καὶ ἐπιῤῥῶσαι, καὶ ἴδε οἷα πάσχω. Ταῦτα δὲ ἀνθρωποπρεπῶς εἴρηται, καθὼς πολλάκις εἰρήκαμεν· ἀκίνητον γὰρ τὸ θεῖον καὶ παντεπίσκοπον.

6α Καὶ σὺ, Κύριε ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς τοῦ Ἰσραὴλ, πρόσχες τοῦ ἐπισκέψασθαι πάντα τὰ ἔθνη.

Δυνάμεις λέγει, τὰ ἀγγελικὰ τάγματα· ἢ ὁ Θεὸς τῶν δυνάμεων, ἀντὶ τοῦ, ὁ δυνατὸς ἢ ὁ δυνάμεως χορηγός.

Εἶτα παρακαλεῖ αὐτὸν ἐπισκέψασθαι πάντα τὰ ἔθνη διὰ τοῦ ἐνανθρωπῆσαι, προεγνωκὼς τουτὶ τὸ μυστήριον.

'Those who are rising up against me' is what he calls those who are attacking and setting upon him, namely, Saul and the soldiers around him and the demons co-operating with them. The same are those he calls 'those working lawlessness' and 'men of blood'; for to conspire against the innocent is lawless and a man of blood is one who delights in bloodshed.

4α For, see, they have hunted down my soul.

For, as you see, as far as is in their power they have captured me, having encircled my house, even though through you I am saved.

4β Mighty men have come against me.

He calls them strong on account both of their wealth and their great number and the strength that comes therefrom.

4γ Neither my lawlessness, nor my sin, O Lord.

'Is the reason for this' is missing, for neither have I acted lawlessly, nor have I sinned against them so that they might have some reason for their fury against me. If you seek for a distinction between the two here, then understand 'lawlessness' as a great transgression and 'sin' as a small transgression.

5α Without lawlessness I have run and kept a straight path.

I have lived among them without fault, and for this reason I have achieved great things; or else, I have achieved all that I have achieved without lawlessness.

The words 'neither my lawlessness nor my sin' and the rest would be most especially fitting for Christ, being unjustly conspired against by the Jews.

5β Awake to meet me and see.

Come to meet me as I am fleeing and give me courage, and see all I am suffering. These things are said in a human way as we have often said, for the divine is unmoved and all-seeing.

6α And you, O Lord God of powers, O God of Israel, take heed to visit all the nations.

'Powers' is what he calls the angelic orders; or else God 'of powers', in the sense of, 'who is powerful', or who is the 'giver of power'.

Then he entreats him to visit all the nations through becoming man, in foreknowledge of this mystery.

6β Μὴ οἰκτειρήσῃς πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

Τοὺς ἀνεπιστρόφως ἔχοντας — ὅσοι περὶ τὸν Σαοὺλ, καὶ περὶ τὸν Ἄνναν καὶ Καϊάφαν, καὶ τοὺς δαίμονας — ἵνα σωφρονέστεροι διὰ τοῦ ὑποδείγματος οἱ ἄνθρωποι γένωνται.

7 Ἐπιστρέψουσιν εἰς ἑσπέραν, καὶ λιμώξουσιν ὡς κύων, καὶ κυκλώσουσι πόλιν.

Τὸ ἑσπέρας, τὸ ὀψέ ποτε σημαίνει. Προφητεύει δὲ, ὅτι ἔσται καιρὸς, ὅτε τινὲς τῶν Ἰουδαίων ἐπιστρέψουσιν εἰς Ἰερουσαλὴμ ἀπὸ τῆς διασπορᾶς αὐτῶν, καὶ μὴ εὑρόντες ἐν αὐτῇ τροφὰς διὰ τὸ ἀλλόφυλον τῶν κυριευόντων αὐτῆς, λιμώξουσι σφοδρῶς καὶ οὐδὲ ἐν τῇ Ἰερουσαλὴμ στῆναι συγχωρηθήσονται, ἀλλ' ἀπελαυνόμενοι ὡς ἄγος, κύκλῳ τῆς ποτε πόλεως αὐτῶν αὐλισθήσονται, ὃ μέχρι καὶ νῦν ὁρᾶται γινόμενον.

Εἰς παράδειγμα δὲ τὸν κύνα παρέλαβε, διά τε τὸ λιμώττειν ἄγαν τουτὶ τὸ ζῷον καὶ διὰ τὴν ἀναίδειαν.

8α Ἰδοὺ αὐτοὶ ἀποφθέγξονται ἐν τῷ στόματι αὐτῶν.

Ἀπόφασιν ἐξενέγκωσι κατὰ τοῦ Χριστοῦ, τὸ Σταυρωθήτω. Mt 27.22

Παρατηρητέον δὲ, ὡς προείπομεν, ὅτι τὸ, *ἰδοὺ*, πλεονάζον παρὰ τῇ διαλέκτῳ τῶν Ἑβραίων, ὡς ἐπὶ τὸ πλεῖστον περιττὸν τέθειται. Pss 38.6α, 50.8α

8β Καὶ ῥομφαία ἐν τοῖς χείλεσιν αὐτῶν.

Ῥομφαίαν καλεῖ, τὸν θανατηφόρον λόγον, ὅς ἐστιν ἡ δηλωθεῖσα ἀπόφασις.

8γ Ὅτι τίς ἤκουσε;

Τοιαῦτα δὲ λέγουσιν, ὅτι ὡς δοκεῖ αὐτοῖς, οὐδεὶς ἤκουσεν, ἐκδικεῖν τὸν ἐπιβουλευόμενον δυνάμενος.

Ἀντὶ γὰρ τοῦ, τίς, οὐδεὶς ἐξέδωκεν ὁ Σύμμαχος· οἴονται γὰρ, φησὶν, αὐτὸν ἀβοήθητον.

9α Καὶ σὺ, Κύριε, ἐκγελάσεις αὐτούς.

Τοῦτο, ὅμοιόν ἐστι τῷ, *Ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτοὺς*, περὶ οὗ ἐν τῷ β′ ψαλμῷ προείρηται. | Ps 2.4

9β Ἐξουδενώσεις πάντα τὰ ἔθνη.

6β Display no compassion on all those working lawlessness.

Those who are unrepentant – those around Saul and around Annas and Caiaphas and the demons – so that through their example people may become more self-controlled.

7 They will turn back at evening and will be famished like a hound and will encircle the city.

'At evening' means 'belatedly'. He is prophesying that there will be a time when some of the Jews will return to Jerusalem from their diaspora, and on not finding food in it on account of those holding mastery over it being strangers, they will be greatly famished and will not be allowed even to stand in Jerusalem, but being driven out as a cursed pollution, they will encamp around their former city, which is observed to be the case even now.

He took the dog as an example both because this animal is greatly famished and because of its shamelessness.

8α See, they will speak plainly with their mouth.

They will deliver a sentence against Christ, *Let him be crucified*. Mt 27.22

It is to be noted that, as we have said before, 'see', which is very common in the Hebrew dialect, is for the most part redundant. Pss 38.6α, 50.8α

8β And a sword will be on their lips.

A 'sword' is what he calls their death-bringing speech, which is the sentence just mentioned.

8γ For who has heard?

Such things they say, because as it seems to them, no one has heard, who is able to avenge the one against whom they conspire.

Instead of 'who', Symmachus wrote, 'no one'; because they believe, he says, that he is helpless.

9α And you, O Lord, will richly deride them.

This is similar to, *He who dwells in heaven will richly deride them*, about which we spoke earlier in the second psalm. Ps 2.4

9β You will set all the nations at naught.

Τὰ μὴ δεχόμενα τὸ κήρυγμα τοῦ Εὐαγγελίου, τὰ πολεμοῦντα τοῖς δούλοις σου. Λέγει δὲ καὶ ἄλλως, τὰ συστήματα τῶν δαιμόνων.

10α Τὸ κράτος μου πρὸς σὲ φυλάξω.

Τοῦτο, περὶ ἑαυτοῦ φασιν εἰπεῖν τὸν Δαυὶδ, ὅτι τὴν ὀφειλομένην μοι βασιλείαν, οὐκ αὐτὸς σφετερίσομαι, ἀνελὼν τὸν Σαοὺλ, ἀλλὰ παρὰ σοὶ ταύτην ἐάσω — τοῦτο γὰρ τὸ, *φυλάξω*, σημαίνει νῦν — δοθησομένην μοι, ὅταν σὺ θελήσῃς.
Τὸ δὲ, *πρὸς σὲ*, ἀντὶ τοῦ, *παρὰ σοί*.

10β Ὅτι σὺ, ὁ Θεὸς, ἀντιλήπτωρ μου εἶ.

Διότι σύ μοι βοηθεῖς, ὁ πάντα δυνάμενος.

11α Ὁ Θεός μου, τὸ ἔλεος αὐτοῦ προφθάσει με.

Ὁ Θεός μου οἷός ἐστι· τὸ ἔλεος αὐτοῦ προλάβῃ τὴν ἐμὴν αἴτησιν· οὕτω ταχύς ἐστιν εἰς βοήθειαν.

11β Ὁ Θεός μου δείξει μοι ἐν τοῖς ἐχθροῖς μου.

Λείπει τὸ, ὅσα βούλομαι, ἢ ὅσα εἰκός ἐστι· τοιοῦτον ἦν τὸ, *Καὶ ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου*, ἐν τῷ νγʹ ψαλμῷ κείμενον. Ps 53.9β

12 Μὴ ἀποκτείνῃς αὐτοὺς, μήποτε ἐπιλάθωνται τοῦ νόμου σου· διασκόρπισον αὐτοὺς ἐν τῇ δυνάμει σου, καὶ κατάγαγε αὐτοὺς, ὁ ὑπερασπιστής μου, Κύριε.

Ὅρα τοῦ προφήτου τὴν ἀνεξικακίαν, ἣν χρὴ μιμεῖσθαι καὶ ἡμᾶς. Παρακαλεῖ γὰρ μὴ ἀναιρεθῆναι τοὺς ἐχθροὺς αὐτοῦ, ἵνα μὴ προαναιρεθέντες, ἐπιλάθωνται τῶν θείων ἐντολῶν τοῦ λοιποῦ — ὁ γὰρ ἀποθανὼν ἐπιλανθάνεται ἤδη τοῦ νόμου, φησὶ γὰρ, *Ὅτι οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου* — ἀλλὰ διασκορπισθῆναι αὐτοὺς, Ps 6.6α
ἡττηθέντας, καὶ ταπεινωθῆναι, καὶ οὕτω βελτιωθῆναι.
Ὁ μὲν οὖν Δαυὶδ οὕτως ἐζήτησεν, ὁ δὲ Θεὸς ἐδίκασε δικαίως, καὶ τοὺς μὲν ἀνιάτους ἀνεῖλε, τοὺς δὲ βελτιωθῆναι μέλλοντας φυγεῖν παρεσκεύασε, καὶ οὕτως ἐπλήρωσε τοῦ δεηθέντος τὴν αἴτησιν. *Κατάγαγε* δὲ, ἀντὶ τοῦ, *ταπείνωσον*.

13α Ἁμαρτία στόματος αὐτῶν, λόγος χειλέων αὐτῶν.

Ἐπὶ τὸν λόγον πάλιν τῶν χριστοκτόνων ἐπανατρέχει, λέγων, ὅτι ἁμαρτία τοῦ στόματος αὐτῶν ἐστιν ὁ ἀνόσιος λόγος τῶν χειλέων αὐτῶν, ὃν εἶπον, *Σταυρωθήτω*, Mt 27.23
καὶ εἴ τι τοιοῦτον.

10α[2] ἑαυτοῦ PV : αὐτοῦ MSCBF.

The nations that do not accept the preaching of the Gospel, the nations that wage war on your servants. In another sense he is speaking of the ranks of the demons.

10α My sovereignty I shall keep towards you.

They say that David said this about himself, namely, that the kingship which is due to me, I shall not appropriate myself by killing Saul, but I shall leave it in your hands – for this is what 'I shall keep' means here – to be given to me when you wish.

'Towards you', in the sense of, 'with you'.

10β For you, O God, are my helper.

Because you come to my aid, who are able to do all things.

11α O my God, his mercy will precede me.

My God is such, his mercy will anticipate my request, so swift is he to help.

11β My God will show to me among my enemies.

'All I desire' or 'all that is fitting' is omitted. Such was the verse, *And my eye has seen among my enemies*, found in the fifty-third psalm. Ps 53.9β

12 Slay them not lest they forget your law; scatter them in your power and bring them down, O Lord, my defender.

Observe the prophet's long forbearance, which we need also to emulate. He prays for his enemies not to be killed, so that they do not, by first having been killed, henceforth forget the divine commandments – for the person who has died thereupon forgets the law, for it is written, *For in death there is none who invokes your memory* – but for them to be scattered, Ps 6.6α having been defeated, and to be humbled and thus to be made better.

David, therefore, made such a request, but God judged justly and destroyed those who were incurable while contriving for those who were destined to be made better to escape, and thus he fulfilled the request of the suppliant. 'Bring down', is in the sense of, 'humble'.

13α The sin of their mouth is the word of their lips.

He reverts to the Christ-slayers, saying that the sin of their mouth is the profane word of their lips that they spoke, saying, *Let him be crucified*, and suchlike. Mt 27.23

13β Καὶ συλληφθήτωσαν ἐν τῇ ὑπερηφανίᾳ αὐτῶν.

Μετὰ τῆς ὑπερηφανίας αὐτῶν ἐξέδωκεν ὁ Σύμμαχος· ἠλαζονεύοντο γάρ, ὡς Ἀβραὰμ ἔκγονοι καὶ ὡς τοῦ νόμου φύλακες. Jn 8.33, 19.7
Συλληφθήτωσαν δὲ, ὑπὸ Ῥωμαίων.

13γ Καὶ ἐξ ἀρᾶς καὶ ψεύδους διαγγελήσονται ἐν συντελείᾳ.

Ἀρὰν ἐνταῦθα, τὴν βλασφημίαν λέγει, ἣν κατέχεον τοῦ Χριστοῦ· ψεῦδος δὲ, ὃ κατεμαρτύρησαν αὐτοῦ, ὅτι κελεύει μὴ δοῦναι κῆνσον τῷ Καίσαρι, καίτοι σαφῶς Lk 23.2
εἰπόντος, Ἀπόδοτε τὰ Καίσαρος Καίσαρι. Mt 22.21
Διὰ τὴν βλασφημίαν οὖν, φησὶ, καὶ διὰ τὸ ψεῦδος, διάγγελμα καὶ περιλάλημα πᾶσι γενήσονται, οὐκ ἐπί τινι κατορθώματι, ἀλλ' ἐπὶ καταστροφῇ, καθ' ἣν ἀπώλοντο· ταύτην γὰρ εἶπε, συντέλειαν.

14α Ἐν ὀργῇ συντελείας, καὶ οὐ μὴ ὑπάρξωσι.

Καὶ οὐκ ἐπὶ συντελείᾳ ἁπλῇ, ἀλλ' ἐπὶ ὀργῇ συντελείας, καὶ λοιπὸν οὐκέτι πολιτευθήσονται.

14β Καὶ γνώσονται ὅτι ὁ Θεὸς δεσπόζει τοῦ Ἰακὼβ, καὶ τῶν περάτων τῆς γῆς.

Θεὸν ἐνταῦθα, τὸν Χριστόν φησιν.

15 Ἐπιστρέψουσιν εἰς ἑσπέραν, καὶ λιμώξουσιν ὡς κύων, καὶ κυκλώσουσι πόλιν.

Τὴν ἄνω ῥηθεῖσαν πρόῤῥησιν ἐπιβεβαιοῖ διὰ τῆς τῶν ῥητῶν ἀναδιπλώσεως. Ps 58.7

16α Αὐτοὶ διασκορπισθήσονται τοῦ φαγεῖν.

Οἱ περιλειφθέντες αὐτῶν, μὴ ἔχοντες ἰδίαν ἔτι πόλιν, διασπαρήσονται, τροφὴν ἑαυτοῖς ζητοῦντες ὡς προσαῖται.

16β Ἐὰν δὲ μὴ χορτασθῶσι, καὶ γογγύσουσι.

Διασύρει αὐτοὺς, | ὡς τὸν προγονικὸν γογγυσμὸν μηδ' ἐν τῇ διασπορᾷ κατα- Ex 16.7-9
λιπόντας· γογγύσουσι γὰρ καὶ τότε κατὰ τοῦ Θεοῦ.

17α Ἐγὼ δὲ ᾄσομαι τὴν δύναμίν σου.

Ἄισομαι, ἀντὶ τοῦ, ὑμνήσω ἐν ᾠδῇ.

13β And let them be arrested in their pride.

Symmachus wrote, 'along with their pride', for they would boast of being Abraham's descendants and guardians of the law. 'Let them be arrested' by the Romans. Jn 8.33, 19.7

13γ And from a curse and a lie they will be proclaimed abroad in final consummation.

The 'curse' here is what he calls the blasphemy they used to pour on Christ, and the 'lie' is what he calls the lie they witnessed against him, namely, that he urges people not to pay the poll-tax to Caesar, even though he had clearly said, *Render to Caesar the things that are Caesar's*. He is saying therefore that on account of the blasphemy and on account of the lie they will become something proclaimed and spoken about among all people, not for some achievement, but for the ruinous end whereby they have perished, for this is what he called 'final consummation'. Lk 23.2 Mt 22.21

14α In anger of final consummation, and they will surely no longer exist.

And not simply for 'final consummation' but for 'anger of final consummation', and henceforth they will live no more.

14β And they will come to know that God is master over Jacob and over the ends of the earth.

'God' here is how he names Christ.

15 They will turn back at evening and will be famished like a hound and will encircle the city.

He adds confirmation to the prophecy uttered above by the repetition of the words. Ps 58.7

16α They will be scattered abroad to eat.

Those who have been left of them, no longer having a city of their own, will be spread abroad, seeking food for themselves as beggars.

16β Yet if they have not been fed to satiety, they will murmur.

He disparages them as having not abandoned their ancestral murmuring even in the diaspora, for then again they will murmur against God. Ex 16.7-9

17α But I shall sing of your power.

I shall sing, in the sense of, I shall hymn with a song.

17β Καὶ ἀγαλλιάσομαι τὸ πρωῒ τὸ ἔλεός σου.

Καὶ ἀγαλλιάσομαι τῷ ἐλέει σου, ἢ εἰς τὸ ἔλεός σου, τὸ πρωῒ, ἤτοι ταχέως· οὐκ εἰς μακρὰν γὰρ ἐλεηθήσομαι. Τὸ δὲ, ἀγαλλιάσομαι, ἀδιάφορον τὴν σύνταξιν ἔσχεν.

17γ- Ὅτι ἐγενήθης ἀντιλήπτωρ μου καὶ καταφυγή μου· ἐν ἡμέρᾳ θλίψεώς μου βοηθός
18 μου εἶ· σοὶ ψαλῶ, ὅτι, ὁ Θεὸς, ἀντιλήπτωρ μου εἶ, ὁ Θεός μου, τὸ ἔλεός μου.

Ταῦτα πάντα σαφῆ· εὐχαριστεῖ γὰρ τῷ εὐεργέτῃ Θεῷ.

59 νθʹ
1 Εἰς τὸ τέλος· τοῖς ἀλλοιωθησομένοις·
εἰς στηλογραφίαν τῷ Δαυίδ· εἰς διδαχήν·
2 ὁπότε ἐνεπύρισε τὴν Μεσοποταμίαν Συρίας, καὶ τὴν Συρίαν Σοβὰλ,
καὶ ἐπέστρεψεν Ἰωὰβ, καὶ ἐπάταξε τὴν φάραγγα τῶν ἁλῶν, δώδεκα χιλιάδας.

Εἰς τὸ τέλος μὲν, ὅτι παρεγγυᾷ βλέπειν εἰς τὸ τέλος τῶν ἐμπεριεχομένων προῤῥήσεων· προαγορεύει γὰρ τὴν ἐκ Βαβυλῶνος ἐπάνοδον τῶν ὕστερον αἰχμαλωτισθέντων Ἰουδαίων καὶ τὴν τῆς Ἰερουσαλὴμ ἐπανόρθωσιν.

Τοῖς ἀλλοιωθησομένοις δὲ τοῦτο παρεγγυᾷ, τουτέστι, τοῖς ἐκ δουλείας εἰς ἐλευθερίαν ἐπανελευσομένοις.

Καὶ εἰς στηλογραφίαν μὲν, ἤγουν ἀνεξάλειπτον καὶ πᾶσι γνώριμον μνήμην τῆς τοιαύτης εὐεργεσίας τοῦ Θεοῦ, συνεγράφη τῷ Δαυίδ.

Εἰς διδαχὴν δὲ εὐχαριστίας ἢ ὑπομονῆς.

Τὸ δ᾽ ἑξῆς, διδάσκει καὶ τὸν καιρὸν, ὅτε ταῦτα ἐνηχηθεὶς ὑπὸ τοῦ ἁγίου Πνεύματος συνέγραψεν.

Ἐν οὐδεμιᾷ δὲ ἱστορίᾳ τὰ περὶ τῆς Μεσοποταμίας Συρίας, καὶ τῆς Συρίας Σοβὰλ,
καὶ τῆς Φάραγγος τῶν ἁλῶν, φανερῶς εὕρηνται, εἰ μὴ ἐν τῇ δευτέρᾳ τῶν Βασιλειῶν 1Par 18.12
τινα τούτων ἀμυδρῶς. 2Rg 8/10

Εἰκὸς δὲ πραχθῆναι καὶ ταῦτα καὶ παραλειφθῆναι μετὰ καὶ ἄλλων πολλῶν· τόπος δὲ ἡ φάραγξ τῶν ἁλῶν· διὰ δὲ τῆς κλήσεως τοῦ τόπου, τοὺς κατοικοῦντας αὐτὸν ἐδήλωσεν ἡ ἐπιγραφὴ, προσθεῖσα καὶ τὸν ἀριθμὸν τῶν ἀνῃρημένων.

Ὁ δέ γε μέγας Βασίλειος, ἀλλοιωθησομένους, τοὺς Χριστιανοὺς μάλιστα λέγει, PG29.464B
διά τε τὴν ἀπὸ τοῦ βαπτίσματος μεταποίησιν καὶ τὴν ἐκ δουλείας τῶν δαιμόνων ἐλευθερίαν, περὶ ὧν ὕστερον ἐροῦμεν.

Νῦν δὲ τοῖς ἐν Βαβυλῶνι αἰχμαλώτοις ἀναθετέον τὸν ψαλμόν.

3α Ὁ Θεὸς, ἀπώσω ἡμᾶς καὶ καθεῖλες ἡμᾶς.

Ἀπώσω μὲν, ὡς παροργίσαντάς σε· καθεῖλες δὲ, παραδοὺς εἰς πολιορκίαν τοῖς Βαβυλωνίοις. Καθῃρέθησαν γὰρ καὶ τῆς βασιλείας καὶ τῆς δυνάμεως.

2[2] καὶ ἐπέστρεψεν Ἰωάβ PHV : om. MASCFB.

17β And I shall rejoice your mercy in the morning.

And I shall rejoice *in* your mercy or *in regard to* your mercy in the morning, that is, swiftly, for I shall be shown mercy before long. The verb 'I shall rejoice' had its syntax indifferently.

17γ- For you have become my protector and my refuge; in the day of my affliction you are my help-
18 er; to you I shall sing with psaltery, for, O God, you are my protector, O my God, my mercy.

All these things are clear, for he is giving thanks to God his benefactor.

59 Psalm 59
1 Towards fulfilment; for those who will be changed;
as a pillar inscription belonging to David; as a teaching;
2 when he set fire to Mesopotamia of Syria and Syrian Sobal,
and Joab returned and struck the Valley of Salts, twelve thousand.

'Towards fulfilment', because it exhorts to look to the fulfilment of the predictions contained in it. It foretells indeed the return from Babylon of the Jews who had later been taken captive and the restoration of Jerusalem.

It makes this exhortation 'for those who will be changed', that is, for those who will return from slavery to freedom.

And it was composed by David 'as a pillar inscription', namely, as an indelible and universally known remembrance of God's so great benefaction.

And 'as a teaching' of thanksgiving or patient endurance.

The rest explains when, having been made resonant by the holy Spirit, he wrote these things.

In no history are the matters concerning Mesopotamia of Syria and Sobal of Syria and the
Valley of Salts found clearly, unless in the second book of Kingdoms certain of these things 1Par 18.12
appear dimly. 2Rg 8/10

It is likely that these things were also carried out and were omitted along with many others. The Valley of Salts is a place, and by the name of the place the superscription denoted those who lived there, having added the number of those slaughtered.

Basil the Great calls the Christians pre-eminently 'those who will be changed' on account PG29.464B
of their refashioning from baptism and their freedom from slavery to the demons, about which we shall speak later.

For the moment the psalm is to be attributed to the captives in Babylon.

3α O God, you have thrust us away and brought us down.

You have thrust us away, as having incited you to anger, and have brought us down, having handed us over to siege by the Babylonians. They were indeed deposed both from their kingdom and their power.

3β Ὠργίσθης καὶ ᾠκτείρησας ἡμᾶς.

Ὠργίσθης ἐφ' οἷς ἡμαρτάνομεν, καὶ ᾠκτείρησας τέως ἡμᾶς, οἷα μὴ εὐθὺς τοῖς ἄλλοις συναπωλέσας, ἀλλὰ θελήσας διὰ τὸ δουλεύειν τοῖς Βαβυλωνίοις σωφρονισθῆναι ἡμᾶς.

4α Συνέσεισας τὴν γῆν καὶ συνετάραξας αὐτήν.

Σεισμὸν καὶ τάραχον τῆς γῆς τῶν Ἰουδαίων λέγει, τὴν καταστροφὴν τῶν ἐν αὐτῇ πόλεων, καὶ τὴν λεηλασίαν καὶ τὴν σύγχυσιν τῶν ἀνθρώπων.

4β Ἴασαι τὰ συντρίμματα αὐτῆς, ὅτι ἐσαλεύθη.

Σεισμὸν εἰπὼν, ἀκολούθως ἐπήγαγε, καὶ συντρίμματα καὶ σάλευσιν· ἔργα ταῦτα σεισμοῦ· αἰνίττεται δὲ τὴν πτῶσιν τῆς Ἱερουσαλήμ.

5α Ἔδειξας τῷ λαῷ σου σκληρά.

Σκληρὰ νόει, τὰ ἐπίπονα, τά τε τῆς πολιορκίας καὶ τὰ τῆς αἰχμαλωσίας καὶ τὰ τῆς δουλείας.

5β Ἐπότισας ἡμᾶς | οἶνον κατανύξεως.

Οἶνον κατανύξεως φησὶ, τὰς θλίψεις, τὰς φερούσας κατάνυξιν καὶ μεταμέλειαν, ὧν ἡμαρτήκεσαν τῷ Θεῷ.

6 Ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου.

Οἱ διαφυγόντες, φησὶ, τὴν ἀναίρεσιν, σημεῖον εἶχον ζωῆς, παρὰ σοῦ ἐνσημανθὲν αὐτοῖς ἀφανῶς, ὡς δούλοις σου. Καὶ διὰ τοῦτο, συμβολῆς περὶ τὰ τείχη τῆς Ἱερουσαλὴμ γενομένης, οὐκ ἀνῃρέθησαν, ἀλλ' ἐζωγρήθησαν.

Περὶ τούτου δὲ τοῦ σημείου, προεῖπε καὶ Ἰεζεκιὴλ, Ἀποκτείνατε εἰς ἐξάλειψιν, ἐπὶ δὲ πάντας ἐφ' οὓς ἐστι τὸ σημεῖον ἐπὶ τῶν μετώπων, μὴ ἐγγίσητε. Ez 9.6

Πρόσωπον δὲ τόξου, τὸ βέλος, ὡς προβεβλημένον αὐτοῦ· ἢ κατὰ περίφρασιν, αὐτὸ τὸ τόξον. Διὰ δὲ τοῦ τόξου, πᾶν ὅπλον δεδήλωται, ὡς ἀπὸ μέρους τὸ ὅλον.

7α Ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου.

Τοῦτο, αἰτία τῆς σημειώσεως.

7β Σῶσον τῇ δεξιᾷ σου καὶ ἐπάκουσόν μου.

3β You have been provoked to anger and have shown pity on us.

You were provoked to anger by reason of the things in which we sinned and during that time you showed pity on us, in not having immediately destroyed us along with the others, but having desired to recall us to our senses by being slaves to the Babylonians.

4α You have made the earth quake and troubled it.

The quaking and troubling of the land of the Jews is what he calls the destruction of the cities in it and the plundering and confusion of the people.

4β Heal its ruins, for it has been rocked.

Having said 'earthquake', he consequently cited both ruins and rocking, for these are the effects of an earthquake; he is alluding to the fall of Jerusalem.

5α You have shown your people harsh things.

Understand 'harsh things' as the painful things, of the siege and of the captivity and of the slavery.

5β You have given us wine of compunction as drink.

'Wine of compunction' is what he calls the afflictions that bring about compunction and remorse for the ways in which they had sinned against God.

6 You have given a sign to those who fear you to flee from the face of the bow.

Those who escaped the slaughter, he says, had a sign of life imperceptibly stamped by you on them as your servants. And on this account, when the engagement around the walls of Jerusalem took place, they were not killed, but taken alive into captivity.

Ezekiel foretold about this sign, *Slaughter to extinction, but do not approach all those on whom there is the sign on their forehead*. Ez 9.6

The 'face of the bow' is the arrow as set in front of it, or else it is the bow itself by way of circumlocution. By the bow, every weapon is indicated, the part standing for the whole.

7α So that your beloved ones may be delivered.

This is the reason for the placing of the sign.

7β Save by your right hand and hear me.

Δεξιὰ νῦν, ἡ δύναμις. Ἐπάκουσον δὲ ἐμοῦ, τοῦ ἐν αἰχμαλωσίᾳ λαοῦ.

8α Ὁ Θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ.

Τὰ μὲν ἄλλα, προσώπῳ τῶν αἰχμαλώτων εἴρηκεν ὁ Δαυίδ· τοῦτο δὲ τὸ ῥητὸν, οἴκοθεν προάγει, ἅγιον μὲν λέγων ἢ ἑαυτὸν, ὡς ἀφωσιωμένον τῷ Θεῷ, ἢ τὸ θεῖον Πνεῦμα, διδάσκων δὲ, ὅτι ὁ Θεὸς ἐλάλησεν αὐτῷ καὶ ἃ ἐρεῖ. Τίνα δέ εἰσιν, ἄκουσον.

8β Ἀγαλλιάσομαι.

Τῇ εὐαρεστήσει δηλαδὴ τῶν αἰχμαλωτισθέντων.

8γ Καὶ διαμεριῶ Σίκιμα.

Σίκιμα, πόλις τῆς φυλῆς Ἐφραίμ· ταύτην οὖν, φησὶν, ἀπὸ τῶν κατεχόντων Gen 48.22
ἐχθρῶν ἀναῤῥύσομαι, καὶ διαμεριῶ τῷ λαῷ μου εἰς κατοικίαν. 3Rg 12.25

8δ Καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω.

Καὶ ἡ κοιλὰς τῶν σκηνῶν, χωρίον ἦν, πρὸ τῶν Σικίμων κείμενον, ὃ καὶ αὐτὸ Gen 33.17-18
μέτρῳ διανεῖμαι τοῖς αἰχμαλώτοις ὑπισχνεῖται. Διὰ δὲ τούτων τῶν τόπων, καὶ τὴν σύμπασαν Ἰουδαίαν, ὡς ἐκ μέρους τὸ πᾶν, ἐδήλωσεν.

9α Ἐμός ἐστι Γαλαὰδ, καὶ ἐμός ἐστι Μανασσῆς.

Ἀπὸ τοῦ ἀπογόνου ἐπὶ τὸν πρόγονον ἀνῆλθε· πρόγονος γὰρ ὁ Μανασσῆς τοῦ Gen 50.23
Γαλαάδ· διὰ δὲ τοῦ Μανασσῆ, τὴν φυλὴν αὐτοῦ δηλοῖ· καὶ διὰ τῶν ἄλλων ὀνομάτων, Nu 26.33
τὰς ἄλλας φυλὰς, τὰς ἐπισημοτέρας, αἷς καὶ αἱ λοιπαὶ συμπεριλαμβάνονται. Λέγει δὲ, ὅτι ἐμός ἐστι νῦν, καὶ εἰ ἀπωσάμην αὐτὸν, ὅτε με παρώργισε.

9β Καὶ Ἐφραὶμ, κραταίωσις τῆς κεφαλῆς μου.

Κεφαλὴν ἐνταῦθα, τὴν ἀρχὴν ὀνομάζει· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκε. Φησὶν οὖν, ὅτι κραταιὸν μέρος τῆς Ἑβραίων βασιλείας ἔσονται οἱ ἀπὸ γένους Ἐφραίμ.

Διὰ δὲ τῆς μοῦ ἀντωνυμίας, οἰκειοῦται τὴν βασιλείαν αὐτῶν ὁ Θεὸς, ὡς ἰδίου λαοῦ, θαῤῥύνων αὐτούς.

9γ Ἰούδας βασιλεύς μου.

Καὶ ἀπὸ τῆς Ἰούδα φυλῆς ἔσται ὁ βασιλεὺς αὐτῶν· ὁ Ζοροβάβελ γὰρ μετὰ τὴν

9β[4] ἰδίου MSCBF : οἰκείου P. 9γ[2] ὁ βασιλεὺς αὐτῶν MSCBFV : βασιλεὺς αὐτοῖς P.

Your 'right hand' here is your 'power'. Hear me, the people in captivity.

8α God has spoken in his holy one.

David spoke the other things in the person of the captives, but this phrase he pronounces of himself, calling the 'holy one' either himself, as devoted to God, or the divine Spirit, and teaching that God has spoken to him and what he will say. What these things are, listen.

8β I shall rejoice.

In the well-pleasing relief brought to those who have been taken captive, that is.

8γ And I shall divide Sikima.

Sikima is a city of the tribe of Ephraim. He says, therefore, that I shall retake this city from Gen 48.22
the occupying enemies and I shall divide it among my people as a habitation. 3Rg 12.25

8δ And the Valley of the Tents I shall measure out.

And the Valley of the Tents was a district lying before Sikima which he promises also to Gen 33.17-18
distribute by measure to the captives. Through these places he indicated the whole of Judea, the part standing for the whole.

9α Gilead is mine and Manasseh is mine.

From the descendant he ascended to the ancestor, for Manasseh was the grandfather of Gen 50.23
Gilead, and by Manasseh he indicates his tribe, and through the other names he indicates the Nu 26.33
other more notable tribes in which the rest are also included. He is saying that now it is mine, even if I had thrust it away when it had incited me to anger.

9β And Ephraim is the strengthening of my head.

'Head' here is what he calls his rule, and this is how Symmachus translated it. He is therefore saying that those from the race of Ephraim will constitute a mighty part of the kingdom of the Hebrews. With the pronoun 'my', God makes their kingdom his own, as being his own people, emboldening them.

9γ Judas is my king.

And their king will be from the tribe of Judah, for after the captivity Zorobabel, who was 1Par 3.19
descended from this tribe, ruled over them.

αἰχμαλωσίαν ἐβασίλευσεν αὐτῶν, ἐκ τῆς τοιαύτης φυλῆς καταγόμενος. 1Par 3.19

Κἀνταῦθα δὲ τὸ, μοῦ, οἰκείωσιν ἐμφαίνει τῆς τοιαύτης βασιλείας.

10α Μωὰβ λέβης τῆς ἐλπίδος μου.

Ὑπηρετικόν ἐστι σκεῦος ὁ λέβης· αἰνίττεται δὲ, ὅτι τὸ Μωαβιτῶν ἔθνος ὑποταγήσεται αὐτοῖς, καὶ ὑπηρετοῦν ἔσται.

Τῆς ἐλπίδος μου δὲ, ἀντὶ τοῦ, τῶν ἐλπιζόντων εἰς ἐμέ· ἢ ἐν οἷς ἐλπίζω, ὅτι ἐμοὶ ἔσονται.

10β Ἐπὶ τὴν Ἰδουμαίαν ἐκτενῶ τὸ ὑπόδημά μου.

Ὑπόδημα, τὴν πορείαν λέγει, τουτέστι, καὶ ταύτην ὑποτάξω τῷ λαῷ μου, συνεκστρατεύσας αὐτῷ.

10γ Ἐμοὶ ἀλλόφυλοι ὑπετάγησαν.

Οἵ τε ῥηθέντες Μωαβῖται καὶ Ἰδουμαῖοι, καὶ οἱ πέριξ. Τὸ δὲ ὑπετάγησαν, κατὰ προφητικὸν ἰδίωμα εἴρηται, διὰ τὸ μέλλον. |

11α Τίς ἀπάξει με εἰς πόλιν περιοχῆς;

Προσώπῳ τῶν αἰχμαλώτων ὁ λόγος· πόλις δὲ περιοχῆς, ἡ Ἰερουσαλὴμ ἐκαλεῖτο, διὰ τὸ εὐτείχιστον αὐτῆς καὶ ὠχυρωμένον.

Ὑπὸ περιχαρείας δὲ τοῦτο λέγουσιν, ὅτι καὶ ἐν ἀφύκτῳ κατείχοντο παρὰ τῇ αἰχμαλωσίᾳ.

11β Ἢ τίς ὁδηγήσει με ἕως τῆς Ἰδουμαίας;

Ὡς μὴ μόνον τὴν πατρίδα ἀπολαβεῖν, ἀλλὰ καὶ τοὺς πέριξ ἐχθροὺς δουλώσασθαι.

12α Οὐχὶ σὺ, ὁ Θεὸς, ὁ ἀπωσάμενος ἡμᾶς;

Τοῦτο κατ' ἐρώτησιν ἀναγνωστέον· ὁμοίως δὲ καὶ τὸ ἑξῆς ῥητόν· ἐρωτῶσι δὲ, ὡς οὐδαμόθεν ἄλλοθεν προσδοκῶντες τοιαύτης σωτηρίας τυχεῖν.

12β Καὶ οὐκ ἐξελεύσῃ, ὁ Θεὸς, ἐν ταῖς δυνάμεσιν ἡμῶν;

Τοῦτο τὸ ῥητὸν κεῖται καὶ ἐν τῷ μγ' ψαλμῷ, καὶ ἐν ἐκείνῳ εὑρήσεις τὴν ἐξήγησιν. Ps 43.10β

10β Add. [MF in marg.]: Τοῦ Μεγάλου Βασιλείου ἐκ τῆς ἑρμηνείας τοῦ τοιούτου νθ' Ψαλμοῦ [PG29.468]· Πάντες ἀλλόφυλοι ὑπετάγησαν, τῷ ζυγῷ τοῦ Χριστοῦ ὑποκύψαντες· διὰ τοῦτο ἐπιβάλλει τὸ ὑπόδημα αὐτοῦ ἐπὶ τὴν Ἰδουμαίαν. Ὑπόδημα δὲ τῆς θεότητος, ἡ σὰρξ ἡ θεοφόρος, δι' ἧς ἐπέβη τοῖς ἀνθρώποις. Ἀντὶ γὰρ τοῦ ἐκτενῶ, ἐπιβαλῶ κεῖται ἐν τῷ ρζ' ψαλμῷ [Ps 107.10].

Here also the ‘my’ indicates a making his own of this kingship.

10α Moab is the cauldron of my hope.

The cauldron is a menial vessel, and he is implying that the Moabite nation will be subjected to them and will be a subservient nation.

‘Of my hope’, in the sense of, ‘of those who hope in me’, or else ‘in whom I hope’, because they will be mine.

10β Over Idumaea I shall stretch out my shoe.

‘Shoe’ is what he calls a military march, that is, I shall subject this also to people, having marched out together against it.

10γ Alien tribes have been subjected to me.

The above-mentioned Moabites and Idumaeans and those round about. ‘They have been subjected’ is spoken in the prophetic idiom about the future.

11α Who will bring me to a fortified city?

The verse is spoken in the person of the captives. Jerusalem used to be called a ‘fortified city’ on account of it being well-walled and fortified.

They say this in a transport of joy, because they were being held fast in a state admitting no escape in their captivity.

11β Or who will guide me as far as Idumaea?

As not only having recovered the fatherland, but also having subjected the surrounding enemies.

12α Will it not be you, O God, who have thrust us away?

This is to be read as a question, as is the next phrase. They ask as expecting from nowhere else to attain such salvation.

12β And will not you, O God, march out with our forces?

This phrase lies also in the forty-third psalm and there you will find the exposition. Ps 43.10β

10β: Basil the Great from his interpretation of this fifty-ninth psalm [PG29.468]: All alien tribes have been subjected, having bowed beneath the yoke of Christ; on this account he imposes his shoe over Idumaea. The ‘shoe’ of divinity is the god-bearing flesh through which he set foot on mankind. For instead of ‘I shall stretch out’ ‘I shall impose’ is found in the one hundred and seventh psalm [Ps 107.10].

13 Δὸς ἡμῖν βοήθειαν ἐκ θλίψεως, καὶ ματαία σωτηρία ἀνθρώπου.

Περιττὸς ὁ *καί* σύνδεσμος ἐνταῦθα· ὁ γὰρ Σύμμαχος οὕτως ἐξέδωκε· *Σὺ δὸς ἡμῖν βοήθειαν· ματαία γὰρ ἡ παρὰ ἀνθρώπου σωτηρία*.

14 Ἐν τῷ Θεῷ ποιήσομεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς θλίβοντας ἡμᾶς.

Τὸ, *ποιήσομεν*, ἀντὶ τοῦ, *κτησόμεθα*· ἐν ἑαυτοῖς γὰρ ἀσθενοῦμεν.

Ἀλλ’ οὕτω μὲν, περὶ τῶν κατὰ τὸν Ζοροβάβελ αἰχμαλώτων. Προσαρμοστέον δὲ τὸν ψαλμὸν καὶ τοῖς πρὶν οὖσιν ἐν αἰχμαλωσίᾳ τῶν δαιμόνων Χριστιανοῖς.

[3] Ὁ Θεὸς, *ἀπώσω ἡμᾶς*, πρὸ τῆς πίστεως, *καὶ καθεῖλες ἡμᾶς*, παραχωρήσας φθείρεσθαι πολέμοις καὶ ἀλληλοφονίαις καὶ τοιούτοις κακοῖς. Καὶ ὠργίσθης μὲν, ὅτι σὲ τὸν πλάστην ἠγνοήσαμεν· ᾠκτείρησας δὲ ἡμᾶς, ὅτι παρὰ τῶν δαιμόνων ἠπατήθημεν.

[4] Συνέσεισας δὲ τὴν γῆν καὶ συνετάραξας αὐτὴν, ὅτε ἐπὶ γῆς πολιτευόμενος, ἐδίδασκες. Τότε γὰρ ἡ φήμη τῶν ἔργων καὶ λόγων σου πάντας τοὺς ἐπὶ γῆς διεθορύβησεν. Ἴασαι οὖν τὰς κακώσεις αὐτῶν, ὅτι παρετράπησαν τοῦ δέοντος.

[5] Ἔδειξας ἡμῖν διὰ τοῦ Εὐαγγελίου σκληρὰς ὁδοὺς, τὴν στενὴν λέγω καὶ τεθλιμμένην. Ἐπότισας ἡμᾶς οἶνον κατανύξεως, τὸ κήρυγμα, οἶνον μὲν λεγόμενον, διὰ τὸ εὐφραίνειν, κατανύξεως δὲ, διὰ τὸ φέρειν εἰς μετάνοιαν τῶν ἡμαρτημένων. Mt 7.14

[6] Ἔδωκας τοῖς φοβουμένοις σε σημείωσιν, τὴν σφραγῖδα τοῦ ἁγίου βαπτίσματος, καὶ τὸν τύπον τοῦ ζωηφόρου σταυροῦ, ὥστε δι’ αὐτοῦ, φυγεῖν ἀπὸ τοῦ ποικίλου τόξου τῶν δαιμόνων, καὶ τὰ ἑξῆς.

[8] Ἔτι δὲ, τὸ, *Ὁ Θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ*, καθὼς προηρμήνευται νοήσεις, πλὴν ὅτι, Θεὸν, τὸν Χριστὸν ἐκδέξῃ· ὁμοίως δὲ καὶ τὸ, *ἀγαλλιάσομαι*.

Διαμεριῶ δὲ τὰ Σίκιμα τῶν Ἑβραίων τῷ ἐμῷ λαῷ, τοῖς Χριστιανοῖς, *καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω* αὐτοῖς· πάντα γὰρ ὕστερον οἱ Χριστιανοὶ κατέσχον καὶ ἐκκλησίας ἐν τοῖς χωρίοις πᾶσι τούτοις ἐπήξαντο.

[9] Τὸ δὲ, *Ἐμός ἐστι Γαλαὰδ, καὶ ἐμός ἐστι Μανασσῆς*, καὶ τὰ ἑξῆς, ὁ Χριστός φησι, διδάσκων, ὅτι συγγενὴς αὐτῶν ἐστι κατὰ τὸ ἀνθρώπινον, καὶ οἰκειοῦται αὐτοὺς διὰ τὴν αἰτίαν ταύτην. Ἢ καὶ ἄλλως, ἰδιοποιεῖται τοὺς Ἰσραηλίτας διὰ τοὺς ἐξ αὐτῶν πιστεύσοντας.

[10] Ὑπόδημα δὲ τῆς αὐτοῦ θεότητος, ἡ θεοφόρος σὰρξ, δι’ ἧς ἐπεδήμει τοῖς κατὰ χώραν ἀνθρώποις καὶ τοῖς ἀλλοφύλοις, ὑποτάσσων αὐτοὺς καὶ εἰς πίστιν ἄγων.

[11] Εἶτα ὁ προφήτης ἐπιθυμήσας ἰδεῖν καὶ αἰσθητῶς ἃ εἶδε τῷ πνεύματι, φησὶ, Τίς ἀπάξει με εἰς τὴν Ἐκκλησίαν τῶν πιστῶν, τὴν πολιτευομένην μὲν τοῖς νόμοις τοῦ Εὐαγγελίου, τετειχισμένην δὲ τῷ αἵματι τοῦ Χριστοῦ καὶ τῷ βαπτίσματι καὶ τῷ σταυρῷ, ἢ τοῖς ἀγγέλοις καὶ τοῖς διδασκάλοις, ἢ καὶ τὴν περιέχουσαν ἐν ἑαυτῇ πᾶσαν ἀρετήν; καὶ τίς ὁδηγήσει με καὶ ἀπαγάγῃ εἰς τὴν γῆν τῶν ἀπίστων, ἵνα ἴδω αὐτὴν πιστεύουσαν;

14[1] *ποιήσομεν* MSCBF[TRa] : *ποιήσωμεν* P [Hol iii.288]. 14[2] *ποιήσομεν… κτησόμεθα* MSCBF : *ποιήσωμεν… κτησώμεθα* P.
[3][3] *πλάστην* MSBF : *πλάστην ὑμῶν* PCV. [9][4] *πιστεύσοντας* MSF : *πιστεύσαντας* PBV : *πιστεύοντας* C.
[11][6] *πιστεύουσαν* MSCF : *πιστεύσασαν* PBV.

13 Give us help from affliction and human salvation is vain.

The conjunction 'and' is redundant here, for Symmachus gave the following version: *Give us help, for salvation from man is vain*.

14 In God we shall produce power, and he will will set those who are afflicting us at naught.

'We shall produce', in the sense of, 'we shall acquire', for in ourselves we are weak.

Such then is about the captives at the time of Zorobabel. But the psalm is also to be adapted to the Christians who were formerly in captivity to the demons.

[3] *O God, you have thrust us away*, before believing, *and you have brought us down*, having allowed us to be destroyed by wars and mutual slaughters and suchlike evils. *And you have been provoked to anger*, because we have not recognized you as our maker, but *you have shown pity on us*, because were have been deceived by the demons.

[4] *You have made the earth to quake and have troubled it*, when, while living on the earth, you would give instruction. For at that time the report of your works and words disquieted all those on earth. Therefore, heal their injuries, because they have strayed from what they ought.

[5] Through the Gospel you have shown us hard ways, namely, the narrow and straitened way. Mt 7.14
You have given us wine of compunction as drink, namely, the preaching which is called 'wine' on account of its gladdening, and 'of compunction' on account of its leading to repentance for our wrong-doings.

[6] *You have given a sign to those who fear you*, namely, the seal of holy baptism and the sign of the life-bearing Cross, so as through it to flee from the manifold bow of the demons, and so on.

[8] Furthermore, *God has spoken in his holy one*, you will understand as previously interpreted, except that you will take Christ as God, and similarly with *I shall rejoice*.

I shall divide Sikima of the Hebrews among my own people, the Christians, and *I shall measure out the Valley of the Tents* for them. For the Christians later occupied all these and founded Churches in all these districts.

[9] Christ says, *Gilead is mine and Manasseh is mine* and what follows, teaching that he has kinship with them in regard to his humanity, and he appropriates them for this reason. Or else he is appropriating the Israelites on account of those from among them who will believe.

[10] The 'shoe' of his divinity is his god-bearing flesh through which he came to dwell among people in their various places and among those of alien tribes, subjecting them and leading them to faith.

[11] Then the prophet, having desired to see with his senses what he had seen in spirit, says, *Who will bring me* to the Church of the faithful, which lives by the laws of the Gospel and is walled about by the blood of Christ and by baptism and by the Cross, or by the angels and teachers, or which encloses within herself every virtue? And *Who will guide me* and lead me away to the land of the unbelievers so that I may see them believing?

[12] Οὐχὶ σύ, ὁ Θεός, ὁ ἀπωσάμενος ἡμᾶς; εἴτουν ὁ τοὺς | ἐξ ἐμοῦ καταγομένους χριστοκτόνους Ἰουδαίους ἀποβαλών.

Τὰ δὲ ἑξῆς, προσώπῳ τῶν πιστῶν, πλὴν ὡς προαποδέδοται.

60 ξʹ

1 Εἰς τὸ τέλος· ἐν ὕμνοις· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος καὶ ὁ παρὼν ψαλμὸς παρεγγυᾷ βλέπειν τῆς ἐν τούτῳ προφητείας. Εἴρηται γὰρ καὶ οὗτος προσώπῳ τοῦ ἐν Βαβυλῶνι αἰχμαλώτου λαοῦ. Προαγορεύει δὲ τὴν ἐπάνοδον. *Παροικήσω γὰρ*, φησὶν, *ἐν τῷ σκηνώματί σου εἰς τοὺς αἰῶνας*. Διὸ Ps 60.5α
καὶ ἀκολούθως τῷ προλαβόντι τέτακται.

Ἁρμόζει δὲ καὶ τῷ λαῷ τῶν Χριστιανῶν, ὁμοίως ἐκείνῳ.

Ἐν ὕμνοις δὲ ἐπιγέγραπται, ὅτι ὑμνεῖ τὸν εὐεργέτην, ἐν οἷς διηγεῖται τὰς εὐεργεσίας αὐτοῦ. Παρατηρητέον δὲ, ὅτι ἔνθα μὲν ἐπιγέγραπται τὸ, *ἐν ὕμνοις* μόνον, ἀπὸ στόματος ἐκεῖνος ὁ ὕμνος ᾔδετο, χωρὶς ὀργανικῆς μελῳδίας, ἔνθα δὲ τὸ, *ἐν ὕμνοις ψαλμὸς*, μετ᾽ ὀργάνου τινὸς οὗτος ἐμελῳδεῖτο.

2 *Εἰσάκουσον, ὁ Θεός, τῆς δεήσεώς μου, πρόσχες τῇ προσευχῇ μου.*

Περὶ τοῦ, *εἰσάκουσον*, καὶ, *πρόσχες*, εἴρηται ἐν τῷ ιςʹ ψαλμῷ. Ps 16.1

3α *Ἀπὸ τῶν περάτων τῆς γῆς πρὸς σὲ ἐκέκραξα.*

Πέρατα τῆς γῆς ἱστορικῶς λέγει, τὴν Βαβυλῶνα, διὰ τὸ ἐσχάτην αὐτὴν κεῖσθαι τῆς ἡμερωτέρας οἰκουμένης. Εἶεν δ᾽ ἂν ἔσχατα γῆς ἀναγωγικῶς, αἱ μακρύνουσαι ἀπὸ τοῦ Θεοῦ γήϊνοι φροντίδες.

3β *Ἐν τῷ ἀκηδιάσαι τὴν καρδίαν μου, ἐν πέτρᾳ ὕψωσάς με.*

Πέτραν ὀνομάζει, τὴν πρὸς αὐτὸν ἐλπίδα, διά τε τὸ στεῤῥὸν καὶ ἀσφαλὲς, καὶ διὰ τὸ ὑψηλὸν καὶ μετεωρίζον αὐτῆς. Ὁσάκις, φησὶν, ἠκηδίασα, ἀποκαμὼν ταῖς θλίψεσιν, ἀνῆγές με ἐπὶ τὴν εἰς σὲ ἐλπίδα, ὡς εἰς πέτραν τινά.

4α *Ὡδήγησάς με, ὅτι ἐγενήθης ἐλπίς μου.*

Ὡδήγησάς με πάλαι ἐπὶ τὰ καλά. Καὶ γὰρ σὲ μόνον ἔσχον ἐλπίδα σωτηρίας.

4β *Πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ.*

Ἀπὸ κοινοῦ ληπτέον τὸ, *ἐγενήθης*. Πύργος δὲ ἰσχύος, ἀντὶ τοῦ, πύργος ἰσχυρός· ἐνώπιον ἐχθροῦ, ὥστε κωλύειν αὐτόν.

[12] *Will it not be you, O God, who have thrust us away*? Namely, who have rejected the Christ-slaying Jews descended from me.

The rest is spoken in the person of the believers, but as previously interpreted.

60 ## Psalm 60

1 ### Towards fulfilment; in hymns; a psalm belonging to David.

The present psalm also exhorts to look towards the fulfilment of the prophecies contained in it, and it also is spoken in the person of the captive people in Babylon. It foretells the return, for it says, *I shall make habitation in your tent-shrine to the ages*. Hence also it is ordered following the previous psalm. Ps 60.5α

And like the previous psalm it also adapts to the people of the Christians.

It has the superscription 'in hymns', because it hymns the benefactor where it tells of his benefactions. It is to be noted that where the superscription has 'in hymns' alone, that hymn was sung by voice, without instrumental music, but where it has 'in hymns a psalm', then that one was performed with some instrument.

2 Hear my entreaty, O God, turn to my prayer.

'Hear' and 'turn to' were discussed in psalm sixteen. Ps 16.1

3α From the ends of the earth I have cried to you.

In a historical sense, he is calling Babylon 'the ends of the earth', on account of its lying at the extremity of the more civilised world. In an anagogical sense, 'the ends of the earth' may be taken as the worldly cares that distance from God.

3β Even as my heart has become weary, you have raised me up on a rock.

A 'rock' is what he calls hope in him, on account of its firmness and security and on account of its lofty and uplifting nature. As often, he says, as I have become weary, having wilted under afflictions, you have led me to hope in you, as if to a rock.

4α You have guided me, for you have become my hope.

You have guided me in the past to good things. And indeed I had you alone as my hope of salvation.

4β A tower of strength from the face of the enemy.

'You have become' is understood here also. 'A tower of strength', in the sense of, 'a strong tower', before the enemy so as to impede him.

5α Παροικήσω ἐν τῷ σκηνώματί σου εἰς τοὺς αἰῶνας.

Τοῦτο, προφητεία περὶ τῆς ἐπανόδου καὶ ἀποκαταστάσεως. Σκήνωμα δὲ τοῦ Θεοῦ λέγει, τὸν θεῖον ναὸν, ὡς πολλάκις εἰρήκαμεν. Εἰς τοὺς αἰῶνας δὲ, ἀντὶ τοῦ, διαπαντός.

Ἐφ' ἡμᾶς δὲ ἡ πρόῤῥησις αὕτη μετέπεσε διὰ τὴν δυστροπίαν τῶν Ἰουδαίων. Ἐκεῖνοι γὰρ ὑπὸ Ῥωμαίων ἀφανισθέντες, οὐκέτι τῷ ναῷ παρῴκησαν, καὶ αὐτῷ ῥιζόθεν καταστραφέντι. Ὁ Χριστιανικὸς δὲ λαὸς ἀεὶ τῷ κατὰ τόπον ἕκαστον παροικεῖ ναῷ τοῦ Θεοῦ. Πανταχοῦ γὰρ θεῖοι ναοὶ καθίδρυνται.

5β Σκεπασθήσομαι ἐν τῇ σκέπῃ τῶν πτερύγων σου.

Τοῦτο ἔοικε τῷ, *Ἐν σκέπῃ τῶν πτερύγων σου σκεπάσεις με*, περὶ οὗ εἰρήκαμεν ἐν τῷ ις′ ψαλμῷ. Ps 16.8β

6α Ὅτι σὺ, ὁ Θεὸς, εἰσήκουσας τῶν εὐχῶν μου.

Ὅτε δηλαδὴ ἐπεκαλεσάμην σε.

6β Ἔδωκας κληρονομίαν τοῖς φοβουμένοις τὸ ὄνομά σου.

Κληρονομίαν ἱστορικῶς μὲν λέγει, τὴν κάτω Ἰερουσαλὴμ, ἀναγωγικῶς δὲ, τὴν ἄνω. *Δεῦτε* γὰρ, φησὶν, *οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν.* Mt 25.34

7α Ἡμέρας ἐφ' ἡμέρας τοῦ βασιλέως προσθήσεις.

Ἡμέρας περισσὰς προσθήσεις ἐπὶ τὰς ἡμέρας τῆς ζωῆς τοῦ βασιλέως Ζοροβάβελ, διὰ τὴν θεοφίλειαν αὐτοῦ καὶ τὴν σύνεσιν.

Τὰ δὲ ἑξῆς, οὐχ ἁρμόζουσι Ζοροβάβελ, ἀλλὰ τῷ νέῳ Ζοροβάβελ κατὰ σάρκα Χριστῷ· ἐπεὶ καὶ Ζοροβάβελ τύπος ἐγένετο τοῦ Χριστοῦ. Ὥσπερ γὰρ ἐκεῖνος τὴν
ἀπὸ Βαβυλῶνος αἰχμαλωσίαν εἰς τὴν πατρῴαν ἐπανήγαγε γῆν, οὕτω καὶ ὁ Χριστὸς Esdr 2.2
τὴν ἀπὸ τῆς πλάνης τῶν εἰδώλων αἰχμαλωσίαν εἰς τὸν | οὐρανὸν ἐπανήγαγεν, ὅπου ἦν αὐτῶν ἡ πατρίς. Ἄνωθεν γὰρ τοῖς ἀνθρώποις ἡ ψυχὴ δεδώρηται.

7β Τὰ ἔτη αὐτοῦ ἕως ἡμέρας γενεᾶς καὶ γενεᾶς.

Ἔσονται, φησὶ, τὰ ἔτη αὐτοῦ ἕως τῆς τελευταίας ἡμέρας τῶν δύο γενεῶν, τοῦ τε παλαιοῦ λαοῦ καὶ τοῦ νέου, τουτέστιν, ἕως τῆς συντελείας. Ἄχρι γὰρ τότε ἐκταθήσεται αὕτη κἀκείνη ἡ γενεά.

$7\alpha^2$ τὰς ἡμέρας MSCBF [cf. 4Rg 20.6] : ταῖς ἡμέραις PV.

5α I shall make habitation in your tent-shrine to the ages.

This is a prophecy about the return and restoration. God's 'tent-shrine' is what he calls the divine temple, as we have often said. 'To the ages', in the sense of, 'forever'.

This prediction fell afterwards on us on account of the peevishness of the Jews. For they, having been obliterated by the Romans, no longer had habitation in the temple which had also been destroyed from the roots. The Christian people, however, ever has habitation in God's temple in each locality, for divine temples are established everywhere.

5β I shall be sheltered in the shelter of your wings.

This is similar to, *In the shelter of you wings you will shelter me*, about which we spoke in Ps 16.8β
the sixteenth psalm.

6α For you, O God, have heard my vows.

When, that is, I have called upon you.

6β You have given an inheritance to those who fear your name.

In a historical sense, 'inheritance' is what he calls the earthly Jerusalem, in an anagogical sense, what he calls the heavenly Jerusalem, for it is written, *Come, you blessed of my Father, inherit the kingdom prepared for you*. Mt 25.34

7α You will add days to the days of the king.

You will add an abundance of days to the days of the life of the king Zorobabel on account of his being beloved of God and on account of his wisdom.

The following words are not fitting for Zorobabel, but for Christ, the new Zorobabel in
the flesh, because Zorobabel also became a type of Christ. Just as Zorobabel led the body of Esdr 2.2
captives from Babylon back to their ancestral land, so Christ led the body of captives from the error of the idols back to heaven where their fatherland was, for the soul is bestowed on men from above.

7β His years even to the days of generation and of generation.

His years, he says, will be until the last day of both generations, of the old and the new people, that is, until the final consummation, for both the one and the other generation will extend until that time.

8α Διαμενεῖ εἰς τὸν αἰῶνα ἐνώπιον τοῦ Θεοῦ.

Τοῦτο, σαφηνισμὸς τοῦ προλαβόντος στίχου· ἐκ πάντων δὲ τῶν ἀπ' αἰῶνος βασιλέων, μόνος ὁ Χριστὸς ζῇ ἐνώπιον τοῦ Θεοῦ. Εἰ γὰρ καὶ ἀπέθανεν, ἀλλ' ἀνέστη μετὰ τρεῖς ἡμέρας, καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ. Heb 10.12

8β Ἔλεος καὶ ἀλήθειαν αὐτοῦ τίς ἐκζητήσει;

Τίς κατανοήσει; Ὄντως οὐδείς· πέλαγος γάρ ἐστιν ἐλέους, καὶ αὐτοαλήθεια. Προείρηται δὲ περὶ τοῦ ἐλέους καὶ τῆς ἀληθείας καὶ ἐν τῷ νς′ ψαλμῷ. Ps 56.4γ

9α Οὕτως ψαλῶ τῷ ὀνόματί σου εἰς τοὺς αἰῶνας.

Οὕτως ὥσπερ νῦν ψάλλων σοι, ὑμνήσω σε διαπαντός.

9β Τοῦ ἀποδοῦναί με τὰς εὐχάς μου ἡμέραν ἐξ ἡμέρας.

Ὥστε ἀποδοῦναί μέ σοι τὰς ὑποσχέσεις μου, καθ' ἡμέραν ἐξ ἡμέρας, εἴτουν ἐν διαδοχῇ ἡμερῶν. Ὑπέσχετο γὰρ πολλάκις ἐν τοῖς προλαβοῦσι ψαλμοῖς ἀεὶ ὑμνεῖν τὸν Θεόν.

61 ξα′

1 Εἰς τὸ τέλος· ὑπὲρ Ἰδιθούμ· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος μὲν, διὰ τὸ τέλος τῆς ἐν τούτῳ προφητείας· προαγορεύει γὰρ τὴν τῶν Μακκαβαίων ὑπὲρ τῆς εὐσεβείας ἔνστασιν. Τὸ δὲ, ὑπὲρ Ἰδιθοὺμ, ἀντὶ τοῦ, παρὰ Ἰδιθούμ· παρ' αὐτοῦ γὰρ ἐμελῳδήθη. Χοράρχης γὰρ ἦν ὁ Ἰδιθοὺμ, ὡς ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν παραδεδώκαμεν. Ἔστι δὲ ὁ ψαλμὸς οὗτος § 50
προτροπή τις εἰς ὑπομονὴν καὶ εἰς ἐλπίδα τὴν εἰς Θεόν.

2 Οὐχὶ τῷ Θεῷ ὑποταγήσεται ἡ ψυχή μου; παρ' αὐτῷ γὰρ τὸ σωτήριόν μου.

Προσώπῳ τοῦ συστήματος τῶν εὐσεβῶν Μακκαβαίων ταῦτα εἴρηται πρὸς τοὺς τυραννοῦντας ἐχθροὺς, πειρωμένους ἀποστῆσαι τούτους τῶν νόμων τοῦ Θεοῦ καὶ τῶν πατρίων ἐθῶν. Ἁρμόζουσι δὲ καὶ πᾶσι τοῖς μιμουμένοις τὴν ὑπὲρ ἀρετῆς ἔνστασιν αὐτῶν.

Κατ' ἐρώτησιν δὲ ὁ λόγος, ὅτι οὐχὶ πεισθήσομαι μᾶλλον τῷ Θεῷ, κελεύοντι μὴ ἀποστῆναι τῶν νόμων αὐτοῦ; Ναὶ, παρ' αὐτῷ γὰρ κεῖται ἡ σωτηρία μου.

3 Καὶ γὰρ αὐτὸς Θεός μου καὶ σωτήρ μου, ἀντιλήπτωρ μου, οὐ μὴ σαλευθῶ ἐπὶ πλεῖον.

8β[2] αὐτοαλήθεια MSCBF : αὐτοαλήθεια λέγεται P.

8α He will remain to the age before God.

This is a clarification of the previous verse; of all the kings from the beginning of time, only Christ lives before God. For even though he died, yet he arose after three days and *sat at the right hand of God*. Heb 10.12

8β Who will seek out his mercy and truth?

Who will understand? In truth, no one, for he is an ocean of mercy and truth itself. We also spoke about mercy and truth earlier in the fifty-sixth psalm. Ps 56.4γ

9α Thus I shall praise your name with psaltery to the ages.

Just as I am now praising you with psaltery, so I shall hymn you continually.

9β To repay my vows day by day.

So as to repay to you my promises day by day, namely, in the succession of days. For in the previous psalms he often promised to hymn God always.

61
Psalm 61
1
Towards fulfilment; for Idithum; a psalm belonging to David.

'Towards fulfilment' on account of the fulfilment of the prophecy contained in it, for it foretells the Maccabaeans' resistance in support of piety. 'For Idithum', in the sense of, 'by Idithum', as it was performed by him, for Idithum was a choir-leader as we explained in the preamble to the book of psalms. This psalm is a kind of incitement to patient endurance and hope in God. § 50

2 Shall not my soul be subject to God? For with him is my salvation.

These words are spoken in the person of the body of pious Maccabaeans to their tyrannous enemies, who were endeavouring to detach them from the laws of God and their ancestral customs. They are fitting also for all those emulating their resistance in support of virtue.

The sentence is by way of a question, namely: Shall I not rather give obedience to God, who commands not to depart from his laws? Yes, because with him lies my salvation.

3 And he indeed is my God and my saviour, my protector, I shall surely not waver any more.

Οὐ μὴ φοβηθῶ ἔτι, εἰ καὶ πρὸ τοῦ ἐμπεσεῖν τοῖς πειρασμοῖς ἀνθρωπίνως ἐφοβήθην· σάλον γὰρ νῦν, τὴν δειλίαν ἐκάλεσεν.

4 Ἕως πότε ἐπιτίθεσθε ἐπ' ἄνθρωπον; φονεύετε πάντες ὑμεῖς ὡς τοίχῳ κεκλιμένῳ καὶ φραγμῷ ὠσμένῳ;

Ἕως πότε ἐπεμβαίνετε ἐπ' ἄνθρωπον ἀσθενῆ, ὡς ἐπεμβαίνει τις τοίχῳ κεκλιμένῳ εἰς πτῶσιν καὶ φραγμῷ ἐκτετιναγμένῳ, ἵνα τέλεον καταστραφῶσι; Τὸ δὲ, ἕως πότε, δηλοῖ ὅτι πολλάκις ἐπέθεντο. Εἶτα τὸ ἐν μέσῳ, ἀπὸ κοινοῦ λαμβανομένου τοῦ, ἕως πότε, οἷον, ἕως πότε φονεύετε πάντες ὑμεῖς;

Ἀσθένειαν δὲ ὁμολογοῦσιν, ὡς ἡμαρτηκότες εἰς Θεὸν, καὶ διὰ τοῦτο πολλὰ παθόντες, καὶ προκατεργασθέντες.

5α Πλὴν τὴν τιμήν μου ἐβουλεύσαντο ἀπώσασθαι.

Οἱ ἐχθροὶ, φησὶν, οὗτοι, ἐμελέτησαν ἀπ' ἐμοῦ ῥῖψαι τὴν δουλείαν τοῦ Θεοῦ, καὶ γυμνῶσαι με ταύτης, ἥτις ἐστὶν ἐμοὶ τιμὴ, διὰ ταύτην δοξαζομένῳ. Εἰ γὰρ τὸ δουλεύειν βασιλεῖ, τιμὴ τῷ δούλῳ, πολλῷ μᾶλλον τὸ δουλεύειν Θεῷ. |

5β Ἔδραμον ἐν δίψῃ.

Οὐχ ἁπλῶς ἐπεχείρησαν, ἀλλ' ἔσπευσαν ἐν ἐπιθυμίᾳ πολλῇ· τοῦτο γὰρ, δίψαν ὠνόμασε. Πάντα γὰρ τρόπον ἐκίνησαν οἱ περὶ τὸν Ἀντίοχον, ἵνα πείσωσιν αὐτοὺς ἀθετῆσαι τὸν Θεὸν, ὡς εὕρωμεν ἐν τοῖς Μακκαβαϊκοῖς λόγοις. 2Macc 6.1-2

5γ Τῷ στόματι αὐτῶν εὐλόγουν, καὶ τῇ καρδίᾳ αὐτῶν κατηρῶντο.

Τῷ στόματι μὲν εὐφήμουν με, κολακεύοντες, τῇ δὲ καρδίᾳ, ὕβριζον ὡς ἐχθρὸν, διὰ τὸ διάφορον τῆς πίστεως· καὶ τῷ φαινομένῳ μὲν, συνεβούλευον ὡς φίλοι, τῷ κεκρυμμένῳ δὲ, ἠπάτων ὡς ἔχθιστοι.

6 Πλὴν τῷ Θεῷ ὑποτάγηθι, ἡ ψυχή μου, ὅτι παρ' αὐτῷ ἡ ὑπομονή μου.

Παρ' αὐτῷ ἐστιν ἡ ὑπομονή μου, καὶ αὐτός μοι δίδωσι τὴν ἐν ταῖς θλίψεσι καρτερίαν. Ταῦτα δὲ συνεβούλευον ἑαυτοῖς, εἰς εὐψυχίαν ἀλείφοντες.

7 Ὅτι αὐτὸς Θεός μου καὶ σωτήρ μου, ἀντιλήπτωρ μου, οὐ μὴ μεταναστεύσω.

Οὐ μὴ μεταναστεύσω ἀπὸ τῆς δουλείας τοῦ Θεοῦ πρὸς τὴν τοῦ βασιλέως Ἀντιόχου.

5β[4] ὡς εὕρωμεν MSF : ὥς φησιν Ἰώσηπος PCBV.

I shall surely fear no more, even though before falling into trials I feared in a human way. 'Wavering' here is what he called cowardice.

4 How long will you keep assaulting a man, murdering, all of you, as at a tilted wall and a rammed fence?

How long will you keep jumping on a weak man as one jumps on a tilted wall near to collapse and on a kicked down fence so that they are completely destroyed? The 'How long?' indicates that they attacked very often. Then comes the phrase in the middle with 'How long will you keep' being understood again, namely, 'How long will you keep murdering, all of you?'

They confess to weakness as having sinned against God and for this reason having suffered much and having been worn down.

5α Except they have resolved to spurn my honour.

These enemies, he says, have planned to cast away from me my bondage to God and to strip me of it, which for me is honour, being glorified on its account. For if to serve a king is an honour for the servant, it is much more so to serve God.

5β They have run with thirsting.

They have not simply endeavoured to do so, but they have pressed on with great desire, for this is what he called 'thirsting'. Those around Antiochus have activated every means to 2Macc 6.1-2
persuade them to reject God as we may find in the Maccabaean writings.

5γ With their mouth they would bless and in their heart they would curse.

With their mouth they would praise me, flattering me, but in their heart they would insult me as an enemy on account of the difference in faith, and in appearance they would give me advice as friends, but in secret they would deceive me as bitterest enemies.

6 Except, O my soul, be subject to God, for my patient endurance is with him.

With him is my patient endurance and he gives me perseverance in afflictions. They would give this advice to themselves, encouraging themselves to be of good courage.

7 For he is my God and my saviour, my protector, I shall surely not change my abode.

I shall not change my abode from the service of God to the service of the king Antiochus.

8α Ἐπὶ τῷ Θεῷ τὸ σωτήριόν μου καὶ ἡ δόξα μου.

Ἐπὶ τῷ Θεῷ κεῖται καὶ τὸ σῴζεσθαί με καὶ τὸ δοξάζεσθαι, καὶ οὐκ ἐπ' ἀνθρώπῳ.
Ἢ ἐν τῷ Θεῷ ἔχω καὶ τὴν σωτηρίαν καὶ τὴν δόξαν, καὶ οὐκ ἐν οἱῳδήτινι ἄλλῳ πράγματι.

8β Ὁ Θεὸς τῆς βοηθείας μου.

Ὦ ὁ Θεὸς, ὁ βοηθός μου· καλοῦσι γὰρ αὐτὸν ὑφ' ἡδονῆς τῶν περὶ αὐτοῦ λόγων.

8γ Καὶ ἡ ἐλπίς μου ἐπὶ τῷ Θεῷ.

Τὰ αὐτὰ λέγουσιν, ἐνηδόμενοί τε καὶ παῤῥησιαζόμενοι. Εἶτα καὶ τοὺς ἄλλους ἐγείρουσιν εἰς τὸν ὅμοιον ζῆλον, ἐν τῷ λέγειν·

9 Ἐλπίσατε ἐπ' αὐτὸν, πᾶσα συναγωγὴ λαῶν· ἐκχέατε ἐνώπιον αὐτοῦ τὰς καρδίας ὑμῶν, ὅτι ὁ Θεὸς βοηθὸς ὑμῶν.

Καρδίας ἐνταῦθα λέγει, τὰς δεήσεις· Ἐκχεῶ γὰρ, φησὶν, ἐνώπιον αὐτοῦ τὴν δέησίν μου· ἡ γὰρ εἰλικρινὴς δέησις ἐκ μέσης καρδίας εἴωθεν ἀναπέμπεσθαι. Ἐκχέατε δὲ εἶπεν, ὅτι ῥεῖ ὁ λόγος ἀπὸ τοῦ στόματος. Ps 141.3
Καὶ ἄλλως δὲ, κενώσατε ἐνώπιον αὐτοῦ τὰ τῆς καρδίας κρυπτὰ πάθη δι' ἐξομολογήσεως.

10α Πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων.

Τὸ, πλὴν, ἄνω μὲν περιττὸν κεῖται, ἐνταῦθα δὲ, τὸ, ἀληθῶς, ἀποσημαίνει. Ps 61.6
Παραινέσας γὰρ, εἶτα συνεὶς, ὅτι οἱ πονηροὶ οὐ πεισθήσονται, γνωμολογεῖ, ὅτι ὄντως μάταιοί εἰσιν οἱ ἄνθρωποι, ὡς ἐπὶ ματαίοις πονοῦντες· μάταιον δὲ, τὸ ἀνόνητον καὶ ἄκαρπον.

10β Ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων ἐν ζυγοῖς τοῦ ἀδικῆσαι.

Ψευδεῖς εἰσιν ἐν ταῖς διακρίσεσι· ταύτας γὰρ καλεῖ ζυγούς. Διέφθορε, φησὶν, αὐτοῖς τὸ κριτήριον· ἀνθαιροῦνται γὰρ τῶν ἑστώτων τὰ ἄστατα, καὶ τοῦ καλοῦ τὸ κακόν.
Ψευδεῖς δέ εἰσιν, ὥστε ἀδικῆσαι· ἀδικοῦσι δὲ πρὸ πάντων ἑαυτοὺς, ἀποστεροῦντες τῆς ἀρετῆς.
Ἀφορᾷ δὲ ὁ λόγος καὶ πρὸς πάντας μὲν πονηροὺς, μάλιστα δὲ, πρὸς τοὺς περὶ τὸν Ἀντίοχον, ἀδικοῦντας τοὺς Ἰουδαίους διὰ πλεονεξίαν.

8γ[2] ἐνηδόμενοι MV : ἐνηδυνόμενοι PSCBF. 10β[1] οἱ υἱοί PV[TRa] : υἱοί MSCBF : [M in marg.: γρ[άφεται] καὶ οἱ υἱοί].

8α In God is my salvation and my glory.

In God's power lies my being saved and being glorified and not in human power.

Or else, in God I have both salvation and glory and not in any other thing whatsoever.

8β O God of my help.

O God my helper, for they invoke him with pleasure in the words about him.

8γ And my hope is in God.

They say the same things, both delighting and speaking openly. Then they also incite the others to similar zeal by saying:

9 Hope in him, O every assembly of peoples. Pour out your hearts before him, for God is your helper.

'Hearts' here is what he calls their entreaties, for it is written, *I shall pour out my entreaty before him*, for the pure entreaty is accustomed to be sent up from the midst of the heart. He said 'pour out' because speech flows from the mouth. Ps 141.3

And in another sense: Empty out before him the hidden passions of the heart through confession.

10α Except the sons of men are frivolous.

The 'except' is used redundantly above, but here it means 'truly'. Ps 61.6

For having made an exhortation and then realising that the wicked will not be persuaded, he utters the maxim that truly men are frivolous, as busying themselves with frivolities; 'frivolous' is what is profitless and fruitless.

10β The sons of men are deceitful in balances to commit injustice.

They are deceitful in their discriminations, for these are what he is calling 'balances'. The standard of judgement is corrupted for them, he says, for rather than what is stable they choose what is unstable, and instead of the good they choose evil.

They are deceitful so as to commit injustice; above all they do themselves injustice, defrauding themselves of virtue.

The verse has in view all wicked people, but most especially those around Antiochus who were doing injustice to the Jews on account of their greed.

10γ *Αὐτοὶ ἐκ ματαιότητος ἐπὶ τὸ αὐτό.*

Ἐκ ματαιότητος ὁμονοοῦσιν ὥστε ἀδικεῖν.

11α *Μὴ ἐλπίζετε ἐπ' ἀδικίαν, καὶ ἐπὶ ἅρπαγμα μὴ ἐπιποθεῖτε.*

Πρὸς πάντας ἀνθρώπους ποιεῖται τὴν παραίνεσιν ὁ Δαυίδ· ἀδικίαν γὰρ λέγει, τὸν ἐξ ἀδικίας πλοῦτον.

Τῷ δὲ, ἐπὶ ἅρπαγμα, περιττὴ ἡ πρόθεσις, ἵν' ᾖ, καὶ ἅρπαγμα μὴ ἐπιποθεῖτε.

11β *Πλοῦτος ἐὰν ῥέῃ, μὴ προστίθεσθε καρδίαν.*

Ἐὰν μεταφέρηται ἀπὸ τούτων εἰς ἐκείνους, | ὡς ῥοώδη φύσιν ἔχων καὶ ἄστατον, ἢ ἀπ' ἄλλων εἰς ὑμᾶς, μὴ προσηλοῦτε αὐτῷ τὴν καρδίαν, ὥστε καὶ προσπάσχειν αὐτῷ.

Τινὰ δὲ τῶν ἀντιγράφων, καρδίᾳ γράφουσιν, ὃ δηλοῖ, ὅτι μὴ πρόσκεισθε αὐτῷ ἐκ καρδίας, εἴτουν ὁλικῶς.

12-
13α *Ἅπαξ ἐλάλησεν ὁ Θεὸς, δύο ταῦτα ἤκουσα, ὅτι τὸ κράτος τοῦ Θεοῦ, καὶ σοῦ, Κύριε, τὸ ἔλεος.*

Ἔστι καὶ ἅπαξ λαλήσαντα περὶ πλειόνων εἰπεῖν· τὸ μὲν γὰρ, ἅπαξ, ἐπὶ τῆς ὁμιλίας ὅλης, ἡ δ' ὁμιλία, διαφόρων περιεκτική.

Βέλτιον δὲ νῦν τὸ, ἅπαξ, ἀντὶ τοῦ, βεβαίως, λαβεῖν· βεβαίως, φησὶν, ἐλάλησέ μοι διὰ τοῦ ἁγίου Πνεύματος ὁ Θεός.

Τίνα δέ εἰσι τὰ δύο; Ὅτι μόνος κραταιὸς ὁ Θεὸς, καὶ ὅτι μόνος ἐλεήμων.

Τί δὲ θέλει ταῦτα δηλοῦν; Ὅτι δυνατός ἐστιν ἀπώσασθαι μὲν τοὺς ἐχθροὺς ἡμῶν, ἐλεῆσαι δὲ ἡμᾶς· καὶ ἵνα, ὡς μὲν κραταιὸν, φοβηθῶμεν, ὡς ἐλεήμονι δὲ, προσδράμωμεν.

Νοεῖται δὲ καὶ ἁπλῶς τὸ, ἐλάλησε· πολλάκις γὰρ τοιαῦτα πρὸς τὸν Μωυσῆν εἴρηκεν, ὥστε ἀναγγεῖλαι τῷ λαῷ.

13β *Ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.*

Σὺ γὰρ ἐν τῷ μέλλοντι κριτηρίῳ ἀπονείμῃς ἑκάστῳ τὰ πρὸς ἀξίαν ὧν ἔπραξε καλῶν ἢ κακῶν.

11α[4] τῷ MPFV : τὸ SCB. 13α Add. [MSF in marg.]PV: Τοῦτο, τινὲς περὶ τῆς θείας ἀποφάσεως ἐνόησαν, ὅτι τῇ ἀπειλητικὴ ἀποφάσει τοῦ Θεοῦ συνεξακούεται πάντοτε καὶ λύσις αὐτῆς· διὰ τοῦτο γὰρ ἀπειλεῖ, ἵνα μεταμεληθέντων [μεταβληθέντων PV] τῶν ἁμαρτανόντων, μὴ γένηται τὰ τῆς ἀπειλῆς. : om. CB.

10γ They out of frivolity come together.

Out of frivolity they come to agreement to commit injustice.

11α Do not hope for injustice and do not yearn for sudden gain.

David makes the exhortation to all people; 'injustice' is what he calls wealth from injustice. The preposition ἐπὶ before 'sudden gain' is redundant.

11β If wealth is flowing, do not invest your heart in it.

If it is being transferred from some to others, as having a fluid and unstable nature, or from others to us, do not rivet your heart to it, so as to be addicted to it.

Some copies write 'with your heart', which signifies do not be attached to it with your heart, namely, with your whole being.

12-13α Once God has spoken, two things I have heard, for sovereignty is God's, and mercy, O Lord, is yours.

It is possible for someone having spoken once to have talked about several things, with the 'once' referring to the whole speech, and the speech containing various things.

It is better now to take the 'once' in the sense of, 'truly'. Truly, he says, God has spoken to me through the holy Spirit.

What are the two things? That only God is sovereign and only he is merciful.

What does this seek to say? That he is powerful to repulse our enemies and to have mercy on us, and that we may fear him as sovereign and run to him as merciful.

'He has spoken' can also be understood in an absolute sense, for he often said such things to Moses to report to the people.

13β For you will reward each according to his works.

For at the future court of judgement you will assign to each his due merits for what he has done, good or bad.

12-13α: Some have understood this about the divine judgement, namely, that along with with God's threatening judgement there is always also understood a release therefrom, for on this account he threatens so that when those who are sinning have repented the things threatened will not take place.

62 ξβʹ
1 Ψαλμὸς τῷ Δαυίδ·
ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας.

Φεύγων τὸν Σαοὺλ ὁ Δαυὶδ, κατέλαβε τὴν ἔρημον τὴν λεγομένην Αὐχμώδη, ἐν ᾗ τὸν παρόντα συνέταξε ψαλμὸν, διδάσκων, ὁποῖον εἶχε πρὸς Θεὸν ἔρωτα, καὶ προαγορεύων τὸν ὄλεθρον τῶν καταδιωκόντων αὐτὸν, ἵνα καὶ ἡμῶν οὕτω πρὸς Θεὸν διακειμένων ἐν τῇ ἐρημίᾳ τῶν ἡδέων, ὀλοθρεύωνται οἵ τε ὁρατοὶ καὶ ἀόρατοι ἐχθροὶ ἡμῶν. 1Rg 23.14

Τινὰ δὲ τῶν ἀντιγράφων, ἐν τῇ ἐρήμῳ τῆς Ἰδουμαίας γράφουσιν· εἰκὸς δὲ τὴν ἔρημον ἐκείνην, πρότερον τῆς Ἰδουμαίας γῆς οὖσαν, ὕστερον γενέσθαι μέρος τῆς Ἰουδαίας.

2α Ὁ Θεὸς, ὁ Θεός μου, πρὸς σὲ ὀρθρίζω.

Πρὸς σὲ, τὸν ὄρθρον τῆς ἡμέρας διάγω. Ἀφυπνιζόμενος γὰρ, εὐθὺς πρὸς σὲ γίνομαι τοῖς λογισμοῖς, πρὸ παντὸς λόγου καὶ ἔργου, τὴν πρὸς σὲ ποιούμενος ὁμιλίαν, καὶ ἀπαρχήν σοι τῆς ἡμέρας τὴν τοιαύτην ὁμιλίαν ἀνατιθείς. Hos 6.3

2β Ἐδίψησέ σε ἡ ψυχή μου.

Διὰ τοῦ δίψους, τὴν σφοδρότητα τῆς ἀγάπης ᾐνίξατο. Εἴρηται δὲ περὶ τούτου ἐν
τῷ τρίτῳ στίχῳ τοῦ μαʹ ψαλμοῦ. Ps 41.3α

2γ Ποσαπλῶς σοι ἡ σάρξ μου.

Τὸ, ποσαπλῶς, ποσαχῶς ἐξέδωκεν ὁ Θεοδοτίων· φησὶν οὖν, ὅτι ποσαχῶς σοι εἰς ἀγάπην ἐγώ.

Ψυχὴν γὰρ ἑαυτοῦ καὶ σάρκα ἑαυτοῦ, ἀδιαιρέτως ἑαυτὸν λέγει κατὰ περίφρασιν· διὰ δὲ τοῦ ποσαχῶς, τὸ πολλαπλῶς, καὶ τὸ ὑπερβαλλόντως εἰσάγεται.

2δ Ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ.

Οὕτω δ' ἔχω ἐν ταύτῃ τῇ ἐρήμῳ ὤν, ὥστε τὸ ἀπαρηγόρητον τοῦ παρόντος τόπου τὸν πρός σέ μου πόθον οὐκ ἤμειψεν.

3α Οὕτως ἐν τῷ ἁγίῳ ὤφθην σοι.

Οὕτως ἔχων, ὤφθην σοι ἐν τῇ σκηνῇ, ὅτε ἐλάτρευον ὡς ὁ νόμος πᾶσιν ἐκέλευε· ταύτην γὰρ ἅγιον καλεῖ· οὕτως, ὡς ἔχων νῦν.

Λέγει δὲ, ὅτι καὶ ἐκεῖ εὐχόμενος καὶ ἐνταῦθα, ἴσην φυλάττω τὴν διάθεσιν.

1[6] ὀλοθρεύωνται PFV : ὀλοθρεύονται MSCB.

62
1
Psalm 62
A psalm belonging to David; when he was in the wilderness of Judea.

When David was fleeing from Saul he came to the wilderness known as the Dry desert in which he composed the present psalm, showing the great love he had for God and foretelling the destruction of those pursuing him, so that when we display such a disposition towards God in the wilderness of the pleasures our own visible and invisible enemies may be destroyed. 1Rg 23.14

Some of the copies write 'in the wilderness of Idumea', and it is likely that that desert, formerly belonging to the land of Idumea, later became part of Judea.

2α O God, my God, to you I awake before daybreak.

To you, the dawn of the day, I direct my life. For on waking my thoughts turn at once to you, making my converse with you prior to any word or deed, and having dedicated such converse to you as the first-fruit of the day. Hos 6.3

2β My soul has thirsted for you.

By 'thirst' he alluded to the intensity of his love. This was discussed in the third verse of the forty-first psalm. Ps 41.3α

2γ How many times my flesh for you.

For 'how many times' Theodotion wrote 'in how many ways'. He is saying therefore that in so many ways I have love for you.

By 'his soul' and 'his flesh' he refers to himself indivisibly by way of circumlocution, and by 'in how many ways', the multiplicity and surpassing excess is represented.

2δ In land desert and untrodden and waterless.

Such is my state while in this wilderness, so that the comfortlessness of the present place has not altered my longing for you.

3α Thus I have appeared before you in the holy place.

In this state I have appeared before you in the tent-shrine when I used to worship as the law enjoined on all people. For the tent-shrine is what he is calling the 'holy place'; 'thus', namely, in my present state.

He is saying that both when praying both there and here I preserve the same disposition.

3β Τοῦ ἰδεῖν τὴν δύναμίν σου καὶ τὴν δόξαν σου.

Τοῦτο δὲ ποιῶ, ὥστε ἰδεῖν τὴν μὲν δύναμίν σου, ἐν τῷ τροπωθῆναι τοὺς ἐχθρούς μου, τὴν δὲ δόξαν σου, ἐν τῷ πάντας δοξολογῆσαί σε, τὸν βοηθοῦντα τοῖς εἰς σὲ ἐλπίζουσιν.

4α Ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς.

Ζωὰς λέγει, τοὺς τρυφηλοὺς βίους καὶ τὰς | ἀπολαυστικὰς διαίτας. Κρεῖσσόν μοι, φησὶν, ἐν ἐρήμῳ ἐλεεῖσθαι παρὰ σοῦ, ἢ ἐν τρυφῇ καὶ ἀπολαύσει τῶν ἀνθρωπίνων ἡδέων διάγειν.

4β Τὰ χείλη μου ἐπαινέσουσί σε.

Διὰ τοῦτο καὶ ὑμνήσω σε.

5α Οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου.

Οὕτως, ὡς νῦν, τουτέστιν, εἰλικρινῶς, ἐξ ὅλης ψυχῆς.

5β Ἐν τῷ ὀνόματί σου ἀρῶ τὰς χεῖράς μου.

Εἰς σὲ μόνον ἐκτενῶ τὰς χεῖράς μου· ἢ τὸ σὸν ὄνομα ἐπικαλούμενος ἐκτενῶ αὐτὰς, καὶ οὐχ ἕτερόν τινα τῶν ἁπάντων.

6α Ὡς ἐκ στέατος καὶ πιότητος ἐμπλησθείη ἡ ψυχή μου.

Ὥσπερ ἐκ στέατος καὶ λίπους ἐμπιμπλᾶταί τις, πιαντικὰ γὰρ ταῦτα, οὕτως ἐμπλησθείη ἡ ψυχή μου τοῦ ἐλέους σου. Περὶ τούτου γὰρ ἦν ὁ λόγος.

6β Καὶ χείλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου.

Καὶ λοιπὸν ἐν χείλεσιν ἀγαλλιωμένοις αἰνέσω σε ἔτι.

7 Εἰ ἐμνημόνευόν σου ἐπὶ τῆς στρωμνῆς μου, ἐν τοῖς ὄρθροις ἐμελέτων εἰς σέ.

Εἰ ἐν στρωμνῇ κείμενος μνημονεύω σου, ἐν τοῖς ὄρθροις μελετῶ εἰς σὲ, τουτέστιν, εὑρίσκομαι λογιζόμενος περὶ σοῦ. Λέγει δὲ, ὅτι μετὰ τῆς σῆς μνήμης ὑπνῶν, μετὰ τῆς αὐτῆς πάλιν ἀφυπνίζομαι, καὶ οὐδ᾽ ὁ ὕπνος διακόπτει ταύτην. Μέγα γοῦν ἀγαθὸν, τὸ μετὰ τῆς τοῦ Θεοῦ μνήμης ὑπνοῦν, καὶ τῶν αἰσχρῶν φαντασιῶν ἀλεξίκακον.

Ἐνήλλακται δὲ ὁ χρόνος τοῦ, μνημονεύω, καὶ τοῦ, μελετῶ.

3β To see your power and your glory.

I do this so as to see your power, manifested by my enemies having been put to flight, and your glory, manifested by all having glorified you who help those who hope in you.

4α For your mercy is better than lives.

'Lives' is what he calls lives of luxury and regimens devoted to enjoyment. It is better for me, he says, to be shown mercy by you in the wilderness than to live in luxury and enjoyment of human pleasures.

4β My lips will praise you.

And on this account I shall hymn you.

5α Thus I shall bless you in my life.

'Thus', as now, that is, purely with my whole soul.

5β In your name I shall lift up my hands.

To you alone I shall stretch out my hands, or, invoking your name I shall stretch them out, and not invoking anything else whatsoever.

6α May my soul be filled as with fat and oil.

Just as one is sated with fat and oil, for these are fattening foods, so may my soul be filled with your mercy, for this is what was being spoken of.

6β And with joyful lips my mouth will praise you.

And then I shall praise you further with rejoicing lips.

7 If I would remember you upon my bed, before daybreak I would be meditating upon you.

If I remember you when lying on my bed, before daybreak I am meditating on you, that is, I find myself thinking about you. He is saying that I go sleep with remembrance of you and with remembrance of you I awake again, and not even sleep interrupts this. It is at all events a great boon to go to sleep with the remembrance of God, and something that wards off shameful fantasies.

The tenses of the verbs 'to remember' and 'to meditate' are changed [from present to imperfect].

8α Ὅτι ἐγενήθης βοηθός μου.

Τοῦτο δὲ ποιῶ, ὅτι σὲ μόνον ἔχω βοηθόν. Καὶ λοιπὸν, οὐ χρεία μοι ἕτερόν τι διὰ μνήμης ἔχειν· περιττὰ γὰρ τἄλλα ὡς ἀνόνητα.

8β Καὶ ἐν τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι.

Περὶ τῆς σκέπης τῶν πτερύγων εἴρηται ἐν τῷ ις΄ ψαλμῷ. Ps 16.8β

9α Ἐκολλήθη ἡ ψυχή μου ὀπίσω σου.

Ἐδέθη τῷ δεσμῷ τοῦ πόθου κατόπιν σου, ὡς μηδέποτε χωρισθῆναι τῆς μνήμης σου.

9β Ἐμοῦ δὲ ἀντελάβετο ἡ δεξιά σου.

Ἐντεῦθεν προφητεύει τὴν ἑαυτοῦ μὲν βοήθειαν, τῶν δὲ περὶ Σαοὺλ ἐχθρῶν αὐτοῦ ἀπώλειαν.

10α Αὐτοὶ δὲ εἰς μάτην ἐζήτησαν τὴν ψυχήν μου.

Ὁ Θεὸς γὰρ βοηθεῖ μοι.

10β Εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς.

Ἀποθανόντες, κατελεύσονται εἰς τὸν ᾅδην.

11α Παραδοθήσονται εἰς χεῖρας ῥομφαίας.

Εἰπὼν ὅτι ἀποθανοῦνται, λέγει καὶ τὸν τρόπον. Χεῖρας δὲ ῥομφαίας μεταφορικῶς εἶπε, διὰ τὸ ἄφυκτον τοῦ ξίφους.

11β Μερίδες ἀλωπέκων ἔσονται.

Ἀποσφαγέντας αὐτοὺς, αἱ ἀλώπεκες εἰς θοίνην διαμερίσονται.

Ἢ ὅτι οὐδὲ γενναῖοι τούτους διαφθεροῦσιν ἐχθροὶ, ἀλλ᾽ εὐτελεῖς καὶ ἀσθενεῖς καὶ δολεροί· τοιοῦτον γὰρ ἡ ἀλώπηξ. Τῶν τοιούτων οὖν διασπαράγματα ἔσονται· αἰνίττεται δὲ, τοὺς περιοίκους ἀλλοφύλους.

12α Ὁ δὲ βασιλεὺς εὐφρανθήσεται ἐπὶ τῷ Θεῷ.

8α For you have become my helper.

I do this because I have you alone as helper. And so there is no need for me to have anything else in remembrance, for other things are superfluous as being unprofitable.

8β And in the shelter of your wings I shall rejoice.

The shelter of the wings is spoken about in the the sixteenth psalm. Ps 16.8β

9α My soul has clung fast behind you.

It has been bound fast behind you by the bond of desire, so as never to be separated from remembrance of you.

9β Your right hand has upheld me.

From here he prophesies about his own help and about the destruction of his enemies around Saul.

10α But they in vain have sought for my soul.

For God will help me.

10β They will enter into the deepest parts of the earth.

Having died, they will descend into Hades.

11α They will be surrendered to the hands of a sword.

Having said that they will die, he tells also the manner. He said 'hands of a sword' metaphorically on account of the ineluctability of the sword.

11β They will be portions for foxes.

On having been slaughtered, the foxes will divide them up among themselves as a feast.

Or else not even noble enemies will destroy them, but enemies that are mean and weak and cunning, for such is the fox. For suchlike they will therefore become torn carrion; he is alluding to the alien tribes dwelling round about.

12α But the king will rejoice in God.

Ἑαυτὸν λέγει, ὡς Θεοῦ ψήφῳ κεχρισμένον. Εὐφρανθήσεται δὲ, οὐκ ἐπὶ τῇ ἀναιρέσει αὐτῶν, ὡς καὶ ὕστερον ἔδειξε, θρηνῶν καὶ κοπτόμενος, ἀλλ' ἐπὶ τῷ Θεῷ, ὡς ῥυομένῳ τοὺς ἀγαπῶντας αὐτόν.

12β Ἐπαινεθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ.

Ἔθος ἦν ἐν τῷ βασιλεῖ ὀμνύειν, οἷον, Μὰ τὴν σωτηρίαν τοῦ βασιλέως. Ἀλλὰ ζῶντος μὲν Σαοὺλ, ἐκακίζετο καὶ ἐκινδύνευεν εἴ τις ἐτόλμησεν ὀμνῦναι ἐν τῷ βασιλεῖ Δαυίδ· μετὰ δὲ τὴν τελευτὴν αὐτοῦ, μᾶλλον ἐπῃνεῖτο, ὡς φιλῶν αὐτόν.

12γ Ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.

Ἐνεφράγη τῷ θανάτῳ· λαλούντων δὲ ἄδικα κατ' αὐτοῦ, ἐν τῷ συκοφαντεῖν καὶ διασύρειν αὐτὸν, καὶ ἐν τῷ ἐντέλλεσθαι ἀλλήλοις τὸν αὐτοῦ θάνατον.

Ἀλλ' οὕτω μὲν ἐπὶ τῶν ὁρατῶν ἐχθρῶν· | ἐπὶ δὲ τῶν ἀοράτων, εἰσελεύσονται εἰς τὰ κατώτατα τῆς γῆς, ἤτοι εἰς τὸν Τάρταρον· φησὶ γὰρ Πέτρος ὁ ἀπόστολος, ὅτι *Ὁ Θεὸς αὐτοὺς ταρταρώσας, παρέδωκεν εἰς κρίσιν*· λέγεται γὰρ ὑπὸ γῆν εἶναι τὸν 2Pt 2.4
Τάρταρον· ῥομφαίαν δὲ νοήσεις ἐπὶ τούτων, τὴν τιμωρίαν.

63 ξγ'

1 Εἰς τὸ τέλος· ψαλμὸς τῷ Δαυίδ.

Καὶ οὗτος ὁ ψαλμὸς τῆς αὐτῆς ἔχεται ὑποθέσεως. Διηγεῖται γὰρ τὰς τῶν ἀνωτέρω ῥηθέντων ἐχθρῶν ἐπιβουλὰς, καὶ προφητεύει τὴν τούτων ἀπαλλαγὴν, ἧς ἕνεκεν καὶ εἰς τὸ τέλος ἐπιγέγραπται.

2-3 Εἰσάκουσον, ὁ Θεὸς, φωνῆς μου ἐν τῷ δέεσθαί με πρὸς σέ· ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχήν μου· σκέπασόν με ἀπὸ συστροφῆς πονηρευομένων, ἀπὸ πλήθους ἐργαζομένων ἀδικίαν.

Τὰ μὲν ἄλλα, σαφῆ· συστροφὴν δὲ λέγει, τὸ σύστημα, τὸ σύνταγμα.

4α Οἵτινες ἠκόνησαν ὡς ῥομφαίαν τὰς γλώσσας αὐτῶν.

Εἰς τὸ ῥᾳδίως συκοφαντεῖν καὶ σκευάζειν ἐπιβουλάς.

Ἔοικε δὲ ὁ λόγος τῷ, *Καὶ ἡ γλῶσσα αὐτῶν, μάχαιρα ὀξεῖα*, περὶ οὗ εἴρηται ἐν τῷ νϛ' ψαλμῷ. Ps 56.5γ

4β-5α Ἐνέτειναν τόξον αὐτῶν, πρᾶγμα πικρὸν, τοῦ κατατοξεῦσαι ἐν ἀποκρύφοις ἄμωμον.

12α4 ῥυομένῳ MSCBF : ῥυσαμένῳ PV.
12α4 Add[M in marg.]PAV: Ἢ βασιλέα μὲν νοήσεις, τὸν κατακυριεύοντα τῶν παθῶν, ἐπαινούμενον δὲ, τὸν ἐπαγγελλόμενον ἐν τῷ Θεῷ, ἤτοι τῷ Θεῷ, τὸν ἐνάρετον βίον, καὶ βεβαιοῦντα τὴν ὁμολογίαν διὰ τῶν ἔργων. : om. CSBF.
12β3 Σαούλ MPSV : τοῦ βασιλέως Σαούλ C. 12γ6 γῆν MPSV : γῆς C. 12 αὐτῆς PASCV : τοιαύτης M.

He is speaking of himself as anointed by God's decree. He will rejoice, not in their slaughter, as he later demonstrated, mourning and lamenting, but in God, as delivering those who love him.

12β All who swear by him will be praised.

It was the custom to swear by the king, namely, 'By the king's salvation'. But as long as Saul was alive, anyone who dared to swear by the king David was abused and was at risk. After Saul's death, however, he would be praised rather as being kindly disposed to him.

12γ For the mouth of those speaking unjust things has been stopped.

It has been stopped by death; speaking unjust things against him by slandering and disparaging him and giving orders to one another for his death.

But such is the interpretation in relation to the visible enemies. In relation to the invisible enemies, they will enter into the deepest parts of the earth, namely, into Tartarus. Peter the Apostle says that, *God, having cast them into Tartarus, handed them over for judgement*. Tar- 2Pt 2.4
tarus is said to be under the earth. In relation to these invisible enemies you will understand the sword as punishment.

63 Psalm 63
1 Towards fulfilment; a psalm belonging to David.

This psalm also lies close to the same subject. For it tells of the treacheries of the aforementioned enemies and prophesies liberation from them, for which reason also it has the superscription 'towards fulfilment'.

2-3 Hear my voice, O God, as I make entreaty to you; deliver my soul from fear of the enemy; shelter me from a swarm of wicked men, from a multitude of wrong-doers.

The rest of this verse is clear. 'Swarm' indicates a 'phalanx', a 'body of men'.

4α Who have whetted their tongues like a sword.

To slander easily and to contrive treacherous schemes.

The verse is like, *And their tongue is a sharp sword*, which was discussed in the fifty-sixth
psalm. Ps 56.5γ

4β-5α They have stretched their bow, a bitter thing, to strike down a blameless man in hidden places.

12α-β: Or else you will understand 'king' as the man who masters the passions, and the 'man who is praised' as the one who makes sworn promise by God, namely, to God, of a virtuous life, and who confirms his confession through his works.

Ἄμωμον λέγει, τὸν ἀθῷον, εἴτουν ἑαυτόν. Καθ' ὑπερβατὸν δὲ ἡ σύνταξις, οἷον, ηὐτρέπισαν τόξον αὐτῶν, ὥστε κατατοξεῦσαι ἐν τῷ λεληθότι τὸν ἀναίτιον, ὅπερ ἐστὶ πρᾶγμα πικρὸν, τουτέστι, χαλεπὸν ἢ δολερόν· λέγω δὴ, τὸ ἐν ἀποκρύφοις κατατοξεύειν, διὰ τὸ ἀφύλακτον.

Τόξον δὲ αὐτῶν, τὴν γλῶσσαν αὐτῶν καλεῖ· ῥομφαίαν μὲν γὰρ εἶπεν αὐτὴν, ὡς τοὺς πλησίον ἀναιροῦσαν, τόξον δὲ, ὡς καὶ τοὺς πόῤῥω βάλλουσαν. Ἐκ τοῦ προφανοῦς γὰρ ἐπαινοῦντες καὶ εὐλογοῦντες, λαθραίως συνεσκευάζοντο.

5β Ἐξάπινα κατατοξεύσουσιν αὐτὸν καὶ οὐ φοβηθήσονται.

Ἐξάπινα μὲν, ἀντὶ τοῦ, αἰφνιδίως, μὴ προησθημένον· οὐ φοβηθήσονται δὲ, οὔτε τὴν παρὰ Θεοῦ ὀργὴν, οὔτε τὴν παρὰ τῶν ἀνθρώπων κατάγνωσιν.

6α Ἐκραταίωσαν ἑαυτοῖς λόγον πονηρόν.

Ἐκύρωσαν παρ' ἑαυτοῖς τὸν λόγον τῆς ἐπιβουλῆς, ὡς βεβαίως ἀποτελεσθησόμενον.

6β Διηγήσαντο τοῦ κρύψαι παγίδας.

Εἰσηγήσαντο, ἐξέδωκεν ὁ Σύμμαχος. Συνεβούλευσαν γὰρ, ὥστε κρύψαι θήρατρα, ἐν τῷ καθίσαι λόχους.

6γ Εἶπον, Τίς ὄψεται αὐτούς;

Τίς ὄψεται αὐτοὺς, ἔκδικος τοῦ ἐπιβουλευομένου; ὅ ἐστιν, οὐδείς.

7α Ἐξηρεύνησαν ἀνομίαν.

Ἐζήτησαν ὥστε χρήσασθαι αὐτῇ.

7β Ἐξέλιπον ἐξερευνῶντες ἐξερευνήσεις.

Ἠτόνησαν ζητοῦντες ζητήσεις δολερὰς, καὶ μηχανώμενοι μηχανάς.

7γ-8α Προσελεύσεται ἄνθρωπος, καὶ καρδία βαθεῖα, καὶ ὑψωθήσεται ὁ Θεός.

Προσελεύσεται αὐτοῖς μηχανωμένοις ἄνθρωπος ὑπηρετήσων κατ' ἐμοῦ τῇ πονηρίᾳ αὐτῶν. Καὶ οὗτος ἔσται βαθεῖα καρδία, τουτέστι, βαθυγνώμων, ἀλλ' ἐπὶ κακῷ· ἔστι γὰρ καὶ ἐπὶ καλῷ βαθυγνώμων. Καὶ μηδὲ τούτου ἀνύοντος, ἔτι μεγαλυνθήσεται ὁ Θεὸς, *ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν*, καὶ δεικνύων ἀπράκτους 1Cor 3.19

A 'blameless man' is what he calls an innocent man, namely, himself. The syntax is according to the figure of hyperbaton, namely, they have readied their bow to shoot down secretly the guiltless man, which is a bitter thing, that is, irksome or treacherous, to wit, the shooting down in secret, on account of being off his guard.

He calls their tongue 'their bow'. He called it a 'sword', as slaying those near at hand, and a 'bow', as striking also at those far off. For while praising and blessing openly, they would be covertly contriving.

5β Suddenly they will shoot him down and will not be afraid.

'Suddenly', in the sense of, 'abruptly', 'unexpectedly'. And they will not be afraid either of the anger from God or of the condemnation from men.

6α They have fortified for themselves an evil word.

They have ratified among themselves the word of treachery, as certain to be carried to conclusion.

6β They have made plans to hide snares

'They have proposed' is what Symmachus wrote. For they held counsel so as to hide traps by setting ambushes.

6γ They have said, 'Who will see them?'

Who will see them to be avenger of the victim of their treachery? Which is to say, no one.

7α They have explored lawlessness.

They have sought to employ lawlessness.

7β They have become faint exploring explorations.

They have exhausted themselves questing on crafty quests and contriving artful contrivances.

7γ-8α A man will come forward, and a deep heart, and God will be exalted.

A man who will serve their wicked intent against me will come forward to them as they are contriving their plans. And he will be a deep heart, that is, of profound wisdom, but for mischief (for there is also the man of profound wisdom for good). And notwithstanding his accomplishment, God, who *grabs the wise in their craftiness* and proves their plans to be of no 1Cor 3.19

τὰς ἐπιβουλὰς αὐτῶν. Εἰκὸς γάρ τινας, χαριζομένους τοῖς ἐχθροῖς, προσιέναι καὶ ἐπαγγέλλεσθαι κατὰ τοῦ δικαίου.

8β Βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν.

Ἀνενέργητοι· τοιαύτη γὰρ ἡ παρὰ τῶν νηπίων βολὴ, διὰ τὴν ἀσθένειαν τῶν βαλλόντων. Πληγὰς δὲ νόει, τὰς κακώσεις.

9α Καὶ ἐξησθένησαν ἐπ' αὐτοὺς αἱ γλῶσσαι αὐτῶν. |

Γλώσσας καλεῖ, τὰς συκοφαντίας καὶ συσκευὰς, αἳ διὰ γλώσσης ῥάπτονται, καὶ γλώσσης εἰσὶν ἀποτελέσματα· ἐξησθένησαν οὖν ἐν αὐτοῖς, μηδέν τι πλέον ἀνύσασαι.

9β Ἐταράχθησαν πάντες οἱ θεωροῦντες αὐτούς.

Ἐθορυβήθησαν οἱ θεωροῦντες τοὺς τοιούτους καὶ τοσούτους τῶν ἐγχειρημάτων ἀποτυγχάνοντας.

10α Καὶ ἐφοβήθη πᾶς ἄνθρωπος.

Πᾶς τῶν θεωρούντων αὐτοὺς ἐφοβήθη καθ' ἑαυτὸν, γνοὺς ὅτι ὁ Θεὸς ἐκδικητής ἐστι τῶν ἀδικουμένων.

10β Καὶ ἀνήγγειλε τὰ ἔργα τοῦ Θεοῦ.

Ἀνήγγειλε πρὸς ἕτερον τὰ δι' ἐμὲ γενόμενα τεράστια.

10γ Καὶ τὰ ποιήματα αὐτοῦ συνῆκαν.

Καὶ ἔγνωσαν οἷα ποιεῖ βοηθῶν τοῖς δούλοις αὐτοῦ· ὡς γενόμενα δὲ εἶπε, τὰ γενησόμενα, νόμῳ προφητείας.

11α Εὐφρανθήσεται δίκαιος ἐν τῷ Κυρίῳ καὶ ἐλπιεῖ ἐπ' αὐτόν.

Εὐφρανθήσεται καὶ ἐλπιεῖ, βλέπων τὴν ἐπ' ἐμοὶ κηδεμονίαν αὐτοῦ.

11β Καὶ ἐπαινεθήσονται πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

Ἐπαινεθήσονται παρὰ τῶν ἀνθρώπων, οἱ μηδὲν σκολιὸν ἐν τῇ καρδίᾳ φέροντες, οἷος ἦν αὐτὸς, ὡς τοῖς τοιούτοις βοηθοῦντος ἀεὶ τοῦ Θεοῦ. Ὡς ἀγαθὸς γὰρ, φησὶν, ὁ Θεὸς τοῖς εὐθέσι τῇ καρδίᾳ. Ps 72.1

9α[4] ἀνύσασαι MSCBF : ἀνῦσαι δυνηθεῖσαι P : ἀνῦσαι δυνάμεναι V.

avail, will be magnified even more. For it is likely that some, courting favour with his enemies, would come forward to offer their services against the just man.

8β Their strikes have become an arrow of infants.

Inefficacious. For such is the shot of infants on account of the weakness of those firing. Understand 'strikes' as injuries.

9α And their tongues for them have become feeble.

'Tongues' is what he calls their slanders and contrivances which are stitched together by the tongue and are the results of the tongue; their tongues have therefore become weak in them, having accomplished nothing more.

9β All those watching them have been troubled.

Those watching such people and watching so many of their endeavours coming to nothing have been disquieted.

10α And every man has been filled with fear.

Every one of those watching them has been filled with fear in himself, having come to realize that God is an avenger of those who are being wronged.

10β And has reported the works of God.

Has reported to another the marvels that have come about on my account.

10γ And they have taken note of the things he has done.

And they have come to know what things he does in helping his servants. He speaks of the things that will come about as having already happened, after the habit of prophecy.

11α The just man will rejoice in the Lord and will hope in him.

He will rejoice and hope on seeing his guardianship over me.

11β And all the straight in heart will be praised.

They will be praised by those men who have nothing crooked in their hearts, as he himself was, since God ever helps such people, for it is written, *How good is God to the straight in heart*. Ps 72.1

Τινὲς δὲ περὶ τοῦ Ἰούδα προειρῆσθαί φασι τὸ, *προσελεύσεται ἄνθρωπος*, ὃς, παμπόνηρος ὢν, προσῆλθε τοῖς ἐχθροῖς τοῦ Χριστοῦ καὶ ὑπέσχετο προδοῦναι αὐτόν. Ἐμεγαλύνθη δὲ μᾶλλον ὁ Χριστὸς, φοβερά τε παρὰ τὸν καιρὸν τῆς σταυρώσεως τερατουργήσας καὶ ἀναστὰς ἐκ νεκρῶν. Αἵ τε τιμωρίαι ἃς ἐπήγαγον αὐτῷ, εἰς οὐδὲν ἐλογίσθησαν, διά τε τὸ τῆς θεότητος ἀπαθὲς, καὶ διὰ τὸ μὴ δυνηθῆναι ἀφανίσαι αὐτὸν, ὡς ἐκεῖνοι ᾤοντο. Πάντες δὲ οἱ ἐν τοῖς ἔθνεσι θεωροῦντες τοὺς χριστοκτόνους παραδοθέντας τοῖς Ῥωμαίοις εἰς ὄλεθρον ἐθορυβήθησαν, καὶ ἐφοβήθησαν τὸν Χριστὸν, δι᾽ ὃν οὕτως οὗτοι πεπόνθασι. Δικαίους δὲ νοήσεις, τοὺς ἐξ ἐθνῶν, ὡς δικαιωθέντας διὰ πίστεως, οἳ καὶ εὐφρανθήσονται ἐπὶ τῷ Χριστῷ. Τοὺς αὐτοὺς δ᾽ Rom 5.1
ἂν εἴποις, καὶ εὐθεῖς τῇ καρδίᾳ, ὡς ἐν τῇ καρδίᾳ μὴ παρεγκλίναντας, ἧς μετέσχον ὀρθῆς πίστεως.

64 ξδ´

1 Εἰς τὸ τέλος· ψαλμὸς ᾠδῆς τῷ Δαυίδ.

Εἰς τὸ τέλος καὶ οὗτος, ὅτι προφητεύει περί τε τῆς ἐπανόδου τῶν ἐν Βαβυλῶνι αἰχμαλώτων, ὧν καὶ προσώπῳ συντέτακται, καὶ περὶ τῆς εὐσεβείας τῶν ἐθνῶν.

Τί δέ ἐστι ψαλμὸς ᾠδῆς, παραδέδοται ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν. § 65-66

2α Σοὶ πρέπει ὕμνος, ὁ Θεὸς, ἐν Σιών.

Ἐν Σιών σοι πρέπει, φησὶν, ὁ ὕμνος· ἐκεῖ γὰρ λατρεύειν προσέταξας. Dt 12.5

2β Καὶ σοὶ ἀποδοθήσεται εὐχὴ ἐν Ἰερουσαλήμ.

Ὅρα τὴν περὶ τῆς ἐπανόδου πρόῤῥησιν.

Εἴη δ᾽ ἂν κατὰ λόγον ἀναγωγῆς, Σιὼν καὶ Ἰερουσαλὴμ, ἥ τε καθολικὴ Ἐκκλησία τῶν πιστῶν καὶ οἱ κατὰ μέρος ναοί.

3α Εἰσάκουσον τῆς προσευχῆς μου.

Τῆς περὶ ὧν ἀεὶ παρακαλῶ.

3β Πρὸς σὲ πᾶσα σὰρξ ἥξει.

Τοῦτο, προφητεία περὶ τῶν ἐθνῶν· σάρκα δὲ αὐτοὺς ἐκάλεσεν, ἢ ὡς ἀπὸ μέρους τὸ πᾶν, ἢ ὡς σαρκικῶς ζῶντας.

Ἢ καὶ περὶ τῆς καθολικῆς τῶν σωμάτων ἀναστάσεως ὁ λόγος.

4α Λόγοι ἀνόμων ὑπερεδυνάμωσαν ἡμᾶς.

[11β][4] τερατουργήσας... ἐκ νεκρῶν MSCBF : θαυματουργήσας... ἐκ τῶν νεκρῶν PV.

Some say that *A man will come forward* was foretold about Judas, who being thoroughly depraved, came to the enemies of Christ and promised to betray him. But it was Christ rather who was magnified, having both worked dread wonders at the time of his crucifixion and having risen from the dead. The punishments that they brought upon him were counted as nothing on account of the impassibility of the divinity and on account of their having been unable to get rid of him as they believed. And all of those among the nations watching the Christ-slayers having been surrendered to the Romans for destruction were disquieted and filled with fear for Christ on account of whom those [responsible for his death] suffered so much. You will understand 'the just' as those from the nations, as having been justified through faith and who will rejoice by reason of Christ. The 'straight in heart' may be regarded Rom 5.1
as those same believers, as not not having strayed in their heart from the true faith in which they had come to share.

64
Psalm 64

1
Towards fulfilment; a psalm of an ode belonging to David.

This psalm is also 'towards fulfilment' because it prophesies about the return of the captives in Babylon in the person of whom it is composed and about the piety of the nations.

What 'a psalm of an ode' is is explained in the preamble to the book of the psalms. § 65-66

2α For you a hymn is most fitting, O God, in Zion.

A hymn is conspicuously fitting for you in Zion, for that is where you prescribed to worship. Dt 12.5

2β And for you a vow will be repaid in Jerusalem.

Observe the prediction about the return.

In an anagogical sense, Zion and Jerusalem may be interpreted as the universal Church of the faithful and the various local temples.

3α Hear my prayer.

My prayer about the things for which I ever make entreaty.

3β To you all flesh will come.

This is a prophecy about the nations. He called them 'flesh' either as the part standing for the whole or as living in a fleshly manner.

Or else the verse is about the universal resurrection of the bodies.

4α The words of lawless men have overpowered us.

Αἱ εἰς Θεὸν καὶ εἰς ἡμᾶς βλασφημίαι τῶν ἐχθρῶν ὑπὲρ ἡμᾶς ἐδυνήθησαν, τουτέστι, κατεδυνάστευσαν ἡμῶν, μὴ τολμώντων ἀντειπεῖν, οἷα δεδουλωμένων.

Ἢ τοὐναντίον· λίαν ἰσχυροποίησαν ἡμᾶς, θαῤῥήσαντας, ὅτι οὐ περιόψει ταύτας ἀνεκδικήτους.

Τινὰ δὲ τῶν ἀντιγράφων ὑπερηδυνάμωσαν | γράφουσιν, ὅ ἐστι, λίαν ἀσθενεῖς ἐποίησαν ἡμᾶς.

4β Καὶ ταῖς ἀσεβείαις ἡμῶν, σὺ ἱλάσῃ.

Καὶ ταῖς ἁμαρτίαις, δι᾽ ἃς ᾐχμαλωτίσθημεν, σὺ συγγνωμονήσεις, καὶ ἐλευθερώσεις ἡμᾶς.

5α Μακάριος ὃν ἐξελέξω καὶ προσελάβου· κατασκηνώσει ἐν ταῖς αὐλαῖς σου.

Καθ᾽ ἱστορίαν μὲν, ζηλωτὸς, φησὶν, ὁ τῶν ἄλλων ἐθνῶν ἐκλεγεὶς λαὸς τῶν Ἰουδαίων, καὶ σὸς χρηματίσας· ἐκ τῆς αἰχμαλωσίας γὰρ ἐντίμως ἀναχθεὶς, κατασκηνώσει πάλιν ἐν τῇ πόλει σου Ἰερουσαλὴμ· ταύτην γὰρ, αὐλὰς τοῦ Θεοῦ καλεῖ, διὰ τὸν ἐν αὐτῇ περιώνυμον ναόν.

Ἀναγωγικῶς δὲ, αἰνίττεται τὸν νέον λαὸν, τὸν ἐξ ἐθνῶν ἐκλεγέντα τῷ Χριστῷ εἰς κληρονομίαν· αὐλὰς δὲ αὐτοῦ, τὰς κατὰ χώραν ἐκκλησίας ὑποληπτέον.

Νοεῖται δὲ καὶ περὶ παντὸς ἐν εὐσεβείᾳ τελειοῦντος τὴν ζωήν· ἐκλεγεὶς γὰρ, προσλαμβάνεται εἰς τὴν ἄνω Ἰερουσαλὴμ, ὅπου αὐλαί εἰσιν, αἱ μοναὶ τῶν δικαίων. Jn 14.2

5β Πλησθησόμεθα ἐν τοῖς ἀγαθοῖς τοῦ οἴκου σου.

Οἶκος Θεοῦ, ἡ Ἰερουσαλὴμ, ἥ τε κάτω καὶ ἡ ἄνω, καὶ ὁ κατὰ τόπον ναός. Ἀγαθὰ δὲ αὐτοῦ, τὰ θεῖα δόγματα, καὶ ὅσα πρὸς ἀπόλαυσιν καὶ τέρψιν, ὧν, φησὶ, πλησθησόμεθα, ἐλευθερωθέντες τῆς δουλείας τῶν ἐχθρῶν.

5γ Ἅγιος ὁ ναός σου, θαυμαστὸς ἐν δικαιοσύνῃ.

Ναὸς Θεοῦ πάλιν, ὁ ἐν τῇ κάτω Ἰερουσαλὴμ, καὶ ὁ ἐν τῇ ἄνω, καὶ ὁ κατὰ τόπον οἶκος τοῦ Θεοῦ. Ἅγιος μὲν οὖν, ὡς τοῦ Ἁγίου ναὸς, καὶ ὡς ἁγιασμοῦ πλήρης. Θαυμαστὸς δὲ ἐν τῇ δικαιοσύνῃ τῶν ἐμπολιτευομένων αὐτῷ δικαίων ἀνδρῶν.

Ἢ ναὸν Θεοῦ λέγει, τὸν ἐνάρετον, ὅς ἐστιν οἰκητήριον Θεοῦ. Καὶ ἅγιος μὲν, διὰ τὴν ἁγνείαν τῶν παθῶν· θαυμαστὸς δὲ, ἐπὶ τῇ δικαιοσύνῃ.

6 Ἐπάκουσον ἡμῶν, ὁ Θεὸς, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν.

Καὶ τοῦτο, πρόῤῥησις τῆς πίστεως τοῦ ἐξ ἐθνῶν λαοῦ. Ἐπάκουσον, φησὶν, ἡμῶν,

5β[2] ὁ κατὰ τόπον ναός MSCBF : οἱ κατὰ τόπον ναοί PV.

Our enemies' blasphemies against God and against us have become mighty over us, that is, they have oppressed us - not daring to respond as being enslaved.

Or the very opposite: they have over-empowered us, that is, strengthened us, having encouraged us that he will not leave these blasphemies unavenged.

A number of copies write 'they have over-disempowered us', which is, they have made us exceedingly weak.

4β And towards our impieties you will be merciful.

And you will excuse the sins on account of which we have been taken captive and you will free us.

5α Blessed is the one whom you have chosen and taken to yourself; he will encamp in your enclosures.

In a historical sense, he is saying that the people of the Jews, chosen above the other nations and known as your own, is enviable, because, having been honourably brought back from captivity, it will encamp once again in your city of Jerusalem; for this city is what he calls God's enclosures on account of the far-famed temple in it.

In an anagogical sense, he is alluding to the new people, chosen from among the nations as an inheritance for Christ; his enclosures are to be understood as the churches in each place.

It can also be understood as about everyone who completes his life in piety, for having been chosen he is taken into Jerusalem on high, where the mansions of the just are enclosures. Jn 14.2

5β We shall be filled with the good things of your house.

God's house is Jerusalem, both earthly and heavenly, and the temple in each locality. Its good things are the divine doctrines and all that is for enjoyment and delight. With these things, he says, we shall be filled, having been freed from enslavement to our enemies.

5γ Your temple is holy, wonderful in justice.

God's temple once again is the one in the earthly Jerusalem and in the heavenly Jerusalem, and the house of God in each place. It is holy therefore as the temple of the Holy One and as filled with sanctification and it is wonderful in the justice of the just men who people it.

Or else 'God's temple' is what he is calling the virtuous man who is the dwelling place of God. And he is 'holy' on account of his purity from the passions and wonderful for his justice.

6 Hear us, O God our Saviour, the hope of all the ends of the earth and of those in sea afar.

This also is a prediction of the faith of the people from among the nations. Hear us, he says, O you who will later be the hope of all people. Mt 12.21

ὁ ὕστερον ἐσόμενος ἐλπὶς πάντων. Mt 12.21

Πέρατα μὲν οὖν τῆς γῆς, οἱ τὰ πέρατα τῆς γῆς οἰκοῦντες· ἐν θαλάσσῃ δὲ, καὶ οἱ ἐν ταῖς νήσοις· τὸ δὲ μακρὰν, ἐπίῤῥημά ἐστι, σημαῖνον τὸ πόῤῥω τῆς ἠπείρου.

7α Ἑτοιμάζων ὄρη ἐν τῇ ἰσχύϊ αὐτοῦ.

Περὶ τῆς τοῦ Θεοῦ διέξεισι δυνάμεως, ἀνυμνῶν αὐτήν.

Τὸ δὲ ἑτοιμάζων, ἑδράζων ἐξέδωκεν ὁ Σύμμαχος. Συνεξακούεται δὲ, τὸ, ἔστιν. Ἑδράζει τὰ ὄρη, φησὶν, οὕτως ἀσφαλῶς, ὡς μηδέποτε σαλευθῆναι ταῖς σφοδροτάταις καὶ διηνεκέσιν ἐμβολαῖς τῶν ἀγρίων ἀνέμων.

7β Περιεζωσμένος ἐν δυναστείᾳ.

Δίκην ζώνης κεκυκλωμένος ἐν δυναστείᾳ, ἤτοι ἐν δυνάμει ἀπείρῳ, κατὰ πάντων κτιστῶν, καὶ ἐν παντὶ πράγματι· καὶ ἀλλαχοῦ δέ φησιν, Ἐνεδύσατο Κύριος δύναμιν καὶ περιεζώσατο. Ps 92.1

8α Ὁ συνταράσσων τὸ κύτος τῆς θαλάσσης.

Τὸ βάθος, ὥστε κάτωθεν ψάμμον ἀναφέρεσθαι, τοῦ τοσούτου χάους αἰφνίδιον ἐκμοχλευομένου.

Σκόπει δὲ, ὅτι προστάγματι τοῦ Θεοῦ τὴν θάλασσαν οἱ ἄνεμοι συνταράσσουσιν.

8β Ἤχους κυμάτων αὐτῆς τίς ὑποστήσεται;

Βαρεῖς ὄντας καὶ φοβεροὺς καὶ ἀφορήτους.

8γ Ταραχθήσονται τὰ ἔθνη.

Διὰ τὸ ξένον καὶ ἄηθες τοῦ κηρύγματος, καὶ διὰ τὸ καταλύεσθαι τὸ πατρῷον σέβας αὐτῶν, καὶ τὴν πολιτείαν τούτων ἀμείβεσθαι.

9α Καὶ φοβηθήσονται οἱ κατοικοῦντες τὰ πέρατα ἀπὸ τῶν σημείων σου.

Αὐτοὶ οἱ ἐν ταῖς ἐσχατιαῖς τῆς γῆς, φοβηθήσονται ἀπὸ τοῦ μεγέθους τῶν ἑκάστοτε γινομένων θαυματουργιῶν σου. Εἰ δ' οἱ ἐν ταῖς ἐσχατιαῖς, πολλῷ μᾶλλον οἱ ἐν τῷ μέσῳ τῆς γῆς.

Ἡμεῖς μὲν οὖν περὶ τῶν κατὰ Χριστὸν | θαυμάτων εἰρῆσθαι ταῦτά φαμεν· Ἑβραῖοι δὲ, περὶ τῶν κατὰ Μωυσῆν· εἴργονται δὲ, διὰ τῶν ἑξῆς.

9β Ἐξόδους πρωΐας καὶ ἑσπέρας τέρψεις.

The 'ends of the earth' therefore are those who dwell in the ends of the earth and 'in sea' are those who dwell in the islands. 'Afar' is an adverb signifying that which is distant from the mainland.

7α Readying mountains in his strength.

He tells of God's power, celebrating it in song.

For 'readying' Symmachus wrote 'establishing'. 'He is' is to be understood. He establishes the mountains so securely, he says, so as never to be rocked by the most vehement and continuous batterings of the wild winds.

7β Girded in sovereign power.

Circled about with sovereign power like a girdle, namely, with infinite power in respect of all created things and in every thing; and elsewhere he says, *The Lord has clothed himself in power and has girded himself*. Ps 92.1

8α Who stirs up the cavern of the sea.

The depth, so as to bring up sand from below, suddenly dislodged from such a great yawning chasm.

Note that the winds stir up the sea at God's decree.

8β Who will withstand the roaring of its waves?

Their sounds being deep and fearful and unbearable.

8γ The nations will be troubled.

On account of the strange and unaccustomed nature of the Gospel proclamation, and on account of their ancestral worship being dissolved and their way of life being changed.

9α And those who inhabit the ends of the earth will be alarmed by your signs.

Even those in the extremities of the earth will be seized with fear at the magnitude of your wondrous acts occurring at each time. And if those in the extremities will be affrighted, then very much more so will those at the centre of the earth.

We say that these words were spoken about the miracles at the time of Christ, the Hebrews say they were about those at the time of Moses. They are debarred, however, by what follows.

9β You will give delight to the out-goings of early day and of evening.

Τέρψεις τὸν λαόν σου, καὶ κατὰ τὰς ἐξόδους τῆς πρωΐας, ὅταν ἄρξηται τρέχειν ἡ πρωΐα τῆς ἡμέρας, καὶ πάλιν ἑσπέρας, ἤγουν ἐν τῇ ἑσπέρᾳ. Ἀττικὸν δὲ τὸ, ἑσπέρας, γενικὴ ἀντὶ δοτικῆς.

Προφητεύει δὲ ὁ λόγος, ὅτι τερφθήσονται καὶ ἐν τῇ ἀρχῇ τῆς ἡμέρας, καὶ ἐν τῷ τέλει αὐτῆς· τερφθήσονται δὲ θείοις ὕμνοις καὶ ἱεροῖς μελῳδήμασι.

Τινὲς δὲ καλοῦσιν ἐξόδους μὲν πρωΐας, τὰ ἀνατολικὰ μέρη τῆς γῆς, ἐξόδους δὲ ἑσπέρας, τὰ δυτικὰ, ὅτι ἐν ἐκείνοις μὲν δοκεῖ γεννᾶσθαι ἡ πρωΐα, ἐν δὲ τούτοις, ἡ νύξ. Εὐφρανεῖς οὖν φασὶ, καὶ τοὺς ἐπὶ τῆς ἀνατολῆς οἰκοῦντας, καὶ τοὺς ἐπὶ τῆς δύσεως, ἐνανθρωπήσας καὶ πολιτευσάμενος ἐπὶ τῆς γῆς.

Τὰ δ' ἑξῆς ῥητὰ, πρῶτον ἱστορικῶς ἑρμηνευτέον, εἶτα κατὰ ἀναγωγήν· ἁρμοδιώτερα δὲ τούτοις ἀναντιῤῥήτως τὰ τῆς ἀναγωγῆς, ὡς αὐτίκα δειχθήσεται.

10α Ἐπεσκέψω τὴν γῆν καὶ ἐμέθυσας αὐτήν.

Μετὰ τὴν ἐκ Βαβυλῶνος, φασὶν, ἐπάνοδον, ἀντελάβου τῆς Ἰουδαίας, ἀποκεχερσωμένης ἤδη, καὶ ἐμέθυσας αὐτὴν ὑετῷ.

10β Ἐπλήθυνας τοῦ πλουτίσαι αὐτήν.

Ἐπλήθυνας τὸν ὑετὸν, ἵνα πλουτίσῃς αὐτὴν ἐν ἀφθονίᾳ καρπῶν.

10γ Ὁ ποταμὸς τοῦ Θεοῦ ἐπληρώθη ὑδάτων.

Ὁ Ἰορδάνης ἐπλημμύρησεν· οὗτος γὰρ ὁ ἐν τῇ Ἰουδαίᾳ ἐπισημότατος.

10δ Ἡτοίμασας τὴν τροφὴν αὐτῶν, ὅτι οὕτως ἡ ἑτοιμασία.

Παρεσκεύασας, ἀπήρτησας τὴν τροφὴν τῶν ἐκ Βαβυλῶνος ἐπανελθόντων. Καὶ γὰρ οὕτως ἡ ἑτοιμασία· συνεξακούεται δὲ τὸ, ἐστὶν ἢ γίνεται, μεθυούσης δηλονότι τῆς γῆς ὑετῷ.

11α Τὰς αὔλακας αὐτῆς μέθυσον, πλήθυνον τὰ γενήματα αὐτῆς.

Προθεσπίσας τὴν εὐετηρίαν τῆς γῆς, εἶτα παρακαλεῖ γενέσθαι ταῦτα.

11β Ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα.

Εὐφρανθήσεται ἐν ταῖς σταγόσι ταῖς δι' αὐτὴν, εἴτουν ἐν τῇ δρόσῳ, ἀνατέλλουσα πόαν. Μεταφορικὸν δὲ τὸ, εὐφρανθήσεται.

You will give delight to your people both at the out-goings of the early day, when the early part of the day beings to unfold and again of evening, that is, at evening. It is an Attic idiom to say 'of evening' [genitive] rather than 'at evening' [dative].

The verse prophesies that they will be gladdened both at the beginning of the day and at its end – they will be delighted by divine hymns and sacred songs.

Some call the 'out-goings of the early day' the eastern parts of the earth and 'out-goings of evening' the western parts, because in the former parts the early day seems to be born and in the latter parts the night. They say, therefore, that you will gladden those who dwell in the east and those in the west, having become man and having lived on the earth.

The following verses will first be interpreted in a historical sense and then in an anagogical sense. Beyond doubt the anagogical interpretation is more appropriate for them as will be shown presently.

10α You have visited the earth and made it drunk.

After the return from Babylon, he says, you gave help to Judea, then made barren, and made it drunk with rain.

10β You have multiplied all means to enrich it.

You have multiplied the rain in order to enrich it with an abundance of fruits.

10γ The river of God has been filled with waters.

The Jordan has risen in flood, for this was the most notable river in Judea.

10δ You have prepared their food, for in this manner the preparation.

You have provided, brought to readiness, the food for those returning from Babylon. And indeed in this manner the preparation – 'is' or 'is brought about' is to be understood, namely, by the earth being made drunk with rain.

11α Make drunk its furrows, multiply its produce.

Having prophesied the prosperity of the land in advance, he then entreats for these things to come about.

11β It will rejoice in its droplets as it sprouts growth.

It will rejoice in the droplets that are for its sake, namely, in the dew, as it sprouts forth grass. 'It will rejoice' is metaphorical.

12α Εὐλογήσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου.

Ἁγιάσεις τὸν κύκλον ὅλον τοῦ ἐνιαυτοῦ ἐκείνου, τοῦ τῆς ἀγαθότητός σου. Δῶρον γὰρ οὗτος τῆς σῆς ἔσται χρηστότητος.

12β Καὶ τὰ πεδία σου πλησθήσονται πιότητος.

Πιότητος εἰς τὸ καρπογονῆσαι.

13α Πιανθήσεται τὰ ὡραῖα τῆς ἐρήμου.

Ἔρημον νῦν, τὴν Ἰερουσαλὴμ λέγει, ὡς ἐρημωθεῖσαν παρὰ Βαβυλωνίων. Ὡραῖα δὲ αὐτῆς, τὰ ἐπιτήδεια ταῖς ὥραις τοῦ ἐνιαυτοῦ μέρη τῆς γῆς, ἤγουν τὰ καρποφόρα. Ἢ ὡραῖα λέγει, τοὺς καρποὺς αὐτοὺς, ὡς καθ' ὥραν ἐνιαύσιον γινομένους.

13β Καὶ ἀγαλλίασιν οἱ βουνοὶ περιζώσονται.

Μεταφορικὸν κἀνταῦθα τὸ, *ἀγαλλίασιν περιζώσονται*. Λέγει δὲ, ὅτι ἀγαλλιαθήσονται κύκλῳ καὶ πανταχόθεν.

Εἰπὼν δὲ, ὅτι τὰ πεδία καὶ τὰ ὡραῖα, ἐπήγαγε καὶ τοὺς βουνούς· ἔτι δὲ προϊὼν, προσεπάγει καὶ τὰς κοιλάδας.

14α Ἐνεδύσαντο οἱ κριοὶ τῶν προβάτων.

Ἐνεδύσαντο μαλλῶν πλῆθος, ὃ γίνεται ἀπὸ τῆς πιότητος τῆς νομῆς· διὰ τῶν κριῶν δὲ, πάντα τὰ ποίμνια δεδήλωκε.

14β Καὶ αἱ κοιλάδες πληθυνοῦσι σῖτον.

Τοῦτο σαφές.

14γ Κεκράξονται, καὶ γὰρ ὑμνήσουσι.

Λοιπὸν, κεκράξονται, ἐκ καρδίας εὐχαριστοῦντες, οἱ πρὸς τῇ ἐλευθερίᾳ | ἔτι καὶ τοιαύτης εὐετηρίας ἀξιωθέντες, καὶ ὑμνήσουσί σε τὸν Σωτῆρα καὶ εὐεργέτην αὐτῶν. Περιττεύει δὲ ὁ *γάρ* σύνδεσμος.

Ἀλλὰ ταῦτα μὲν, κατὰ τὴν ἱστορίαν.

Κατὰ δὲ τὴν ἀναγωγὴν, πρόῤῥησίς ἐστι ταῦτα περὶ τοῦ εὐαγγελικοῦ κηρύγματος. Λέγοιντο δ' ἂν πρὸς τὸν μονογενῆ Υἱόν.

12α Add. [MP in marg.]B: Στέφανός ἐστι χρηστότητος, πίστις καθαρὰ, λίθων τιμίων δίκην, ταῖς ὑψηγορίαις τῶν δογμάτων διηνθισμένη, καὶ καθάπερ μαργάροις ταῖς θεολογίαις κεκοσμημένη, καὶ οἷά τινα κεφαλὴν, τὸν χρηστὸν καὶ θεοφιλῆ νοῦν περιθέουσά τε καὶ διασφίγγουσα. : om. SCFV.

12α You will bless the crown of the year of your goodness.

You will sanctify the whole cycle of that year of your goodness. For this year will be a gift of your goodness.

12β And your plains will be filled with lushness.

With lushness for fruit-bearing.

13α The fair ripe fields of the desert will be enriched

The 'desert' here is what he is calling Jerusalem, as having been laid waste by the Babylonians. The 'fair ripe fields' of Jerusalem are the parts of the land suited to the seasonal fruits of the year, namely, the fruitful parts. Or else 'fair ripe fields' is what he calls their fruits as produced at the right annual season.

13β And the mountains will gird themselves with rejoicing.

Here, too, 'will gird themselves with rejoicing' is metaphorical. He is saying that they will rejoice all around and from every quarter.

Having mentioned the plains and the ripe fields he added the mountains, and further on he mentions the valleys.

14α The rams among the sheep have been clothed.

They have been clothed with an abundance of wool which comes from the lushness of the pasture. By the rams he signified all the flocks.

14β And the valleys will multiply in grain.

This is clear.

14γ They will cry out and will celebrate indeed in song.

So those who have been granted not only freedom but furthermore such prosperity will cry out giving heart-felt thanks, and they will celebrate you their Saviour and benefactor in song. The particle 'indeed' is redundant.

But such is the interpretation according to the historical sense.

According to the anagogical sense, these things are a prediction about the proclamation of the Gospel, and they may be addressed to the only-begotten Son.

12α: Pure faith is a crown of goodness, bejewelled with lofty expressions of doctrine as with precious stones and adorned with praises of God as with pearls, and, as if around a head, encircling and enwrapping and the mind that is good and beloved of God.

[10] Ἐπεσκέψω τὴν γῆν, δηλαδὴ πᾶσαν — ἀπὸ δὲ τῆς γῆς, νόει μοι τὰ ἐπὶ γῆς
οἰκοῦντα ἔθνη· Ἐπεσκέψατο γὰρ, φησὶν, ἡμᾶς ἀνατολὴ ἐξ ὕψους — καὶ ἐμέθυσας Lk 1.78
αὐτὴν τῷ οἴνῳ τῆς κατανύξεως, ὡς ἐν τῷ ϛ′ στίχῳ τοῦ νθ′ ψαλμοῦ κατ’ ἀναγωγὴν Ps 59.5β
ἐξηγησάμεθα. Ἐπλήθυνας τὴν εὐαγγελικὴν ἀρδείαν, ἵνα πλουτίσῃς τὴν εἰρημένην
γῆν ἐν ἀρεταῖς.

Ποταμὸς δὲ τοῦ Θεοῦ, ὁ Σωτὴρ ἡμῶν Ἰησοῦς· ὕδατα δὲ, αἱ διδασκαλίαι αὐτοῦ.
Τοῦ ποταμοῦ γὰρ, φησὶ, τὰ ὁρμήματα, εὐφραίνουσι τὴν πόλιν τοῦ Θεοῦ, ὡς ἐν τῷ
ἑβδόμῳ στίχῳ τοῦ με′ ψαλμοῦ προδιελάβομεν· ἀπὸ τούτου δὲ τοῦ ποταμοῦ, ὀχετοὶ Ps 45.5
ἐῤῥύησαν, οἱ ἀπόστολοι, καὶ ἤρδευσαν ὅλην τὴν οἰκουμένην.

Ἡτοίμασας δὲ τὴν λογικὴν τροφὴν αὐτῶν τῶν ἐθνῶν. Αὐτὸς γὰρ αὐτὴν σκευάσας,
διὰ τῶν θεοπρεπῶν δογμάτων, παρέδωκας τοῖς ἀποστόλοις, ἐντειλάμενος, πῶς δεῖ
τρέφειν τὰς πεινώσας ψυχάς· ὅτι οὕτως ἐστὶν ἡ ἀληθὴς ἑτοιμασία τῆς ἀληθινῆς
τροφῆς, ὡς αὐτὸς ἡτοίμασας, καὶ οὐκ ἄλλως.

[11] Αὔλακες δὲ τῆς δηλωθείσης γῆς, τὰ βάθη τῶν καρδιῶν τῶν ἀνθρώπων, ἃς ἄγαν
ἀρδευθῆναι παρακαλεῖ, ὡς ἐκβακχευθῆναι πρὸς τὸν εἰς Θεὸν ἔρωτα, καὶ ἐκστῆναι
μὲν πάσης σκληρότητος, ἁπαλυνθῆναι δὲ πρὸς ἡμερότητα. Γενήματα δὲ αὐτῆς, αἱ
ἀρεταὶ, ὡς καρπὸς τῆς πίστεως. Σταγόνες δὲ αὐτῆς, αἱ ἀπὸ τῶν διδασκάλων στάζουσαι
ψεκάδες τῆς διδαχῆς· ἢ καὶ τὰ ἀπὸ τῶν θείων Γραφῶν ἐνσταζόμενα νοήματα, ἃ καὶ
ὡς δρόσος πιαίνουσιν, ὑφ’ ὧν εὐφρανθήσεται θάλλουσα καὶ αὐξανομένη.

[12] Καὶ ἐνιαυτὸς μὲν χρηστότητος, ὁ χρηστότατος καιρὸς τοῦ κηρύγματος· στέφανος
δὲ αὐτοῦ, ὁ Χριστὸς, ὡς κοσμήσας καὶ καθωραΐσας αὐτὸν ἐν ἔργῳ καὶ λόγῳ. Πρὸς τὸν
Πατέρα δὲ τὸν λόγον ἀνοίσεις, ὅτι εὐλογήσεις, ὅ ἐστιν, εὐφημήσεις, ἐπαινέσεις· οὕτω
γὰρ καὶ πεποίηκεν εἰπὼν, *Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ ηὐδόκησα.* Mt 3.17

Περὶ δὲ τῶν πεδίων καὶ τῶν βουνῶν καὶ τῶν κοιλάδων, ἁπλῷ λόγῳ φαμὲν, ὅτι
προαγορεύει τὸ Πνεῦμα τὸ ἅγιον, ὡς ἄρα πᾶς τόπος ὑποδέξεται τοὺς πιστούς. Τὰ
πεδία μὲν, τοὺς κληρικοὺς τῶν ἐκκλησιῶν· τὰ ὄρη δὲ, τοὺς ἀναχωρητάς· αἱ κοιλάδες
δὲ, τοὺς σπηλαιώτας· οἷ καὶ πιότης τοῖς τοιούτοις ἔσονται τόποις, καὶ ἀγαλλίασις
καὶ σῖτος. Εἶεν δ’ ἂν καὶ ἄλλως, πεδία μὲν, αἱ ταπειναὶ ψυχαὶ, τῷ μηδὲν φρονεῖν
ὑψηλόν· ὄρη δὲ, αἱ ἐπηρμέναι τῇ ματαίᾳ σοφίᾳ· κοιλάδες δὲ, αἱ εἰς βάθος ἁμαρτιῶν
κατολισθήσασαι.

[13] Ὡραῖα δὲ τῆς κατ’ ἀρετὴν ἐρήμου γῆς, αἱ ἐπιτήδειοι ψυχαὶ πρὸς καρποφορίαν.

[14] Κριοὶ δὲ τῶν προβάτων, οἱ ἀπόστολοι, ὡς ἔξαρχοι τῶν λογικῶν τοῦ Χριστοῦ
θρεμμάτων, οἳ καὶ ἐνεδύσαντο τὴν χάριν τοῦ παναγίου Πνεύματος ἐν τῷ καιρῷ τῆς
Πεντηκοστῆς, κατὰ τὸ, *Ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἰερουσαλὴμ, ἕως ἂν ἐνδύσησθε
δύναμιν ἐξ ὕψους*· ἢ καὶ οἱ κατὰ τόπους ἐπίσκοποι καὶ ἱερεῖς, οἳ ἐνεδύσαντο διὰ τοῦ Lk 24.49
βαπτίσματος τὸν Χριστόν· *Ὅσοι γὰρ, φησὶν, εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν
ἐνεδύσασθε.* Gal 3.27

Χρὴ δὲ καὶ τοῦτο εἰπεῖν, ὅτι οὐχ εὑρίσκομεν καθ’ ἱστορίαν τοιαύτης ἀξιωθέντας
εὐετηρίας | τοὺς ἐπανελθόντας ἐκ Βαβυλῶνος· καὶ λοιπὸν ἁρμόζει τὰ τῆς ἀναγωγῆς.

[10] You have visited the earth, namely, all the earth – and by the earth, understand the nations dwelling on the earth, for it is written, *The dayspring from on high has visited us* – and you have made it drunk with the wine of compunction as we expounded in an anagogical sense in the sixth verse of the fifty-ninth psalm. You have multiplied the irrigation by the Gospel so that you may enrich the earth in this sense in virtues. Lk 1.78 Ps 59.5β

The 'river of God' is our Saviour Jesus, and the waters are his teachings, for as is written, *The surgings of the river gladden the city of God*, as we discussed previously in the seventh verse of the forty-fifth psalm. And from this river there flowed streams, the Apostles, and they irrigated the whole inhabited world. Ps 45.5

You have prepared the rational food for these nations. For he himself, having made it ready through his godly doctrines, gave it to the Apostles, instructing how they must feed the hungry souls, for in this manner is the true preparation of the true nourishment, namely, as he himself prepared, and not in any other way.

[11] The furrows of this earth are the depths of people's hearts which he enjoins to be watered intensely so as to be excited with Bacchic frenzy to love for God, and made ec-static from from all harshness and to be softened into gentleness. The virtues are its produce as the fruit of faith. Its droplets are the drops of teaching dripping from the teachers, or else they are the meanings distilled from the divine Scriptures, which like dew bring lush growth, by which drops the earth will rejoice as it blossoms and increases.

[12] The 'year of goodness' is the most exceedingly good time of the Gospel preaching, and its crown is Christ, as having adorned and beautified this time in deed and word. You will refer the verse to the Father, for 'you will bless', which is, 'you will speak well of', 'you will praise', and thus indeed he did, saying, *This is my beloved Son in whom I am well pleased*. Mt 3.17

About the plains and the mountains and the valleys, we say in a single word that he is foretelling the holy Spirit, namely, that every place will receive the faithful. The 'plains' are the clergy of the churches, the 'mountains' the anchorites, and the 'valleys' the cave-dwelling ascetics, who also will be the 'lushness' of such places and their 'rejoicing' and 'grain'. This may also be interpreted in a different way, with the 'plains' being the humble souls that think nothing exalted, the 'mountains' being those highly opinionated with vain wisdom, and the 'valleys' being those who have slid down into the depth of sins.

[13] The 'fair ripe fields' of the land that is a desert to virtue are the souls suited to bearing fruit.

[14] The 'rams among the sheep' are the Apostles, as leaders of Christ's rational flocks and who were clothed in the grace of the all-holy Spirit at the time of Pentecost, in accordance with the words, *But stay in the city, until you are clothed with power from on high*, or else they are the local bishops and priests who are clothed in Christ through baptism, for is it written, *As many of you as have been baptized into Christ have been clothed in Christ*. Lk 24.49 Gal 3.27

It is also necessary to say this, that in a historical sense we do not find those who returned from Babylon having enjoyed such prosperity, and so the anagogical interpretation is fitting.

65 ξε´
1α Εἰς τὸ τέλος· ᾠδὴ ψαλμοῦ· ἀναστάσεως.

Εἰς τὸ τέλος μὲν, διὰ τὴν ἐν τούτῳ προφητείαν, ὡς καὶ ἐπὶ τῶν ἄλλων τῶν οὕτως ἐπιγεγραμμένων εἰρήκαμεν· προφητεύει γὰρ περὶ τῆς πίστεως τῶν ἐθνῶν, ἔτι δὲ καὶ περὶ τῶν τοῦ Χριστοῦ μαρτύρων.

Τί δέ ἐστιν ᾠδὴ ψαλμοῦ, προαποδεδώκαμεν ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν. § 65-66

Ἀναστάσεως δὲ, ἀντὶ τοῦ, περὶ τῆς μεταστάσεως τῶν αἰχμαλώτων ἀπὸ τῆς ἐν Βαβυλῶνι δουλείας ἐπὶ τὴν οἰκείαν πατρίδα. Εἰς τὴν μετάστασιν γὰρ ἐκείνην ὁ ψαλμὸς πεποίηται, οἷον τίνας ἂν εἴποι λόγους ἕκαστος τῶν ἁψαμένων ἤδη τῆς ἐπανόδου.

Πρέποι δ' ἂν καὶ παντὶ μεθισταμένῳ, ἢ ἀνισταμένῳ, ἀπὸ τῆς ἁμαρτίας εἰς ἣν κατεσύρη τοῖς βέλεσι τῶν παθῶν, αἰχμαλωτισθεὶς ὑπὸ τῶν δαιμόνων.

1β Ἀλαλάξατε τῷ Κυρίῳ, πᾶσα ἡ γῆ.

Τί μέν ἐστιν ἀλαλαγμὸς, εἰρήκαμεν ἐν τῷ δευτέρῳ στίχῳ τοῦ μς´ ψαλμοῦ. Ps 46.2β

Προτρέπεται δὲ ἐπινίκιον ὕμνον ᾆσαι τῷ Θεῷ, τῷ φοβήσαντι τοὺς αἰχμαλωτίσαντας, καὶ ῥυσαμένῳ τοὺς αἰχμαλώτους ἐκ τῆς δουλείας αὐτῶν.

Πᾶσα δὲ ἡ γῆ, ἀντὶ τοῦ, πάντες οἱ ἐπὶ γῆς· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκεν.

Ὅρα δὲ τὴν κλῆσιν τῶν ἐθνῶν.

2α Ψάλατε δὴ τῷ ὀνόματι αὐτοῦ.

Περὶ τούτου, ζήτει τὴν ἐξήγησιν τοῦ τετάρτου στίχου τοῦ θ´ ψαλμοῦ. Ps 9.3β

2β Δότε δόξαν αἰνέσει αὐτοῦ.

Δότε τῇ αἰνέσει αὐτοῦ δόξαν, εἴτουν τιμὴν, μεγαλοπρέπειαν. Λέγει δὲ, ὅτι ἐνδόξως αἰνέσατε αὐτὸν, καὶ μὴ ὡς αἰνεῖτε τοὺς ἀνθρώπους.

3α Εἴπατε τῷ Θεῷ, Ὡς φοβερὰ τὰ ἔργα σου.

Ὅσα ἐν Αἰγύπτῳ ἐτερατούργησας, καὶ ὅσα πρὸ τούτων, καὶ ὅσα μετὰ ταῦτα.

3β Ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονταί σε οἱ ἐχθροί σου.

Τοιοῦτον ἔχει τὸ ῥητὸν νοῦν, ὅτι πανταχοῦ τῆς θεογνωσίας ἁπλωθείσης, πολλοὶ τῆς ἀληθείας ἐχθροὶ, φοβηθέντες τὴν πολλήν σου δύναμιν τὴν ἐν τῇ βασιλείᾳ τῶν εὐσεβῶν, ὑποκριθήσονταί σε, εἴτουν τὴν εἰς σὲ πίστιν· ψεῦδος γὰρ ἐνταῦθα, τὴν

1α9 οἷον PV : om. MASCBF.

65
Psalm 65
1α Towards fulfilment; an ode of a psalm; of resurrection.

It is 'towards fulfilment' on account of the prophecy in it, as we have said about the other psalms with such a superscription, for it prophesies about the faith of the nations and furthermore also about the martyrs of Christ.

What an 'ode of a psalm' is we explained previously in the preamble to the book of the psalms. § 65-66

It is 'of resurrection' in the sense of the raising up of the captives from slavery in Babylon to their own fatherland. The psalm is composed giving voice to this raising up, namely, giving the words which each of those now experiencing the return might say.

It would be fitting also for everyone who is raised up or removed from the sin into which he has been dragged by the darts of the passions, having been taken captive by the demons.

1β Make ululation to the Lord, O all the earth.

What 'ululation' is, we said at the second verse of the forty-sixth psalm. Ps 46.2β

He is exhorting to sing a victory hymn to God, who has instilled fear in the captors and has delivered the captives from their slavery.

'All the earth', in the sense of, 'all you upon the earth'; this indeed is what Symmachus wrote.

Observe the calling of the nations.

2α Praise his name with psaltery.

About this, see the exposition of the fourth verse of the ninth psalm. Ps 9.3β

2β Give glory to his praise.

Give to his praise glory, that is, honour, magnificence. He is saying, praise him gloriously, and not as you praise humans.

3α Say to God, 'How fearful are your works'.

The marvels you worked in Egypt, and those before and those after.

3β In the abundance of your power your enemies will play false with you.

Such is the meaning of the verse, that with knowledge of God having spread everywhere, many enemies of the truth, having been affrighted by your great power in the kingdom of the

ὑπόκρισιν ὀνομάζει. Καὶ δή, πολλοὺς τοιούτους εὑρίσκομεν Ἕλληνας καὶ αἱρετικοὺς ἑκάστοτε.

4α Πᾶσα ἡ γῆ προσκυνησάτωσάν σοι καὶ ψαλάτωσάν σοι.

Ἐκδηλοτέρα τῶν ἐθνῶν ἡ κλῆσις ἐνταῦθα. Προσκυνησάτωσαν δὲ πρῶτον, ὑποταγέντες, εἶτα ψαλάτωσαν· προστάσσει δὲ θαῤῥαλέως ὁ προφήτης, οἷα πεπληροφορημένος περὶ τοῦ πράγματος.

4β Ψαλάτωσαν δὴ τῷ ὀνόματί σου, Ὕψιστε.

Τοῦτο ἔοικε τῷ τετάρτῳ στίχῳ τοῦ θʹ ψαλμοῦ· ὑπὸ δὲ τῆς ἄγαν περιχαρείας, Ps 9.3β
ἀναμιμνήσκεται τῶν τοῦ Θεοῦ τεραστίων, καὶ παρακελεύεται πᾶσι ψάλλειν καὶ ὑμνεῖν τὸν λυτρωτὴν Θεόν.

5α Δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ Θεοῦ.

Ἃ καθ' ἑκάστην ποιεῖ παραδόξως. Συγκαλεῖ δὲ πάντα τὰ ἔθνη.

5β Ὡς φοβερὸς ἐν βουλαῖς ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων.

Ἐν μηχαναῖς ἐξέδωκεν ὁ Σύμμαχος. Λίαν οὖν φοβερὸς ἐν μηχαναῖς, διὰ τὸ φοβερὰ μηχανᾶσθαι, ὅταν ἐθέλῃ σῶσαι τὸν λαὸν αὐτοῦ, ὁποῖα γὰρ κατὰ τῶν Αἰγυπτίων ἐμηχανήσατο, νικῶν ἀεὶ τὰ σοφίσματα καὶ τὰς ἀντεπιχειρήσεις τῶν ἀνθρώπων. Εἶτα καταλέγει τὰ πάλαι θαύματα.

6α Ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηράν.

Τοῦτο γέγονεν ἐπὶ τῆς | Ἐρυθρᾶς θαλάσσης, ὡς ἡ βίβλος τῆς Ἐξόδου διδάσκει. Ex 14.21
Ἀντιχρονικῶς δὲ εἶπεν, ὁ μεταστρέφων, ἀντὶ τοῦ, ὁ μεταστρέψας.

6β Ἐν ποταμῷ διελεύσονται ποδί.

Καὶ τοῦτο γέγονεν ἐπὶ τοῦ Ἰορδάνου, διαβαινούσης τῆς Κιβωτοῦ. Ἀντιχρονία δὲ Jos 3.17
κἀνταῦθα, ἀντὶ τοῦ, διῆλθον οἱ πρόγονοι ἡμῶν.

Ποδὶ δὲ, ἀντὶ τοῦ, πεζῇ· πεζεύειν δὲ, τὸ διὰ ξηρᾶς ὁδεύειν.

Τῶν κατὰ τὴν ἄνοδον δὲ θαυμασίων ὑπομιμνήσκει τὸν Θεὸν διὰ τὴν προκειμένην καὶ αὐτοῖς ἄνοδον, ἵνα συνήθως καὶ αὐτοῖς ταύτην ἐξευμαρίσῃ.

Ὁ μέντοι Σύμμαχος ἐτήρησε τὸν χρόνον· ἐξέδωκε γὰρ, ὁ μεταβαλὼν τὴν θάλασσαν, καὶ πάλιν, ποταμὸν διέβησαν.

6α Add. [MF in marg.]B: τὴν θαλασσίαν ὁδὸν εἰς ξηρὰν τρίβον. 6β[6] προκειμένην καὶ αὐτοῖς PASCV : προκειμένην αὐτοῖς M.

pious, will play-act before you, that is, will feign faith in you. ‘Play false’ here is what he calls the hypocrisy. And indeed we find many such idolaters and heretics at all times.

4α Let all the earth worship you and praise you with psaltery.

The calling of the nations is even clearer here. Let them worship first, having been made subject, then let them praise with voice and harp. The prophet boldly gives a command, as being fully assured about the matter.

4β Let them praise your name with psaltery, O Most High.

This is like the fourth verse of the ninth psalm. In an excessive transport of joy, he recalls Ps 9.3β
the great wonders of God and gives orders for all to praise with voice and harp and hymn God the deliverer.

5α Come and see the works of God.

Which he does every day against expectation. He is convoking all the nations.

5β How fearful in purposes beyond the sons of men.

‘In artful devices’ is what Symmachus wrote. He is accordingly most fearful in artful devices, on account of his devising fearful things when he wishes to save his people, for such he devised against the Egyptians, ever defeating the artifices and counter-devices of men. He then lists the miracles of old.

6α Who converts the sea into dry land.

This occurred at the Red Sea as the book of Exodus tells. Using one tense for another he Ex 14.21
said, ‘who converts’, in the sense of, ‘who converted’.

6β Through a river they will pass on foot.

And this occurred at the Jordan as the Ark passed across. Here, too, there is use of one Jos 3.17
tense for another, in the sense of, ‘our ancestors passed across’.

‘On foot’, in the sense of, ‘walking on foot’; to walk on foot is to travel on dry land.

He reminds God of the wonders at the time of the ascent [to the Promised Land] on account of the ascent lying before them so that he might make it easy for them in his habitual way.

Symmachus maintained the sequence of tenses, for he wrote, ‘who converted the sea’ and again ‘they crossed through’.

6α: The watery way of the sea into a dry path.

6γ-7α Ἐκεῖ εὐφρανθησόμεθα ἐπ᾽ αὐτῷ, τῷ δεσπόζοντι ἐν τῇ δυναστείᾳ αὐτοῦ τοῦ αἰῶνος.

Ἐκεῖ, ἀντὶ τοῦ, ἐν τῷ τόπῳ εἰς ὃν ἐπειγόμεθα. Δυναστείαν δὲ ἐπὶ Θεοῦ νοοῦμεν, τὴν ἄπειρον καὶ ἀνυπόστατον δύναμιν. Δεσπόζει δὲ ὁ Θεὸς καὶ τοῦ παρόντος αἰῶνος καὶ τοῦ μέλλοντος, ὡς ἀπέραντον ἔχων βασιλείαν.

7β Οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τὰ ἔθνη ἐπιβλέπουσιν.

Ὡς μέλλοντος αὐτὰ κληρονομῆσαι καὶ οἰκειώσασθαι διὰ πίστεως. Νόησον, Ἰουδαῖε, ὅτι μετέστησεν ἀπὸ σοῦ τὴν ἐπισκοπὴν αὐτοῦ.

7γ Οἱ παραπικραίνοντες μὴ ὑψούσθωσαν ἐν ἑαυτοῖς.

Λοιπὸν οἱ Ἰουδαῖοι μὴ ἐπαιρέσθωσαν παρ᾽ ἑαυτοῖς, ὡς μόνοι τῷ Θεῷ γινωσκόμενοι. Τούτους γὰρ λέγει παραπικραίνοντας, ὡς ἀεὶ γογγύζοντας καὶ ἀντιλέγοντας. Καὶ
ἄλλοι δὲ προφῆται, Οἶκον παραπικραίνοντα, τούτους ὠνόμασαν. Ez 2.5-8
Λέγοιντο δ᾽ ἂν καὶ ἄλλως παραπικραίνοντες, ὡς δεδωκότες εἰς τὸ βρῶμα τοῦ Mt 27.34
Χριστοῦ χολὴν, καὶ εἰς τὴν δίψαν αὐτοῦ ποτίσαντες αὐτὸν ὄξος. Ps 68.22

Αἰνιγματώδη δὲ τὰ προφητικὰ καὶ ἀσαφῆ, δι᾽ ἃς προέφημεν αἰτίας.

Σὺ δὲ, παραπικραίνοντας λέγε, καὶ τὰ βάρβαρα ἔθνη καὶ τοὺς δαίμονας, ἔχων ἔφορον σεαυτοῦ τὸν Θεόν.

8α Εὐλογεῖτε, ἔθνη, τὸν Θεὸν ἡμῶν.

Ἔθνη, ἐφ᾽ ἃ μετέστη ἡ ἐπισκοπὴ τοῦ Θεοῦ.

8β Καὶ ἀκουτίσατε τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ.

Ἀκουστὴν ποιήσατε, τουτέστιν, ἐξάρατε μεγαλοφωνότερον, ἢ ἐνωτίσατε ταύτην εἰς τοὺς μεθ᾽ ὑμᾶς.

9α Τοῦ θεμένου τὴν ψυχήν μου εἰς ζωήν.

Ἐπεὶ ἡ δουλεία θανάτῳ ἔοικεν, ὡς οἱ σοφοί φασι, ζωὴν λέγει νῦν, τὴν ἐλευθερίαν.

9β Καὶ μὴ δόντος εἰς σάλον τοὺς πόδας μου.

Καὶ μὴ παραχωρήσαντος δοθῆναι εἰς παρατροπὴν εὐσεβείας τὴν πολιτείαν μου.

10α Ὅτι ἐδοκίμασας ἡμᾶς, ὁ Θεός.

6γ-7α There we shall delight over him, who in his sovereign might has dominion over the age.

'There', in the sense of, in the place towards which we are hastening. In relation to God we understand 'sovereign might' as his infinite and irresistible power. God has dominion over both the present and the future are as having a boundless kingship.

7β His eyes look upon the nations.

Since in the future he will inherit them and make them his own through faith. Recognize, O Jew, that he has transferred his oversight away from you.

7γ Let the embitterers not be exalted in themselves.

So let the Jews not be puffed up with themselves as alone known to God. For it is they whom he calls 'embitterers', as ever murmuring and contradicting. And other prophets called them 'an embittering house'. Ez 2.5-8

They might also be called 'embitterers' in a different way as having given Christ gall for Mt 27.34
food and vinegar for his thirst. Ps 68.22

The prophetic words are enigmatic and unclear, for the reasons we have stated before.

As for you, you should call the barbarous nations and the demons 'embitterers', while having God as your own overseer.

8α Bless our God, O nations.

The nations onto which God's oversight has been transferred.

8β And make heard the voice of his praise.

'Make heard', that is, make his praise more loud-voiced or speak this into the ear of those after you.

9α Who has disposed my soul for life.

Since slavery is like death, as the wise say, 'life' here is what he calls freedom.

9β And has not given my feet to wavering.

And has not allowed my way of life to be given over to deviation from piety.

10α For you have tested us, O God.

Προηγουμένως ἀπὸ τῶν ἐναρέτων ὁ λόγος, οἷον τοῦ Δανιὴλ καὶ Τριῶν Παίδων, καὶ τῶν τοιούτων, καταλέγων τὰ εἴδη τῆς παιδείας. Ἐδοκίμασας, φησὶν, ἡμᾶς ἐν τοῖς πειρασμοῖς, τουτέστιν, ἐξήτασας ὅπερ ἔχομεν πίστεως καὶ ὑπομονῆς.

10β Ἐπύρωσας ἡμᾶς, ὡς πυροῦται τὸ ἀργύριον.

Τοῦτο, διὰ τὴν ἐξαφθεῖσαν τοῖς Τρισὶ Παισὶ κάμινον· εἴη δ' ἂν πῦρ, καὶ ἡ φλὸξ τῶν θλίψεων. Da 3.21

11α Εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα.

Τοῦτο, διὰ τὸν λάκκον τῶν λεόντων, εἰς ὃν ἐνεβλήθη Δανιήλ· εἴη δ' ἂν, καὶ πᾶσα συνοχὴ κακώσεως. Da 6.17

11β Ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν.

Μάστιγας θλιβούσας· εἰκὸς γὰρ αὐτοὺς καὶ τύπτεσθαι. Ἢ θλίψεις λέγει, τὰ βάρη τῶν πειρασμῶν· νώτους δὲ, ἑαυτοὺς, ὡς ἀπὸ μέρους τὸ πᾶν.

12α Ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν.

Ὑπέταξας ἡμᾶς τοῖς ἐχθροῖς· πατεῖσθαι ἡμᾶς ἔδωκας. Μεταφορι | κὸς δὲ ὁ λόγος. Πάλαι γὰρ τῶν βασιλέων οἱ νικῶντες ἐχθροὺς, θριαμβεύοντες ἐπάτουν τὰς κεφαλὰς τῶν ἐζωγρημένων. Jos 10.24

12β Διήλθομεν διὰ πυρὸς καὶ ὕδατος.

Πῦρ καὶ ὕδωρ, νόει τὰς συμφοράς· τοῦτο μὲν, ὡς ἐμπιπρώσας τὴν ψυχὴν, τοῦτο δὲ, ὡς ἐπικλυζούσας καὶ ἀποπνιγούσας.

Ἄξιον δὲ ζητῆσαι πῶς, τῶν Βαβυλωνίων αὐτοὺς κακωσάντων, αὐτοὶ τὸν Θεὸν αἰτιῶνται μᾶλλον, ἐπύρωσας ἡμᾶς λέγοντες, καὶ εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα, καὶ τὰ τοιαῦτα. Ἔστι δὲ λύσις τοῦ ζητήματος, ὅτι τὸν Θεὸν ἐγίνωσκον αἴτιον ὧν πεπόνθασι, παραχωρήσαντα τοῖς ἐχθροῖς οὕτω χρήσασθαι τοῖς δούλοις αὐτοῦ.

12γ Καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.

Καὶ ὅμως ἐλεήσας ἡμᾶς, ἐξήγαγες εἰς ἀνάπαυσιν.

Χρὴ δὲ γινώσκειν ὅτι τὸ, Ἐδοκίμασας ἡμᾶς, καὶ τὰ ἑξῆς, ἄχρι τοῦ, Καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχὴν, προσώπῳ μάλιστα τῶν τοῦ Χριστοῦ μαρτύρων προηγορεύθη, καθώς φησι Παῦλος ὁ Ἀπόστολος, ἐπεὶ καὶ πάντα κατὰ μέρος ὑπέστησαν. Heb 11.32-40

[10α][3] ὅπερ ἔχομεν SCAB: ὅπως εἴχομεν M : ὅπως ἔχομεν PF : ὅπως ἔχωμεν V.

The words are primarily from the virtuous, namely, from Daniel and the Three Youths and suchlike, listing the kinds of chastisement. You have tested us with trials, that is, you have examined what faith and endurance we possess.

10β You have proved us by fire as silver is tried by fire.

This is on account of the furnace kindled for the Three Youths; 'fire' may also be interpret- Da 3.21
ed as the flame of afflictions.

11α You have led us into the trap.

This is on account of the pit of lions into which Daniel was cast; it may also be interpreted Da 6.17
as every constraint of distress.

11β You have set afflictions on our back.

Afflicting scourges, for it is likely that they were beaten. Or else 'afflictions' is what he calls the burdens of temptations, and 'backs' what he calls themselves, the part standing for the whole.

12α You have had men set foot on our heads.

You have subjected us to enemies; you have given us over to be trampled on. The verse is metaphorical, for long ago when kings would defeat enemies, in triumph they would step on
the heads of those taken alive. Jos 10.24

12β We have passed through fire and water.

Understand 'fire and water' as misfortunes, the one as setting the soul of fire, the other as flooding over and drowning it.

It is worth inquiring how with the Babylonians having subjected them to ill treatment they rather allege God as the cause, saying, 'you have proved us by fire', and 'you have led us into the trap', and suchlike. The solution to the question is that they recognized God as the cause of what they suffered, by permitting their enemies to treat his servants in such a manner.

12γ And you have led us out into respite.

And yet having shown mercy on us, you have led us out to repose.

It is necessary to know that the passage from *You have tested us* to *And you have led us out to respite* was prophesied especially in the person of the martyrs for Christ, as Paul the
Apostle says, because severally they underwent all these things. Heb 11.32-40

13α Εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὁλοκαυτώμασιν.

Καθ' ἱστορίαν μὲν, σαφὴς ὁ λόγος. Ἀναγωγικῶς δὲ, οἶκος Θεοῦ, ὁ οὐρανὸς, ὁλοκαυτώματα δὲ, αἱ ὁλοτελεῖς ἐργασίαι τῶν ἀρετῶν, ἃς θύουσι τῷ Θεῷ πάντες οἱ δίκαιοι.

13β-14 Ἀποδώσω σοι τὰς εὐχάς μου, ἃς διέστειλε τὰ χείλη μου καὶ ἐλάλησε τὸ στόμα μου ἐν τῇ θλίψει μου.

Εὐχὰς καλεῖ νῦν, τὰς ὑποσχέσεις· τὸ δὲ ἐλάλησεν, ἐφερμηνευτικόν ἐστι τοῦ διέστειλεν.

15α Ὁλοκαυτώματα μεμυαλωμένα ἀνοίσω σοι.

Οὐχ ἁπλῶς ὁλοκαυτώματα, ἀλλὰ πίονα. Πίων δὲ, ἐργασία ἀρετῆς ἡ ἐξαίρετος.

15β Μετὰ θυμιάματος καὶ κριῶν ἀνοίσω σοι βόας μετὰ χιμάρων.

Κατὰ μὲν τὴν ἱστορίαν, ὡς εἴρηται, δῆλα τὰ εἴδη τῶν θυσιῶν· πάντα γὰρ τὰ ῥηθέντα προσεφέρετο.

Κατὰ δὲ τὸν λόγον τῆς ἀναγωγῆς, εἶεν ἂν θυμίαμα μὲν, ἡ ἀποπνέουσα τῆς καθαρᾶς ψυχῆς εὐωδία· κριοὶ δὲ, οἱ ἡγεμονικοὶ τῆς ψυχῆς λογισμοὶ, κερατίζοντες τὰ πάθη· βόες δὲ, αἱ ἐνέργειαι τοῦ σώματος — γῆς μὲν γὰρ ἐργάτης ὁ βοῦς, ἐκ γῆς δὲ τὸ σῶμα, καὶ περὶ γῆν ἐνεργεῖ· χίμαροι δὲ, αἱ ὑπὲρ ἁμαρτιῶν δεήσεις — πάλαι γὰρ ὁ χίμαρος ὑπὲρ ἁμαρτιῶν ἐθύετο. Lev 16.15

Λέγει τοίνυν ὅτι πάντα ταῦτα ἀνοίσω σοι, ἀπαλλάξαντί με τῆς δουλείας τῶν ἐχθρῶν.

16 Δεῦτε ἀκούσατε, καὶ διηγήσομαι ὑμῖν, πάντες οἱ φοβούμενοι τὸν Θεὸν, ὅσα ἐποίησε τῇ ψυχῇ μου.

Καθ' ὑπερβατὸν ἡ τῶν ῥητῶν τούτων σύνταξις, ἵν' εἴη τοιαύτη· Δεῦτε ἀκούσατε, πάντες οἱ φοβούμενοι τὸν Θεὸν, καὶ διηγήσομαι ὑμῖν, ὅσα ἐποίησε τῇ ψυχῇ μου, τουτέστιν, ἐμοί.

Ἢ καὶ καθ' ἑαυτὸ ἀναγνωστέον ἠθικῶς τὸ, ὅσα ἐποίησε τῇ ψυχῇ μου, οἷον, ὦ πόσα ἐποίησέ μοι καλά. Εἶτα διέξεισι πῶς εὐηργετήθη.

17 Πρὸς αὐτὸν τῷ στόματί μου ἐκέκραξα, καὶ ὕψωσα ὑπὸ τὴν γλῶσσάν μου.

Ὕψωσα δηλονότι τὴν φωνήν μου, καλοῦσαν αὐτὸν εἰς ἀντίληψιν.

15α[1] μεμυαλωμένα PCBFH[TRa] : μεμυελωμένα MAV.

13α I shall enter into your house with whole burnt offerings.

In a historical sense the verse is clear. In an anagogical sense, God's house is heaven and whole burnt offerings are the wholly perfected labours of the virtues which all the just sacrifice to God.

13β-14 I shall repay to you my vows that my lips have pronounced and my mouth has spoken in my affliction.

Here 'vows' are what he calls his promises; 'has spoken' is a clarification of 'have pronounced'.

15α Whole burnt offerings filled with marrow I shall bring to you.

Not simply whole burnt offerings, but ones rich in fat. The exceptional labour of virtue is rich in fat.

15β With incense and rams I shall bring you cattle with he-goats.

In a historical sense, the kinds of sacrifice are clear, as has been said, for all the victims mentioned used to be offered.

In an anagogical sense, 'incense' may be interpreted as the fragrance wafting from the pure soul, 'rams' as the thoughts that lead the soul, butting away the passions, 'cattle' as the activities of the body (for the ox is a worker of the earth, and the body is from the earth and acts in regard to the earth), and 'he-goats' as entreaties for sins (for in the past the he-goat used to be sacrificed for sins). Lev 16.15

He is saying accordingly that I shall bring all these to you, when you have freed me from slavery to my enemies.

16 Come, listen, and I shall tell you, O all you who fear God, all he has done for my soul.

The syntax of these words is according to the figure of hyperbaton, so that it would be as follows: Come, listen, O all you who fear God, and I shall tell you all he has done for my soul, that is, for me.

Or else the phrase 'all he has done for my soul' is to be read on its own expressively, namely, 'O how many good things has he done for me!' He then describes how he has been benefited.

17 I have cried to him with my mouth and raised up under my tongue.

I have raised up, my voice that is, calling on him for help.

Παρατηρητέον δὲ, τὴν ὑπό πρόθεσιν, ἀντὶ τῆς ἐν πάντως κειμένην, οἷον, ἐν τῇ γλώσσῃ μου· τοιοῦτόν ἐστι καὶ τὸ, *Ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος*, καὶ τὸ, Ps 9.28
Ἰὸς ἀσπίδων ὑπὸ τὰ χείλη σου, καὶ τὰ τοιαῦτα. Ps 139.3

18 Ἀδικίαν εἰ ἐθεώρουν ἐν καρδίᾳ μου, μὴ εἰσακουσάτω μου Κύριος.

Ὅτε δὲ, φησὶ, τοῦτον παρεκάλουν, οὐκ ἐθεώρουν ἐν τῇ καρδίᾳ μου κακίαν τινά· καὶ πιστοῦται τὸν λόγον ἐπαρώμενος, ὅτι, εἰ συνεγίνωσκον αὐτῇ τοιοῦτόν τι, μὴ εἰσακουσάτω μου Κύριος τοῦ λοιποῦ, ὁσάκις ἂν αὐτὸν ἐπικαλέσωμαι. |

19α Διὰ τοῦτο εἰσήκουσέ μου ὁ Θεός.

Διότι μετὰ καθαρᾶς καρδίας ἐδεόμην. Χρὴ δὲ καὶ ἡμᾶς, εἰ μέλλοιμεν ἐπιτυγχάνειν, μετὰ καθαροῦ συνειδότος παρακαλεῖν τὸν Θεόν.

19β Προσέσχε τῇ φωνῇ τῆς δεήσεώς μου.

Ὅμοιόν ἐστι τοῦτο τῷ τρίτῳ στίχῳ τοῦ πέμπτου ψαλμοῦ. Ps 5.3

20α Εὐλογητὸς ὁ Θεὸς, ὃς οὐκ ἀπέστησε τὴν προσευχήν μου.

Ἀφ' ἑαυτοῦ δηλονότι.

20β Καὶ τὸ ἔλεος αὐτοῦ ἀπ' ἐμοῦ.

Ἀπὸ κοινοῦ κἀνταῦθα τὸ, *ὃς οὐκ ἀπέστησεν*.

66 ξϛ´

1 Εἰς τὸ τέλος· ἐν ὕμνοις· ψαλμὸς ᾠδῆς.

Εἰς τὸ τέλος μὲν, ὅτι προκηρύττει τοῦ Λόγου καὶ Θεοῦ τὴν ἐνανθρώπησιν, ἧς τινος εἰς τὸ τέλος ἀφορᾶν ὑποτίθεται τοὺς ἐντυγχάνοντας.

Ἐν ὕμνοις δὲ, ὅτι καὶ ὑμνεῖν αὐτὸν παρακελεύεται.

Τὸ δὲ, ψαλμὸς ᾠδῆς, προηρμηνεύσαμεν ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου. § 65-66

2α Ὁ Θεὸς οἰκτειρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς.

Προεγνωκὼς τὸ τῆς θείας ἐνανθρωπήσεως μυστήριον, εὔχεται πληρωθῆναι ταύτην· καὶ πρῶτον μὲν οἰκτειρηθῆναι τὴν τῶν ἀνθρώπων φύσιν, πικρῶς τυραννουμένην ὑπὸ τοῦ διαβόλου, εἶτα εὐλογηθῆναι, εἴτουν ἁγιασθῆναι.

It is to be noted that the preposition 'under' is beyond doubt employed in the sense of 'on', namely, 'on my tongue'. Such also is *Under his tongue is suffering and pain*, and, *Vipers'* Ps 9.28
venom is under your lips. Ps 139.3

18 If I was perceiving injustice in my heart, let the Lord not hear me.

When, he says, I was entreating him, I was not perceiving any evil in my heart, and he confirms his assertion invoking a curse, namely, if I was aware of any such thing in my heart, let the Lord henceforth not hear me, however often I may call on him.

19α On this account God has heard me.

Because I was praying with a pure heart. And it is necessary for us, too, if we are to succeed, to entreat God with a pure conscience.

19β He has attended to the voice of my entreaty.

This is like the third verse of the fifth psalm. Ps 5.3

20α God is to be blessed, who has not put away my prayer.

From himself, that is.

20β Nor his mercy from me.

'Has he put away' is to be understood here, too.

66 Psalm 66
1 Towards fulfilment; in hymns; a psalm of an ode.

'Towards fulfilment' because it proclaims in advance the incarnation of the Word and God, towards the fulfilment of which incarnation it enjoins the reader to look.

'In hymns' because it also gives orders to hymn him.

We have previously explained the meaning of 'a psalm of and ode' in the preamble to the present book. § 65-66

2α May God have pity upon us and bless us.

Knowing in advance the mystery of the divine incarnation, he prays for this to be fulfilled, and first for human nature to be pitied, being bitterly tyrannized by the devil, and then to be blessed, that is, to be sanctified.

Ζήτει δὲ τὰ σημαινόμενα τῆς εὐλογίας ἐν τῇ ἐξηγήσει τοῦ ε΄ στίχου τοῦ κ΄ ψαλμοῦ. Ps 20.4α

2β Ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς.

Πρόσωπον τοῦ Πατρὸς, ὁ Υἱός· Ὁ ἑωρακὼς γὰρ, φησὶν, ἐμὲ, ἑώρακε τὸν Πατέρα μου. Εὐκτικῶς οὖν φησιν, ἐπιφάναι, τουτέστιν, ἐπιφανείη τὸ πρόσωπον τοῦ Πατρὸς, εἴτουν ὁ Υἱὸς, ἐφ' ἡμᾶς τοὺς ἐπὶ γῆς, διὰ σαρκώσεως· ἢ καὶ τοῦ Χριστοῦ τὸ κατὰ σάρκα πρόσωπον, ὅ ἐστιν αὐτὸς, κατὰ περίφρασιν. Jn 14.9

2γ Καὶ ἐλεήσαι ἡμᾶς.

Ταὐτὸν τῷ οἰκτειρήσαι, τὸ ἐλεήσαι· δὶς οὖν τὸ αὐτὸ εὔχεται, γλιχόμενος ἐπιτυχεῖν οὗ ζητεῖ.

3α Τοῦ γνῶναι ἐν τῇ γῇ τὴν ὁδόν σου.

Εἴη, φησὶ, τόδε καὶ τόδε, ἐπὶ τῷ γνῶναι τοὺς ἐν τῇ γῇ τὴν ὁδὸν τῆς πολιτείας σου, ἣν αὐτὸς βαδίσας, ὑποδείξεις τοῖς μαθηταῖς. Λείπει δὲ ἐν τῇ γῇ τὸ ἄρθρον.

3β Ἐν πᾶσιν ἔθνεσι τὸ σωτήριόν σου.

Καὶ τοὺς ἐν πᾶσιν ἔθνεσιν ἀνθρώπους, τὴν δι' ἡμᾶς ἐνανθρώπησίν σου· ταύτην γὰρ καλεῖ σωτήριον, ὅτι δι' αὐτῆς σῳζόμεθα. Λείπει δὲ καὶ ἐν τοῖς ἔθνεσι τὸ ἄρθρον.

4 Ἐξομολογησάσθωσάν σοι λαοὶ, ὁ Θεὸς, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

Λαοὶ μὲν ἁπλῶς, οἱ ἐκ περιτομῆς, λαοὶ δὲ πάντες, οἱ ἐξ ἐθνῶν, ὡς πλείους ἐκ πολλῶν γενῶν. Ἐξομολογησάσθωσαν δὲ, ἀντὶ τοῦ, εὐχαριστείτωσαν, ὑμνείτωσαν, ὧν ἐπὶ σωτηρίᾳ ἐνανθρωπήσεις. Tit 1.10

5α Εὐφρανθήτωσαν καὶ ἀγαλλιάσθωσαν ἔθνη.

Περὶ τῆς εὐφροσύνης καὶ ἀγαλλιάσεως, διαφόρως προειρήκαμεν. Εἶτα ἐπάγει καὶ τὴν αἰτίαν τῆς χαρᾶς.

5β Ὅτι κρινεῖς λαοὺς ἐν εὐθύτητι, καὶ ἔθνη ἐν τῇ γῇ ὁδηγήσεις.

Διότι κατακρινεῖς μὲν δικαίως τοὺς Ἰουδαίους, τούς ποτε λαούς σου, οἷα μὴ παραδεξαμένους σε, ὁδηγήσεις δὲ, ἐν τῇ γῇ ὢν, τὰ ἔθνη, ἢ τὰ ἔθνη τὰ ἐν τῇ γῇ, κατ' ἔλλειψιν ἄρθρου δευτέρου.

2γ[2] ἐπιτυχεῖν MPS : τυχεῖν CV.

See the meanings of blessing in the exposition of the fifth verse of the twentieth psalm. Ps 20.4α

2β May he show forth his face upon us.

The face of the Father is the Son, for it is written, *He who has seen me has seen my Father*. Jn 14.9
In the optative mood, he says 'may he show forth', that is, may the face of the Father, namely, the Son, 'be shown forth' through the incarnation upon us who are on earth, or else the face of Christ according to the flesh, which is Christ himself, by circumlocution.

2γ And have mercy on us.

'To have mercy' is the same as 'to have pity'. He is therefore wishing for the same thing twice, longing to attain what he asks for.

3α To come to know your way on the earth.

May this and that be, he says, so that *those* on the earth may come to know the way of your life, which having trodden yourself, you will show to your disciples. The article 'those' is missing from 'on the earth'.

3β Your salvation among all nations.

And for *those* among all nations [to come to know] your incarnation on our behalf, for this is what he is calling 'salvation', since through it we are saved. The article 'those' is missing also from 'among the nations'.

4 Let peoples confess you, O God, let all peoples confess you.

'Peoples' without qualification are those from the circumcision, 'all peoples', as more nu- Tit 1.10
merous, are those from many races. 'Let them confess', in the sense of, let those for whose salvation you will become incarnate give thanks, let them celebrate with hymns.

5α Let nations be glad and rejoice.

About gladness and rejoicing we have already spoken variously. He then presents the reason for the joy.

5β For you will judge peoples with straightness and will guide nations on the earth.

Because you will justly condemn the Jews, your former peoples, as not having accepted you, and you will guide, while being on the earth, the nations, or else the nations *that* are on the earth, with omission of the second article 'that'.

6 Ἐξομολογησάσθωσάν σοι λαοὶ, ὁ Θεὸς, ἐξομολογησάσθωσάν σοι λαοὶ πάντες.

Τὰ αὐτὰ πάλιν ἐπανέλαβεν, ἐπιταχύνων τοὺς λαοὺς καὶ προθυμοτέρους ἀπεργαζόμενος.

7α Γῆ ἔδωκε τὸν καρπὸν αὐτῆς.

Τῶν ἀνθρώπων εὐλογηθέντων, καὶ ἡ γῆ δαψιλῶς ἐκαρποφόρησεν.

Ἢ γῆς καρπὸν λέγει, τοὺς ἐκ γῆς μὲν φύντας ἀνθρώπους, τῷ Θεῷ δὲ καρποφορηθέντας δι' ἀθλήσεως ἢ ἀσκήσεως, ἢ αὐτὸν τὸν Χριστόν.

7β-8α Εὐλογήσαι ἡμᾶς ὁ Θεὸς, ὁ Θεὸς ἡμῶν, εὐλογήσαι ἡμᾶς ὁ Θεός.

Ὅρα παραγυμνούμενον τὸ τῆς ἁγίας Τριάδος μυστήριον, τῷ τριπλασιασμῷ τοῦ, | Θεὸς, καὶ Θεὸς, καὶ Θεός.

8β Καὶ φοβηθήτωσαν αὐτὸν πάντα τὰ πέρατα τῆς γῆς.

Διὰ μὲν τοῦ τριπλασιασμοῦ, τὸ τρισυπόστατον ἐνέφηνε, διὰ δὲ τοῦ εἰπεῖν ἑνικῶς, αὐτὸν, τὸ ἑνιαῖον τῆς θεότητος. Εἰ γὰρ καὶ Θεὸς ἕκαστον τῶν τριῶν προσώπων, ἀλλ' εἷς Θεὸς λέγεται τρισυπόστατος.

67 ξζ'

1 Εἰς τὸ τέλος· ψαλμὸς ᾠδῆς τῷ Δαυίδ.

Εἰς τὸ τέλος μὲν, ὅτι καὶ οὗτος προκηρύττει τοῦ Σωτῆρος τὴν ἐπιφάνειαν ἐκδηλότερον καὶ τὴν κατάλυσιν τῶν δαιμόνων.

Τί δέ ἐστι ψαλμὸς ᾠδῆς προείρηται. § 65-66

2α Ἀναστήτω ὁ Θεὸς, καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ.

Τῶν δαιμόνων τυραννούντων, καὶ μήτε ἀνθρώπου, μήτε ἀγγέλου βοηθοῦντος Isa 63.9 τοῖς καταδουλωθεῖσιν, αὐτὸν τὸν Πλάστην τῶν τυραννουμένων καλεῖ πρὸς ἄμυναν. Ἀνάστασιν δὲ θεοπρεπῶς νοήσεις, τὴν κίνησιν εἰς ἐκδίκησιν.

Εἰ δὲ καὶ προστακτικῶς ἐσχημάτισται τὸ, ἀναστήτω, καὶ τὰ ἑξῆς, ἀλλ' εὐκτικοῦ λόγου σημασίαν ἔχουσιν, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν, οἷον, ἀνασταίη, καὶ διασκορπισθεῖεν, καὶ φύγοιεν, καὶ ἐκλίποιεν.

Ἐχθροὶ δὲ τοῦ Θεοῦ, κυρίως οἱ δαίμονες, ὡς ἀποστάται καὶ ἀντικείμενοι.

2β Καὶ φυγέτωσαν ἀπὸ προσώπου αὐτοῦ οἱ μισοῦντες αὐτόν.

8β[2] τριπλασιασμοῦ PCB : τριπλασμοῦ MSFV. 2α[8] ἀποστάται MSCBFV : ἀντιστάται P.

6 Let peoples confess you, O God, let all peoples confess you.

He repeated the same words again, urging the peoples onwards and making them more zealous.

7α The earth has given its fruit.

With people having been blessed, the earth, too, has borne fruit abundantly.

Or else the 'fruit of the earth' is what he calls the people who have sprung from the earth and borne fruit for God through martyrdom or ascetic struggle, or Christ himself.

7β-8α May God, our God, bless us, may God bless us.

Observe the mystery of the holy Trinity being laid bare with the triple repetition of God and God and God.

8β And let all the ends of the earth fear him.

By the triple repetition he indicated the three hypostases of the divinity, and by saying 'him' in the singular, he indicated the unity of the divinity. For even though each of the three persons is God, yet he is called one tri-hypostatic God.

67 Psalm 67

1 Towards fulfilment; a psalm of an ode belonging to David.

'Towards fulfilment', because this psalm, too, proclaims in advance even more conspicuously the epiphany of the Saviour and the dissolution of the demons.

What a 'psalm of an ode' is has been said previously. § 65-66

2α Let God arise and let his enemies be scattered.

With the demons exercising tyranny and with neither man nor angel helping those who have been enslaved, he calls the Maker of those being tyrannized himself to their defence. You will understand 'arising' (in a manner befitting God) as the movement towards vengeance. Isa 63.9

Even though 'let him arise' and so on are cast in the imperative, nevertheless they have the sense of the optative mood, as we have also said elsewhere, namely, 'may he arise' and 'may they be scattered' and 'may they flee' and 'may they vanish'.

God's enemies are primarily the demons, as apostates and adversaries.

2β And let those who hate him flee from before his face.

Ἀπὸ τῆς ἐπιφανείας αὐτοῦ, μὴ φέροντες τὴν διὰ σαρκὸς αὐτοῦ παρουσίαν. Ἔνθα γὰρ παρῄει, ἐδραπέτευον ἀμεταστρεπτί.

3α Ὡς ἐκλείπει καπνὸς, ἐκλειπέτωσαν.

Ὥσπερ ὁ καπνὸς ἐκλείπει τῷ πνεύματι τοῦ ἀνέμου, οὕτω καὶ οὗτοι τῷ Πνεύματι τῷ ἁγίῳ, ἐλαυνόμενοί τε καὶ σκεδαννύμενοι.

3β Ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρὸς, οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ.

Ὥσπερ ὁ κηρὸς τήκεται τῇ ἐπιφανείᾳ τοῦ πυρὸς, οὕτως οὗτοι, τῇ ἐπιφανείᾳ τοῦ Χριστοῦ, ὃς προσαγορεύεται πῦρ καταναλίσκον τὴν μοχθηρίαν, τακήσονται ὑποῤ- Heb 12.29
ῥέοντες. Dt 4.24

Τὸ δ' ἀπολοῦνται, οὐ τὴν εἰς τὸ μὴ ὂν ὅλως ἀφάνειαν αὐτῶν βούλεται σημαίνειν, ἀλλὰ τὴν εἰς τὸ μὴ εἶναι ἐν τοῖς τόποις ἐκείνοις ἔτι.

Ἁμαρτωλοὶ δὲ, οἱ δαίμονες, ὡς πρῶτοι ἁμαρτήσαντες, καὶ τῆς ἁμαρτίας εὑρεταὶ καὶ διδάσκαλοι.

4α Καὶ οἱ δίκαιοι εὐφρανθήτωσαν.

Καὶ λοιπὸν οἱ δικαιωθέντες διὰ τῆς εἰς Χριστὸν πίστεως, καταλυθείσης τῆς τυραννίδος τῶν δαιμόνων, εὐφρανθήτωσαν.

4β Ἀγαλλιάσθωσαν ἐνώπιον τοῦ Θεοῦ, τερφθήτωσαν ἐν εὐφροσύνῃ.

Ἐνώπιον τοῦ Θεοῦ, ἐπισκοποῦντος αὐτοὺς ἀεί· *Ὀφθαλμοὶ γὰρ*, φησὶ, *Κυρίου ἐπὶ δικαίους*. Ps 33.16

Τὸ δὲ, *εὐφρανθήτωσαν*, καὶ *ἀγαλλιάσθωσαν*, καὶ *τερφθήτωσαν*, καὶ *ἐν εὐφροσύνῃ*, ταὐτὸν σημαίνοντα, τὴν ἐπίτασιν τῆς χαρᾶς ἐμφαίνουσιν.

5α Ἄισατε τῷ Θεῷ.

Οἱ τῆς τοιαύτης χαρᾶς ἀξιούμενοι.

5β Ψάλατε τῷ ὀνόματι αὐτοῦ.

Περὶ τούτου προείρηται ἡμῖν ἐν τῷ τετάρτῳ στίχῳ τοῦ θʹ ψαλμοῦ. Ps 9.3β

5γ Ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν, Κύριος ὄνομα αὐτῷ.

From before his epiphany, unable to bear his presence in the flesh, for wherever he would pass through they would run away never to return.

3α As smoke vanishes, let them vanish.

Just as smoke disperses by the blowing of the wind so they disperse by the blowing of the holy Spirit, being driven away and scattered.

3β As wax melts before the face of fire, so shall sinners perish before the face of God.

Just as wax melts at the epiphany of fire, so at the epiphany of Christ, who is called a fire Heb 12.29
consuming depravity, they will be melted, flowing away. Dt 4.24

'They will perish' does not mean their utter disappearance into non-being, but their disappearance into not being in those places any longer.

The demons are the 'sinners', as first to have sinned and as inventors and teachers of sin.

4α And let the just be glad.

And, when the tyranny of the demons has been dissolved, thereafter let those who have been justified by their faith in Christ be glad.

4β Let them rejoice before God, let them delight with merriment.

'Before God' who is ever looking upon them, for it is written, *The eyes of the Lord are upon the just*. Ps 33.16

'Let them be glad' and 'let them rejoice' and 'let them delight' and 'with merriment', all meaning the same, indicate increasing intensity of joy.

5α Sing to God.

You who are made worthy of such joy.

5β Praise his name with psaltery.

This was discussed earlier in the fourth verse of the ninth psalm. Ps 9.3β

5γ Make ready the way for the one mounted on westerings, the Lord is his name.

This verse is addressed to the Apostles, enjoining them to run to the nations, and to ready the path of their souls for the visitation of Christ through the preaching of the Gospel. Like this are the words, *Prepare the way of the Lord*. He is saying, 'Make ready the way for Christ', Mt 3.3

Πρὸς τοὺς ἀποστόλους οὗτος ὁ λόγος, κελεύων δραμεῖν εἰς τὰ ἔθνη, καὶ τὴν ὁδὸν τῶν ψυχῶν αὐτῶν εὐτρεπίσαι τῇ ἐπιδημίᾳ τοῦ Χριστοῦ διὰ τοῦ κηρύγματος. Τούτῳ δὲ ἴσον ἐστὶ τὸ, *Ἑτοιμάσατε τὴν ὁδὸν Κυρίου*. Ὁδοποιήσατε, φησὶ, τῷ Χριστῷ, πᾶν σκῶλον ἐξάραντες. Mt 3.3 Isa 40.3

Τῷ ἐπιβεβηκότι δὲ εἶπεν ἐπὶ δυσμῶν, διότι Φῶς ὢν *ἀπρόσιτον*, καὶ *Ἥλιος δικαιοσύνης*, ἐπέβη τῶν ψυχῶν τῶν ἀνθρώπων, | ἐνοικήσας αὐταῖς διὰ πίστεως, αἳ δυσμαὶ ἦσαν, ἤτοι νύκτες, διὰ τὸ ἀλαμπὲς καὶ τὸν ζόφον τῆς πλάνης, τὸν πάλαι κατακεχυμένον αὐτῶν. 1Tim 6.16 Mal 3.20

Εἶτα λέγει καὶ τὸ ὄνομα αὐτοῦ, ὅτι Κύριος ἁπάντων ἁπλῶς, ὅ ἐστι, Θεός.

5δ *Καὶ ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ.*

Τοῦτο, μικρὸν ἀνωτέρω τῷ ἑβδόμῳ στίχῳ συνδιηρμήνευται. Ps 67.4β

5ε *Ταραχθήτωσαν ἀπὸ προσώπου αὐτοῦ.*

Καὶ τοῦτο πάλιν, τῷ δευτέρῳ στίχῳ. Ps 67.2β

6α *Τοῦ πατρὸς τῶν ὀρφανῶν καὶ κριτοῦ τῶν χηρῶν.*

Διὰ μὲν τοῦ πρώτου κώλου, τὸ κηδεμονικὸν αὐτοῦ παρέστησε, διὰ δὲ τοῦ δευτέρου, τὸ δικαστικόν· ὅτι καὶ κηδεμών ἐστι τῶν ἀπροστατεύτων, καὶ κριτὴς τῶν ἀδικουμένων.

Ἢ ὀρφανοὺς καὶ χήρας καλεῖ, τοὺς ἐξ ἐθνῶν πιστεύσαντας· τὸ μὲν, ὡς ἀποβεβληκότας τὸν πάλαι πατέρα αὐτῶν διάβολον, τὸ δὲ, ὡς χηρωθέντας τοῦ αὐτοῦ πάλιν, ὃν εἶχον καὶ νυμφίον, ὡς προσκολληθέντες αὐτῷ. Μετὰ δὲ τὸ κήρυγμα, πατέρα καὶ νυμφίον ἀντέλαβον τὸν Θεόν· πατέρα μὲν, ὡς κηδεμόνα, νυμφίον δὲ, ὡς συναφθέντες αὐτῷ διὰ τῆς πίστεως.

6β *Ὁ Θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ.*

Ἐν τῷ οὐρανῷ· λείπει δὲ τὸ, ἔστιν. Εἰρηκὼς γὰρ, *Ἀναστήτω ὁ Θεὸς*, καὶ *Ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν*, ἀναγκαίως ἐπήγαγεν, *Ὁ Θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ*, διδάσκων, ὅτι ἐν οὐρανῷ ὤν, ὅς ἐστιν ἅγιος τόπος αὐτοῦ, ἀνίσταται καὶ πρὸς ἄμυναν, καὶ ἐπιβαίνει ἐπὶ δυσμῶν, καὶ ἃ βούλεται οἰκονομεῖ, οὐ μεταβάσει τοπικῇ χρώμενος, ἀπερίγραπτος γάρ ἐστι. Τοιοῦτόν ἐστι καὶ τὸ, *Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ*. Κάτω γὰρ πολιτευόμενος, καὶ ἐν τῷ οὐρανῷ ἦν, ἀχώριστος τοῦ Πατρός. Jn 3.13

Εἴη δ' ἂν ἅγιος τόπος Θεοῦ, καὶ ἡ Ἐκκλησία τῶν πιστῶν, καὶ πᾶς θεοφιλής.

7α *Ὁ Θεὸς κατοικίζει μονοτρόπους ἐν οἴκῳ.*

[5γ][8] Add. [M in marg.]PAHBV: Ἢ δυσμαὶ, ὁ κόσμος, κατὰ τὸ, *Τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει* [Jn 1.5]. : om. SCF.

having taken away every impediment. Isa 40.3

He said 'the one mounted on westerings' because, being *Light unapproachable* and the 1Tim 6.16
Sun of Justice, he has mounted on men's souls by having come to dwell in them through faith. Mal 3.20
These souls were 'westerings', namely, 'nights', on account of the dullness and dark gloom of error formerly poured over them.

Then he also says his name: that he is simply Lord of all, that is, God.

5δ And rejoice before him.

This was interpreted above along with the seventh verse. Ps 67.4β

5ε Let them be thrown into confusion by his face.

And this again along with the second verse. Ps 67.2β

6α The father of orphans and judge of widows.

By the first part he presented his providential aspect and by the second his judicial aspect, for he is both guardian of those who are without protection and judge of those who are being wronged.

Or else 'orphans and widows' is what he is calling those who have believed from the nations, on the one hand, as having rejected their former father the devil, and on the other hand, as having been bereaved from the same devil whom they had as bridegroom, by having been united to him. After the preaching of the Gospel, however, they took God instead as father and bridegroom – father as guardian, and bridegroom as having been conjoined to him through faith.

6β God in his holy place.

In heaven; the copula 'is' is missing. Having said, 'Let God arise' and 'Make ready the way for the one mounted on westerings', of necessity he added, 'God in his holy place', teaching that while being in heaven, which is his holy place, he both rises up to vengeance and mounts on westerings, and brings about whatever he purposes, not employing change of location, for he is uncircumscribable. Such also is the passage, *No one has ascended into heaven but he who*
descended from heaven, the Son of man, who is in heaven. For while living below he was also in Jn 3.13
heaven, inseparable from the Father.

God's holy place may also be interpreted as the Church of the faithful and every person dear to God.

7α God settles the single mannered in a house.

5γ: Or else 'westerings' are the world in accordance with, *The light shines in the darkness* [Jn 1.5].

Μονοτρόπους φησὶ, τοὺς δικαίους, ὡς μηδεμίαν διπλόην πονηρίας ἔχοντας, μὴδ' ἐπιπλοκὴν κακίας, ἀλλ' ἕνα σκοπὸν, τὴν θεραπείαν τοῦ Θεοῦ μεταδιώκοντας, οὓς καὶ κατοικίζει ἐν οἰκίᾳ, περὶ ἧς εἴρηκε Παῦλος, ὅτι *Οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς.* 2Cor 5.1

Ὁ δὲ Σύμμαχος, μοναχοὺς ἐξέδωκεν, ὡς μεμονωμένους παντὸς βιωτικοῦ πράγματος, οὓς κατοικίζει ἐν οἰκητηρίῳ καταμόνας· προαγορεύει δὲ, τὴν πολιτείαν τῶν ἀναχωρητῶν.

7β *Ἐξάγων πεπεδημένους ἐν ἀνδρείᾳ.*

Ἐξάγων, εἴτουν ἐλευθερῶν, τοὺς πεπεδημένους ταῖς σειραῖς τῶν οἰκείων ἁμαρτημάτων, ἢ τοῖς δεσμοῖς τοῦ δαίμονος, ἅ εἰσι τὰ πάθη. Λέγει δὲ, τοὺς ἐξ ἐθνῶν πιστεύσαντας· ἐξάγων δὲ αὐτοὺς ἐν ἀνδρείᾳ, ἤγουν ἐν ἰσχύϊ θεότητος, καταγωνιζομένη τὸν τύραννον, ἢ ἐν δυνάμει λόγων τῶν εὐαγγελικῶν. Prov 5.22

7γ *Ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις.*

Οὐ μόνον δὲ τούτους, ἀλλὰ καὶ τοὺς ἐκ περιτομῆς· τοὺς Ἰουδαίους γὰρ καλεῖ παραπικραίνοντας, ὡς ἐν τῷ ξε´ ψαλμῷ προδιελάβομεν. Tit 1.10; Ps 65.7γ

Εἴη δ' ἂν ταυτὶ τὰ ῥητὰ καὶ προφητεία περὶ τῆς παγκοσμίου τῶν νεκρῶν ἀναστάσεως, ὅτι πάντας ἐξαγάγῃ τῶν τάφων, τοὺς πεπεδημένους νεκρικῶς, ὁμοίως δὲ καὶ τοὺς Ἰουδαίους· εἶτα, ἡ ἐπεξήγησις, ὅτι τοὺς κατοικοῦντας ἐν τάφοις· διὰ τούτων δὲ, καὶ τοὺς ἐν πυρὶ, καὶ ἐν θαλάσσῃ, καὶ ὅπωσ | δήποτε διαφθαρέντας, ἐδήλωσεν.

8-9α *Ὁ Θεὸς, ἐν τῷ ἐκπορεύεσθαί σε ἐνώπιον τοῦ λαοῦ σου, ἐν τῷ διαβαίνειν σε ἐν τῇ ἐρήμῳ, γῆ ἐσείσθη, καὶ γὰρ οἱ οὐρανοὶ ἔσταξαν.*

Ὅτε εἶπας πρὸς Ἰουδαίους, *Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος*, τέλος ἤδη λαμβανούσης τῆς Ἰερεμίου προφητείας, ἐκ προσώπου σου, Χριστὲ, φήσαντος, ὅτι *Ἐγκατέλιπον τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου*, τότε μετὰ τὸ ἐκπορευθῆναί σε καὶ ἀναχωρῆσαι ἐνώπιον τοῦ μέχρι τότε λαοῦ σου, καὶ διαβῆναι σε εἰς τὴν ἀθροισθησομένην Ἐκκλησίαν τῶν ἐθνῶν, τὴν ἔρημον θεογνωσίας καὶ ἄκαρπον ἀρετῆς, ἡ γῆ μὲν ἐσείσθη κατὰ τὸν καιρὸν τοῦ πάθους καὶ τῆς ἀναστάσεως, οἱ οὐρανοὶ δὲ ἔσταξαν τὴν κάθοδον τοῦ ἁγίου Πνεύματος εἰς τοὺς ἀποστόλους ἐν τῷ καιρῷ τῆς Πεντηκοστῆς· ἢ ἐσείσθη μὲν ἡ γῆ, μεταβάντων τῶν ἐθνῶν ἀπὸ τῆς πλάνης εἰς τὴν ἀλήθειαν, ἔσταξαν δὲ οἱ ἀπόστολοι τὸ ὕδωρ τοῦ κηρύγματος, ἀρδεῦον ψυχάς· οὐρανοὶ γὰρ καὶ οὗτοι, διὰ τὸ φρονεῖν οὐράνια καὶ τὸ ὑπερκεῖσθαι παντὸς γεηροῦ πράγματος. Mt 23.38; Jer 12.7

Ὁ δὲ σύνδεσμος ὁ *γάρ* περιττεύει.

9β *Ἀπὸ προσώπου τοῦ Θεοῦ τοῦ Σινᾶ, ἀπὸ προσώπου τοῦ Θεοῦ Ἰσραήλ.*

The 'single mannered' is what he calls the just, as having no duplicity of evil or alloy of wickedness, but a single aim, that of pursuing the service of God. He settles them in a house, about which Paul said, *We have a building from God, a house not made with hands, eternal in the heavens*. 2Cor 5.1

Symmachus wrote 'solitaries', as being separated from every worldly thing, whom he settles in a dwelling place all alone; he is predicting the life of the anchorites.

7β Bringing out those bound in fetters with manly courage.

Bringing out, that is, freeing, those bound by the cords of their own sins, or the bonds of Prov 5.22
the demon, which are the passions. He is speaking about those who have believed from the nations. Bringing them out with manly courage, namely, with the strength of divinity, which prevails against the tyrant, or else with the power of the Gospel words.

7γ Similarly, the embitterers dwelling in graves.

Not only those, but also those from the circumcision, for he is calling the Jews 'embitter- Tit 1.10
ers' as we explained previously in the sixty-fifth psalm. Ps 65.7γ

These verses may also be interpreted as a prophecy about the universal resurrection from the dead, namely, that he will bring out from the graves all those bound mortally in fetters and similarly the Jews; then the clarification, namely, those dwelling in graves. By these he indicated also those destroyed by fire and at sea and howsoever.

8-9α O God, even as you were going out before your people, even as you were passing over in the desert, the earth was shaken and indeed the heavens dripped.

When you said to the Jews, *See, your house is left desolate for you*, (the prophecy of Jere- Mt 23.38
miah there finding fulfilment, who, in your person, O Christ, said, *I have forsaken my house,*
I have let go of my inheritance), then, after you had gone out and departed before those who Jer 12.7
up to that time were your people and had passed over to the about-to-be-assembled Church of the nations, desolate of knowledge of God and barren in virtue, the earth was shaken at the time of your passion and your resurrection, and the heavens dripped with the descent of the holy Spirit on the Apostles at the time of Pentecost. Or else the earth was shaken as the nations passed over from error to truth, and the Apostles dripped with the water of their preaching, refreshing souls; for the Apostles were 'heavens' on account of being heavenly minded and being above every earthly thing.

The conjunction/particle 'indeed' is redundant.

9β From the face of the God of Sinai, from the face of the God of Israel.

Περιφραστικῶς τὸ, *ἀπὸ προσώπου τοῦ Θεοῦ*, τουτέστιν, ὑπὸ τοῦ Θεοῦ, ἵν' ᾖ τοιοῦτον, ὅτι ταῦτα γεγόνασιν ὑπὸ τοῦ ὄντος Θεοῦ, τοῦ Σινᾶ ὄρους. Αὐτὸς γάρ ἐστι καὶ τοῦ Σινᾶ Θεὸς καὶ τοῦ Ἰσραήλ.

Ἐμνημόνευσε δὲ τούτων, δεικνὺς ὅτι ὁ ἐν Σινᾶ τερατουργήσας καὶ τῷ Ἰακὼβ Ex 19.16-19
φαντασθεὶς, αὐτὸς καὶ ταῦτα ποιεῖ, καὶ οὐκ ἔστι Θεὸς ἕτερος παρ' ἐκεῖνον. Gen 28.13

10α Βροχὴν ἑκούσιον ἀφοριεῖς, ὁ Θεὸς, τῇ κληρονομίᾳ σου.

Κληρονομία μὲν Θεοῦ, τὰ ἔθνη, κατὰ τὸ, *Καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου*· βροχὴ δὲ, ὁ λόγος τοῦ Εὐαγγελίου, ἁπαλύνων καὶ ἀρδεύων τὰς ψυχάς. Ps 2.8α

Ἑκούσιος δὲ ἡ βροχὴ αὕτη, διότι ὁ μὲν Μωσαϊκὸς νόμος, οὐ κατὰ θέλησιν ἦν Θεοῦ, ἀλλὰ κατ' οἰκονομίαν· οὐ γὰρ ἔχρῃζε τῶν θυσιῶν, οὐδὲ τῶν τοιούτων ἄλλων παρατηρημάτων. *Τίς γὰρ*, φησὶ, *ταῦτα ἐξεζήτησε*; καὶ πάλιν, *Μωυσῆς πρὸς τὴν* Isa 1.12
σκληροκαρδίαν ὑμῶν ἔγραψεν. Ὁ δὲ τοῦ κηρύγματος λόγος, κατ' εὐδοκίαν ἐστὶ Θεοῦ. Mt 19.8

Ἢ καὶ ὅτι ἐκεῖνος μὲν, καὶ ἄκοντας ἐκείνους ἠνάγκαζε φυλάττειν τὰς ἐντολὰς, λιθοβολῶν, καίων, καὶ πικρῶς ἀναιρῶν, οὗτος δὲ, οὐδένα βιάζεται, ἀλλὰ θέλουσιν αὐτοῖς προσφέρεται.

10β Καὶ ἠσθένησε, σὺ δὲ κατηρτίσω αὐτήν.

Ἠσθένησε πάλαι, συντριβεῖσα τῇ τυραννίδι τῶν εἰδώλων. Σὺ δὲ ἀρτίαν αὐτὴν ἐποίησας, ἀνακαινίσας διὰ τῆς παλιγγενεσίας τοῦ βαπτίσματος καὶ στερεώσας ἐπὶ τὴν ἄσειστον πέτραν τῶν ἐντολῶν σου.

11α Τὰ ζῷά σου κατοικοῦσιν ἐν αὐτῇ.

Οἱ παρὰ σοῦ πνευματικῶς τρεφόμενοι, καὶ ζῶντες τὴν ἐν σοὶ ζωήν. Ἢ ζῷα τοῦ Χριστοῦ, οἱ ἀπόστολοι, οὓς ὁ Ἀββακοὺμ ἵππους ὠνόμασεν, *Ἐπεβίβασας*, λέγων, *εἰς θάλασσαν τοὺς ἵππους σου*, θάλασσαν καλέσας, τὴν πικρὰν ἀπιστίαν. Hab 3.15

11β Ἡτοίμασας ἐν τῇ χρηστότητί σου τῷ πτωχῷ, ὁ Θεός.

Πτωχὸς, ὁ τῶν ἐθνῶν λαὸς, μηδένα πλοῦτον πνευματικὸν δεξάμενος· οὐ γὰρ νόμον εἶχεν, οὐ προφήτας, ἀλλ' ὁ Θεὸς δι' οἰκείαν χρηστότητα ἡτοίμασεν αὐτῷ πλοῦτον ἄλλον, τὴν δηλωθεῖσαν ἑκούσιον βροχήν.

12 Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ.

Τοῦτο, περὶ τῶν ἀποστόλων, οἷς ἁλιεῦσι καὶ ἰδιώταις οὖσιν, ὁ Θεὸς ἐχορήγησε λόγον σοφίας. *Δυνάμει* δὲ *πολλῇ* εἶπεν, ὅτι τοῖς ῥήμασιν αὐτῶν παρείπετο θεία δύναμις, τερατουργοῦσα ὅσα καὶ | βούλοιντο.

10α[1] ἑκούσιον PCHBV[TRa] : ἑκουσίαν MAF. 10α[4] ἑκούσιος PHV : ἑκουσία MASCBF. 11β[3] προφήτας PSCHBF : προφητείας MV. 11β[4] ἑκούσιον PCHBV : ἑκουσίαν MAF.

'From the face of God' is by way of circumlocution, that is, from God, so that the meaning is such, namely, these things came about by the true God of Mount Sinai, for he is both God of Sinai and of Israel.

He mentioned these, showing that the same God who worked wonders in Sinai and showed himself to Jacob is doing these things and is not a different God from that one. Ex 19.16-19 Gen 28.13

10α Voluntary rain, O God, you will set apart for your inheritance.

The nations are God's inheritance, in accordance with, *And I shall give you nations as your inheritance*, and the word of the Gospel is rain, softening and watering souls. Ps 2.8α

This rain is 'voluntary', because the Mosaic law was not in accordance with God's will, but by divine expedience, for he had no need of sacrifices not for such other observances. For it is written, *Who has asked for these things?* and again, *Moses for your hardness of heart wrote thus*, while the word of the preaching is by God's good pleasure. Isa 1.12 Mt 19.8

Or else that the Mosaic law forced them to keep the commandments against their will, by stoning, burning and bitterly slaying, while the Gospel compels no one but offers itself to those who wish.

10β And it was weak, but you have restored it.

Your inheritance was weak in the past, crushed by the tyranny of the idols, but you made it whole, having renewed it through the rebirth of baptism and having established it firmly on the unshakeable rock of your commandments.

11α Your living beings will dwell in it.

Those who are being nourished spiritually by you and are living the life in you. Or else, the Apostles are Christ's living beings or 'animals'. Habbakuk called them 'horses', saying, *You have set your horses upon the sea*, calling bitter unbelief 'sea'. Hab 3.15

11β In your goodness, O God, you have made preparation for the poor man.

The people of the nations, having received no spiritual wealth, is the 'poor man'. For it had neither law nor prophets, but God on account of his natural goodness prepared for it a different wealth, namely the voluntary rain just mentioned.

12 The Lord will give utterance in great power to those proclaiming good tidings.

This is about the Apostles, to whom as fishermen and commoners God granted words of wisdom. He said 'in great power' because a divine power followed their words, working whatever wonders they might wish.

13α Ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ.

Ἀγαπητὸν λέγει, τὸν μονογενῆ Υἱὸν καὶ Θεόν· φησὶ γάρ, *Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός*. Δυνάμεις δὲ αὐτοῦ, τοὺς ἀποστόλους, ὡς στρατιώτας αὐτοῦ, κατὰ τῶν ἀντικειμένων δυνάμεων παρατεταγμένους, ὧν ἐστι βασιλεὺς ὁ Πατήρ, βασιλεύσας αὐτῶν διὰ τῆς τοῦ Υἱοῦ σπουδῆς. Mt 3.17

13β Τῇ ὡραιότητι τοῦ οἴκου διελέσθαι σκῦλα.

Δώσει αὐτοῖς ῥῆμα εἰς τὸ διαμερίσασθαι λάφυρα τῶν ἐχθρῶν, ἅ εἰσι τὰ ἔθνη· νικήσαντες γὰρ τοὺς δαίμονας, ἐλαφυραγώγησαν, ἀφελόμενοι τοὺς δεδουλωμένους αὐτοῖς· διελέσθαι δὲ αὐτὰ τῇ ὡραιοτάτῃ Ἐκκλησίᾳ τῶν πιστῶν, ᾗ ἐνοικεῖ ὁ Θεός. Καὶ μέντοι διείλοντο, ὁ μὲν τόδε τὸ ἔθνος, ὁ δὲ τόδε προσαγαγών. Εἴη δ᾽ ἂν ὡραιότης τῆς Ἐκκλησίας, καὶ τὸ Εὐαγγέλιον, δι᾽ οὗ τούτους διείλοντο.

14α Ἐὰν κοιμηθῆτε ἀνὰ μέσον τῶν κλήρων.

Κοιμηθῆναι ἐπὶ τοῦ παρόντος ῥητοῦ, τὸ ἀποθανεῖν νοήσομεν. Φησὶ γὰρ πρὸς τοὺς ἀποστόλους, ὅτι προσαχθήσονται ταῦτα τὰ σκῦλα, ἐὰν ἀποθάνητε ἀνὰ μέσον τῶν κλήρων, ἤτοι τῶν κληροδοτηθέντων ὑμῖν ἐθνῶν· καὶ μέντοι κηρύσσοντες, ἀνῃρέθησαν. Ἢ καὶ ἄλλως, ἐὰν ἐγχρονίσητε· χρονίζει γὰρ ἀκινητῶν ὁ κοιμώμενος.

14β Πτέρυγες περιστερᾶς περιηργυρωμέναι, καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσίου.

Περιστερὰν οἰόμεθα, τὸν Χριστόν, διὰ τὸ φιλάνθρωπον καὶ ἀνεξίκακον, οὗ πτέρυγες μέν, εἴη ἂν τὸ σῶμα, ὡς ἀκρότατον, μετάφρενα δέ, ἡ ψυχή, ὡς ἐνδότερον.

Λέγει δέ, ὅτι λελαμπρυσμένον μὲν τὸ σῶμα αὐτοῦ, ὡς ἀναμάρτητον, λαμπρὸς γὰρ ὁ ἄργυρος, ἐν καθαρότητι δὲ χρυσίου ἡ ψυχὴ αὐτοῦ, ὡς ἡνωμένη τῇ θεότητι· τὸ χλωρὸν γὰρ χρυσίον, καθαρώτατόν ἐστιν.

Ἄλλοι δέ, τὸ πρὸ τούτου ῥητὸν τῷ παρόντι συντάττοντες, φασὶν ὅτι ἐὰν στερεωθῆτε ἀνὰ μέσον τῶν δύο Διαθηκῶν, τῆς τε Παλαιᾶς καὶ τῆς Νέας — ἐστερέωται γὰρ ἀκινητῶν ὁ κοιμώμενος — καὶ ἀποκεκλήρωνται αἱ Διαθῆκαι, ἡ μὲν τῷ παλαιῷ λαῷ πρὸ τοῦ σταυροῦ, ἡ δὲ τῷ νέῳ μετὰ τὸν σταυρόν, ἐὰν οὖν οὕτω, φησί, ποιήσητε, μεσάζοντες καὶ συμβιβάζοντες τὴν Νέαν πρὸς τὴν Παλαιάν — ἐκείνη μὲν γὰρ τύπος, αὕτη δὲ ἀλήθεια — τότε τῆς περιστερᾶς, ἤτοι τοῦ ἁγίου Πνεύματος, αἱ μὲν πτέρυγες, εἴτουν τὰ ἀκρότατα καὶ ἁπλούστερα νοήματα, λαμπρὰ φανήσονται, τὰ δὲ μετάφρενα, τουτέστι, τὰ ἐνδότερα καὶ μυστηριωδέστερα, δίκην χλωρότητος χρυσοῦ, καθαρώτατα· εἰ δὲ λαμπρὸς μὲν ὁ ἄργυρος, λαμπρὸς δὲ καὶ ὁ χρυσός, ἀλλ᾽ ἡ τοῦ χρυσοῦ λαμπρότης βαθυτέρα ἐστί. Περιστερὰν δὲ νοοῦσι, τὸ Πνεῦμα τὸ ἅγιον, ὅτι καὶ ἐν εἴδει περιστερᾶς κατῆλθεν ἐπὶ τὸν Χριστὸν βαπτιζόμενον. Lk 3.22

13α The king of the powers of the beloved.

'Beloved' is what he calls the only-begotten Son and God, for it is written, *This is my beloved Son*. His 'powers' or 'forces' are the Apostles, as his soldiers marshalled against the Mt 3.17
adversarial powers, whose king is the Father, who came to rule over them through the zeal of the Son.

13β To distribute spoils to the comeliness of the house.

He will give the Apostles utterance to divide up spoils of the enemies, which are the nations (for having defeated the demons, they plundered them, taking away those enslaved to them), and to distribute them to the comeliest Church of the faithful in which God dwells. And they did indeed distribute them, the one bringing one nation and the other another. The comeliness of the Church may also be interpreted as the Gospel through which they divided them up.

14α If you fall asleep among the lots.

'To fall asleep' in the present verse we shall understand as 'to die'. For he is saying to the Apostles that these spoils will be brought forward as offerings if you die among the lots, namely, among the nations allotted to you. And indeed they were slain while preaching. Or in a different sense, if you continue long, for a person who is sleeping continues long at rest.

14β Wings of a dove silvered all around, and its breast in paleness of gold.

We consider the 'dove' to be Christ, on account of its love for man and its forbearing nature; its 'wings' may be interpreted as the body, as outermost, and the breast as the soul, as innermost.

He is saying that his body is brilliant in splendour as being without sin, for silver is brilliant, while his soul is in purity of gold, as being united to divinity, because pale gold is most pure.

Others, combining the verse before with the present one, say that if you are firmly established between the two Covenants, the Old and the New (for the one who is sleeping is firmly established without moving), and the Covenants are allotted, the one to the old people before the Cross, the other to the new people after the Cross - if therefore, he says, you do thus, mediating between and reconciling the New and Old (for the latter is the type, the former the truth), then the wings of the dove (that is, of the holy Spirit), namely the outermost and more simple meanings will appear brilliantly, and its breast, that is, the innermost and more mysterious meanings, will appear most purely like the paleness of gold (though silver is brilliant, gold is also brilliant, but the brilliance of gold is deeper). They understand the holy Spirit as the dove, because it descended in the form of a dove on Christ as he was
being baptised. Lk 3.22

15 Ἐν τῷ διαστέλλειν τὸν ἐπουράνιον βασιλεῖς ἐπ' αὐτῆς χιονωθήσονται ἐν Σελμών.

Βασιλεῖς νῦν, τοὺς ἀποστόλους ὠνόμασεν, ὡς κληρονόμους τῆς βασιλείας τῶν οὐρανῶν, οὓς καὶ ἐν τῷ μδ' ψαλμῷ ἄρχοντας προσηγόρευσε. Προλέγει δὲ ἐνταῦθα Ps 44.17β
τὴν εἰς αὐτοὺς γενομένην ἐν τῷ καιρῷ τῆς Πεντηκοστῆς ἐπιφοίτησιν τοῦ ἁγίου Πνεύματος· φησὶν οὖν ὅτι ἐν τῷ τὸν ἐπουράνιον Θεὸν ἀποστέλλειν ἢ διαιρεῖν καὶ διακληροῦν βασιλεῖς ἐπ' αὐτῆς, φημὶ δὴ, τῆς προῤῥηθείσης κληρονομίας, ἥτις ἐστὶ τὰ ἔθνη — *Πορευθέντες γὰρ, φησὶ, μαθητεύσατε πάντα τὰ ἔθνη* — χιονωθήσονται, Mt 28.19
| ὅ ἐστι λευκανθήσονται καὶ λαμπρυνθήσονται, διὰ τῆς αἴγλης τοῦ ἁγίου Πνεύματος. Προσέθηκε δὲ καὶ τὸν τόπον· καὶ Σελμὼν γὰρ, ἡ Ἰερουσαλὴμ ἐκαλεῖτο, ἔνθα ἐκάθηντο, *ἕως ἂν ἐνεδύσαντο δύναμιν ἐξ ὕψους*. Lk 24.49

Παρατηρητέον δὲ τὴν ἐν πρόθεσιν, πολλάκις ὑστεροχρονίαν σημαίνουσαν, ὡς ἐπὶ τοῦ παρόντος, ἐν τῷ διαστέλλειν γὰρ, ἀντὶ τοῦ, μετὰ τὸ διαστεῖλαι· ταύτην δὲ τὴν παρατήρησιν παραδεδώκαμεν καὶ ἐν τῇ ἐπιγραφῇ τοῦ ν' ψαλμοῦ. Ps 50.2

16 Ὄρος τοῦ Θεοῦ, ὄρος πῖον, ὄρος τετυρωμένον, ὄρος πῖον.

Ὄρος τοῦ Θεοῦ, καλεῖ τὴν Ἐκκλησίαν τῶν πιστῶν· ὄρος μὲν, ὡς ὑπερκειμένην τῶν γεηρῶν καὶ εἰς οὐρανὸν ἀνατεινομένην διὰ πράξεως καὶ θεωρίας· τοῦ Θεοῦ δὲ, ὡς ᾠκειωμένην τῷ Θεῷ· πῖον δὲ, διὰ τὴν δαψίλειαν καὶ εὐχρηστίαν τῆς ἐν αὐτῇ πνευματικῆς νομῆς· τετυρωμένον δὲ, διὰ τὸ συνεστὼς καὶ στερεὸν τῶν ἐν αὐτῇ δογμάτων τῆς πίστεως — πεπηγὼς γὰρ ὁ τυρός· εἶτα πάλιν, πῖον, τῇ δαψιλείᾳ τῶν χαρισμάτων τοῦ ἁγίου Πνεύματος.

Ἐξυμνεῖ δὲ ποικίλως τὸ τοιοῦτον ὄρος, διὰ τὴν ποικιλίαν τῶν δυνάμεων αὐτοῦ.

17α Ἵνα τί ὑπολαμβάνετε ὄρη τετυρωμένα;

Πρὸς τοὺς ἐχθροὺς τῆς Ἐκκλησίας ἀποτείνεται φάσκων, ὅτι διὰ τί ὑπολαμβάνετε ἕτερα ὄρη τετυρωμένα, παρὰ ταύτην;

17β Τὸ ὄρος, ὃ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ.

Τοῦτό ἐστι, φησὶ, τὸ ὄρος, ὃ ἠθέλησεν ὁ Θεὸς εἰς τὸ κατοικεῖν ἐν αὐτῷ. *Αὕτη γὰρ*, φησὶν, *ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος*. Ps 131.14

17γ Καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος.

Κατασκηνώσει ἐν αὐτῷ εἰς τέλος, ἀντὶ τοῦ, διαπαντός.

Τί δ' ἂν εἴποιεν Ἰουδαῖοι περὶ τούτου; οὐκ εἰς τέλος γὰρ κατῴκησεν ἐν Σιὼν, ἀλλὰ ῥητὸν χρόνον.

15 As the heavenly one is expanding kings over her, they will become snow-white on Salmon.

'Kings' here is what he called the Apostles, as heirs to the kingdom of heaven, and whom he addressed as 'rulers' in the forty-fourth psalm. He is predicting here the overshadowing of the holy Spirit which came upon them at the time of Pentecost. He is saying, therefore, that as the heavenly God is sending forth or dividing and allotting kings over her, namely, the previously mentioned inheritance, which is the nations – for it is written, *Go, make disciples of all the nations* – they will become snow-white, that is, they will be made white and glistening through the radiance of the holy Spirit. He added also the place: for Jerusalem, where they were remaining until they would be clothed with *power from on high*, was called Salmon.

Ps 44.17β; Mt 28.19; Lk 24.49

It is to be noted that the conjunction 'as' often indicates something that happened later, as in the present case: 'as he is expanding', in the sense of, 'after he had expanded'. We also made this observation in the superscription to the fiftieth psalm.

Ps 50.2

16 The mountain of God, the mountain rich in fat, the mountain curdled as cheese, the mountain rich in fat.

The mountain of God is what he calls the Church of the faithful, a 'mountain', as being raised above earthly things and stretching up towards heaven through action and contemplation, and 'of God' as made God's own. It is 'rich in fat' on account of the abundance and ready availability of spiritual pasture in her, and 'curdled as cheese' on account of the congealed and firm nature of the doctrines of faith in her, for cheese is curdled. The once again 'rich in fat' by the abundance of the gifts of the holy Spirit.

He sings the praises of this mountain on account of the variety of its powers.

17α Why do you take account of mountains curdled as cheese?

He addresses himself to the enemies of the Church, saying, Why do you take account of other curdled mountains apart from this one?

17β The mountain in which God has been pleased to dwell.

This, he says, is the mountain that God wished to dwell in, for it is written, *This is my resting place to age of age*.

Ps 131.14

17γ And indeed the Lord will encamp to the end.

He will encamp on it to the end, in the sense of, forever.

What would Jews have to say about this? For he did not dwell in Zion to the end, but for a specific time.

18α Τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον.

Εἰπὼν ἄνω, Ὁδοποιήσατε τῷ ἐπιβεβηκότι, νῦν οἰκείως ἅρματος ἐμνημόνευσεν. Ps 67.5γ
Εἶεν δ' ἂν ἅρμα Θεοῦ, πάντες οἱ τὸν χαλινὸν τῆς πίστεως δεξάμενοι καὶ ὑποζυγέντες
τῷ χρηστῷ ζυγῷ τοῦ Χριστοῦ, καὶ ἐπιβάτην καὶ ἡνίοχον, αὐτὸν ἔχοντες. Τοῦτο δὲ τὸ Mt 11.30
ἅρμα, μυριοπλάσιον εἶναι λέγει τοῦ παλαιοῦ ἅρματος τῶν ἐν Ἰουδαίοις δικαίων. 4Rg 2.12

18β Χιλιάδες εὐθηνούντων.

Λείπει τὸ, εἰσίν· εὐθηνούντων δὲ, τῇ καρποφορίᾳ τῶν ἀρετῶν.

18γ Κύριος ἐν αὐτοῖς ἐν Σινᾶ ἦν ἐν τῷ ἁγίῳ.

Λείπει δὲ τὸ, ὅς, ἵν' ᾖ τοιοῦτον, Κύριος ἐν αὐτοῖς ἐστιν, ὃς ἐν τῷ Σινᾶ ἦν πάλαι τῷ ἁγίῳ· περιττευούσης τῆς ἐν τῷ ἁγίῳ προθέσεως. Εἷς γὰρ ὁ καὶ ἐκεῖ καὶ ἐνταῦθα νομοθετῶν· ἅγιον δὲ τὸ Σινᾶ, ὡς ἁγιασθὲν τῇ ἐπιδημίᾳ τοῦ Θεοῦ, καὶ ὡς Θεῷ ἀνακείμενον.

19α Ἀνέβης εἰς ὕψος, ᾐχμαλώτευσας αἰχμαλωσίαν.

Εἰς τὸ ὕψος τοῦ σταυροῦ· ἢ εἰς τὸν οὐρανὸν, ἐν τῷ καιρῷ τῆς Ἀναλήψεως. Ἀνέβης δὲ, διὰ τὸ ἑκούσιον τῆς ἀναβάσεως.

Τῷ δόρατι δὲ τοῦ σταυροῦ καθελὼν τὸν τυραννοῦντα διάβολον, ᾐχμαλώτευσας τὴν αἰχμαλωσίαν τῶν ἐθνῶν, ἣν ἐκεῖνος πρότερον ᾐχμαλώτευσεν, ἑαυτῷ ταῦτα καταδουλωσάμενος. Εἴρηκε γὰρ καὶ ὁ Χριστὸς, Ὅταν ὑψωθῶ, πάντας ἑλκύσω πρὸς
ἐμαυτόν. Jn 12.32

19β Ἔλαβες δόματα ἐν ἀνθρώποις.

Ὁ δ' Ἀπόστολος, ἔδωκε δόματα, εἶπεν. Ἀμφότερα δὲ γεγένηνται· λαμβάνων γὰρ Eph 4.8
παρὰ τῶν προσιόντων πίστιν καὶ εὐχαριστίαν, ἐδίδου χαρίσματα διάφορα.

19γ Καὶ γὰρ ἀπειθοῦντας τοῦ κατασκηνῶσαι.

Καὶ γὰρ αὐτοὺς ἐκείνους ἔλαβες, τοὺς πρότερον ἀπειθοῦντας ἀνθρώπους· ἔλαβες δὲ αὐτοὺς ἐπὶ | τῷ κατασκηνῶσαι ἐν αὐτοῖς, γενομένοις ἄξιόν σου κατοικητήριον.

19δ-20α Κύριος ὁ Θεὸς εὐλογητὸς, εὐλογητὸς Κύριος ἡμέραν καθ' ἡμέραν.

Ὅρα τὸν περὶ τῆς ἁγίας Τριάδος λόγον· Κύριος, καὶ ὁ Θεὸς, καὶ Κύριος. Οὕτω
γὰρ καὶ Μωυσῆς εἴρηκεν, Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεός σου, Κύριος εἷς ἐστιν. Dt 6.4

18α God's chariot is ten-thousand fold.

Having said above, *Make ready the way for the one mounted on westerings*, he now appropriately mentioned a chariot. God's chariot may be interpreted as all who have accepted the bridle of faith and have been yoked to the easy yoke of Christ and who have him as rider and charioteer. And this chariot he says is ten-thousand times that of the old chariot of the just among the Jews. Ps 67.5γ Mt 11.30 4Rg 2.12

18β Thousands prospering abundantly.

'There are' is missing. 'Prospering abundantly' in bearing the fruits of the virtues.

18γ The Lord among them was on Sinai on the holy site.

'Who' is missing, so that the meaning would be, 'The Lord is among them, *who* in the past was on Sinai, the holy site', with the preposition 'on' before 'the holy site' being redundant. For he who gives laws both there and here is one and the same. Sinai is holy as having been sanctified by the visitation of God and as being dedicated to God.

19α You have gone up on high, you have taken captivity captive.

To the height of the Cross or into heaven at the time of the Ascension. 'You have gone up' on account of the ascent being an act of free will.

Having cast down the tyrannizing devil by the lance of the Cross, you have taken captive the captivity of the nations, which the devil had formerly taken captive, having enslaved them to himself. And indeed Christ himself said, *When I am lifted up, will draw all men to myself.* Jn 12.32

19β You have taken gifts among men.

The Apostle said, *He has given gifts*. And both things occurred, for on receiving faith and thanksgiving from those being added [to the Church], he would give various gifts of grace. Eph 4.8

19γ And even the disobedient so as to make encampment.

And you took even these, the previously disobedient people; and you took them to make encampment in them, having become a worthy habitation for you.

19δ-20α The Lord God is to be blessed, the Lord is to be blessed day every day.

Observe the statement about the holy Trinity: Lord and God and Lord. This indeed is how Moses also spoke: *Hear, O Israel, the Lord your God, the Lord is one*. Dt 6.4

Εἰπὼν δὲ ὅτι εὐφημητέος ἐστὶν ἡμέραν, ᾗ συνεξακούεται τὸ, *ἀνὰ πᾶσαν*, ἐσαφήνισε τὴν δυσχέρειαν τῆς λέξεως προσθεὶς τὸ, *καθ' ἡμέραν*.

Τινὲς δὲ τὸ, *ἡμέραν καθ' ἡμέραν*, ἁπλῶς νοοῦσιν, ἀντὶ τοῦ, *ἡμέραν ἐξ ἡμέρας*, ὅ ἐστιν, *ἀεὶ*, *κατὰ διαδοχὴν ἡμερῶν*.

20β-21α Κατευοδώσει ἡμῖν ὁ Θεὸς τῶν σωτηρίων ἡμῶν, ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σῴζειν.

Ὅρα κἀνταῦθα τὸν περὶ τῆς ἁγίας Τριάδος λόγον· τρὶς γὰρ τέθειται τὸ, *ὁ Θεός*.

Οὐκ ἀπεικὸς δὲ καὶ σωτηριῶν, περισπωμένως ἀναγινώσκειν. Οὐδετέρως μὲν γὰρ, παροξυτονεῖται, θηλυκῶς δὲ, περισπᾶται· λέγομεν γὰρ καὶ τὸ σωτήριον, καὶ ἡ σωτηρία. Τὸ δὲ, *ὁ Θεὸς τῶν σωτηρίων ἡμῶν*, καὶ τὸ, *ὁ Θεὸς τοῦ σῴζειν*, τὸ αὐτὸ σημαίνουσιν, ὅτι ὁ Κύριος τῶν σωτηρίων ἡμῶν, ὁ Κύριος τοῦ σῴζειν· ἢ, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ὁ Θεὸς ὁ σῴζων.

21β Καὶ τοῦ Κυρίου Κυρίου αἱ διέξοδοι τοῦ θανάτου.

Τῆς δυνάμεως τοῦ Θεοῦ ἐστι τὸ διεξάγειν ἐκ θανάτου εἰς ζωήν. Θάνατον δὲ νόει, καὶ τὸν φυσικὸν καὶ τὴν ἁμαρτίαν· ὁ μὲν γὰρ νεκροῖ τὸ σῶμα πρὸς τὰς φυσικὰς ἐνεργείας, ὁ δὲ τὴν ψυχὴν, πρὸς τὰς ἐναρέτους.

Εἴη δ' ἂν τοῦτο καὶ πρόῤῥησις περὶ τῆς ἐκ νεκρῶν ἀναστάσεως τοῦ Σωτῆρος· τοῦ γὰρ αὐτοῦ γέγονε πρῶτον ἡ διέξοδος τοῦ θανάτου, διεξελθόντος αὐτὸν καὶ ἀναστάντος σαρκί.

22α Πλὴν ὁ Θεὸς συνθλάσει κεφαλὰς ἐχθρῶν αὐτοῦ.

Τὰς καιριωτάτας δυνάμεις τῶν δαιμόνων· ἐν τῇ κεφαλῇ γὰρ αἱ καιριώταται δυνάμεις τοῦ σώματος. Περιττεύει δὲ κἀνταῦθα, τὸ, *πλήν*. Συντόμως δὲ εἰπεῖν, συνθλάσει νοητῶς τὰς νοητὰς αὐτῶν κεφαλάς.

22β Κορυφὴν τριχὸς διαπορευομένων ἐν πλημμελείαις αὐτῶν.

Τῶν διαπορευομένων, εἴτουν καταπατούντων τὴν κορυφὴν τῆς κόμης τῶν ἁμαρτωλῶν· τρίχα γὰρ νῦν, τὴν κόμην νοήσεις· καταπατούντων δὲ αὐτὴν, ἐν τῷ πλημμελεῖν αὐτούς. Ὅτε γὰρ ἁμαρτάνουσιν οἱ ἄνθρωποι, τότε οἱ δαίμονες καταπατοῦσιν αὐτοὺς, ὑποτεταγμένους ἤδη.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν· τῶν διαπορευομένων, ὅ ἐστι, διερευνωμένων ἐν ταῖς πλημμελείαις τῶν ἀνθρώπων· τρίχα κορυφῆς, κατ' ἐναλλαγὴν, τουτέστι, τὸ λεπτότατον ἁμάρτημα τοῦ ἀνθρώπου. Ἐξετάζουσι γὰρ καὶ τὰ τοιαῦτα κατὰ τὸν καιρὸν τοῦ λογοθεσίου τῆς ψυχῆς.

23α Εἶπε Κύριος, Ἐκ Βασὰν ἐπιστρέψω.

20β[6] ὁ Κύριος τῶν σωτηρίων ἡμῶν MBV : ὁ Κύριος τῶν σωτηριῶν ἡμῶν PC : om. [*homoeoteleuton*] SF.

Having said that he is to be praised 'day' (by which is understood 'on every' day) he clarified the obscurity of the word adding 'every day'.

Some understand 'day every day' in a simple way, in the sense of, 'day by day', which is 'ever', in succession of days.

20β-21α The God of our deliverances will make us to prosper, our God, the God of saving.

Observe here also the statement about the holy Trinity, for the word 'God' is placed three times.

It is not inappropriate to read the word 'deliverances' with a circumflex accent. As a neuter it takes an accent on the penultimate syllable, as a feminine it takes a circumflex, for the word can be either neuter or feminine. 'The God of our deliverances' and 'the God of saving' mean the same thing, for the Lord of our deliverances is the Lord of saving, or else, the God of saving is God our Saviour.

21β And the passages from out of death are of the Lord's Lord.

To bring out from death to life belongs to the power of God. By 'death' understand both natural death and sin, for the one mortifies the body in relation to natural activities, the other mortifies the soul in relation to virtuous activities.

This may also be interpreted as a prediction about the Saviour's resurrection from the dead, for the passage from out of death occurred first for him, when he passed through death and rose in the flesh.

22α Except God will shatter the heads of his enemies.

The most vital powers of the demons, for the most vital powers of the body are in the head. Here, too, 'except' is redundant. To put it briefly, he will shatter in a spiritual way their spiritual heads.

22β The crown of hair of those passing across in their trespasses.

Of those passing across, that is trampling on, the crown of hair of sinners. Here you will understand 'hair' as 'the head of hair', and trampling on this head of hair when they are trespassing. For when people sin, then the demons trample on them as being already subjected.

It is possible to interpret this in a different way: 'of those passing across', that is, those making minute examination of people's trespasses: 'the hair of the crown' (by the figure of *enallage*, instead of 'the crown of hair'), that is, a person's most subtle sin. For they examine even such sins at the time when the soul gives account of itself.

23α The Lord has said, 'I shall bring back from Basan'.

Ἡ Βασὰν, αἰσχύνην ἑρμηνεύει· ἐπέστρεψεν οὖν τοὺς ἐξ ἐθνῶν ἀπὸ τῆς αἰσχύνης τῶν εἰδώλων καὶ τῆς αἰσχύνης τῆς ἁμαρτίας.

23β *Ἐπιστρέψω ἐν βυθοῖς θαλάσσης.*

Ἐπέστρεψε δὲ αὐτοὺς ἀπὸ τῆς δηλωθείσης αἰσχύνης διὰ τοῦ ἁγίου βαπτίσματος· τοῦτο γὰρ νῦν καλεῖ, βυθοὺς θαλάσσης, διὰ τὸ βυθίζειν τὴν ἁλμυρὰν καὶ πικρὰν ἁμαρτίαν. Φησὶ γὰρ καὶ Μιχαίας, *Αὐτὸς ἐπιστρέψει, καὶ ἐλεήσει ἡμᾶς, καὶ καταδύσει τὰς ἁμαρτίας ἡμῶν, καὶ ἀποῤῥιφήσονται εἰς τὰ βάθη τῆς θαλάσσης.* Mich 7.19

Εἶεν δ' ἂν βυθοὶ θαλάσσης, καὶ τὰ βάθη τῆς ἁμαρτίας, εἴτουν τὰ χαλεπώτατα πλημμελήματα, ἀφ' ὧν ἐπέ | στρεψεν αὐτοὺς ὁ Θεὸς, ἐξαγαγὼν εἰς φῶς ἀρετῆς. Ἐνταῦθα δὲ τὸ, ἐν βυθοῖς, ἀντὶ τοῦ, ἐκ βυθῶν, λήψῃ, πρόθεσιν ἀντὶ προθέσεως.

24α *Ὅπως ἂν βαφῇ ὁ πούς σου ἐν αἵματι.*

Τοῦτο δὲ, ὦ Κύριε, ποιήσεις, ὅπως ἂν τέλεον νικήσῃς τοὺς δαίμονας.

Μεταφορικὸς δὲ ὁ λόγος· οἱ γὰρ νικῶντες ἐν τῷ ἀριστεύειν, ἐπεμβαίνοντες τοῖς σώμασι τῶν ἀνῃρημένων ἐχθρῶν, βάπτονται τοὺς πόδας ἐν τῷ καταῤῥέοντι τούτων αἵματι. Φησὶ γὰρ καὶ Ἡσαΐας ἐκ προσώπου Χριστοῦ, *Συνεπάτησα αὐτοὺς ἐν τῷ θυμῷ μου, καὶ κατήγαγον εἰς γῆν τὸ αἷμα αὐτῶν, καὶ κατεῤῥαντίσθη τῷ κατανικήματι αὐτῶν τὰ ἱμάτιά μου.* Ταυτὶ γὰρ τὰ ῥητὰ, τοῦτο βούλονται σημαίνειν, ὅτι τέλεον αὐτοὺς ἐνίκησε. Isa 63.3

Καὶ ἄλλως δὲ, ποὺς τοῦ Χριστοῦ, ἡ Ἐκκλησία λέγοιτ' ἂν, βαστάζουσα τοῦτον διὰ πίστεως, ἐπεὶ καὶ ταύτης κεφαλὴ, αὐτὸς ὁ Χριστός· αὕτη οὖν ἐβάφη τῷ αἵματι τοῦ Χριστοῦ, σφραγισθεῖσα τούτῳ, καὶ τειχισθεῖσα, καὶ στομωθεῖσα καθάπερ τῇ βαφῇ σίδηρος, ἢ καὶ τῷ αἵματι τῶν τοῦ Χριστοῦ μαρτύρων, ἢ καὶ τῷ νοητῷ αἵματι τῶν δαιμόνων, νοητῶς ἀποσφαττομένων.

24β *Ἡ γλῶσσα τῶν κυνῶν σου ἐξ ἐχθρῶν παρ' αὐτοῦ.*

Ἀπὸ κοινοῦ πάλιν τὸ, ὅπως ἂν βαφῇ. Κύνες δὲ τοῦ Χριστοῦ, οἱ ἐπίσκοποι, καθυλακτοῦντες τῶν νοητῶν λύκων, καὶ τοὺς ἐπιβούλους ἀποσοβοῦντες, καὶ τὰ λογικὰ ποίμνια φυλάττοντες. Καὶ τούτων οὖν ἡ νοητὴ γλῶσσα ἐβάφη, λάπτουσα ἐκ τῶν ἐχθρῶν, συνεξακουομένου κἀνταῦθα, τοῦ αἵματος. Βαφῇ δὲ ἡ γλῶσσα αὐτῶν ἐκ τοῦ αἵματος τῶν ἐχθρῶν, παρ' αὐτοῦ, τουτέστι, παρὰ τοῦ Θεοῦ καὶ Πατρὸς βοηθουμένη.

Καὶ τοῦτο δὲ μεταφορικόν· τῶν γὰρ ἐχθρῶν ἀναιρεθέντων, καὶ οἱ κύνες τῶν ἀνελόντων λάπτουσι τοῦ αἵματος αὐτῶν καὶ τὰ τούτων διασπαράττουσι σώματα.

25α *Ἐθεωρήθησαν αἱ πορεῖαί σου, ὁ Θεός.*

23β[5] *καταδύσει* [Ra] : *καταλύσει* MPASCBFV cf. Holmes-Parsons vol. IV ad loc.. 24α[5-8] Isa 63.3 cf. Holmes-Parsons vol. IV ad loc..

'Basan' means 'shame'. Accordingly, he has brought back those from the nations from the shame of the idols and the shame of sin.

23β I shall bring back in the depths of the sea.

He brought them back from the shame mentioned through holy baptism, for this is what he here calls the 'depths of the sea', on account of its drowning of briny and bitter sin. And Micah indeed says, *He himself will bring back and have mercy on us and he will sink our sins and they will be cast off into the depths of the sea*. Mich 7.19

The depths of the sea may also be interpreted as the depths of sin, namely, the most grievous trespasses, from which God brought them back, having led them out into the light of virtue. In this case you will take 'in the depths' in the sense of, 'from the depths', one preposition standing for another.

24α That your foot may be dipped in blood.

And this, O Lord, you will do so that you may defeat the demons utterly.

The verse is metaphorical, for those who triumph in battle, trampling on the bodies of their slaughtered enemies, dip their feet in the blood flowing from them. Isaiah, speaking in the person of Christ, says, *I trampled them in my rage and brought their blood down onto the earth and my garments were spattered utterly with the mark of their utter defeat*. These words Isa 63.3
seek to indicate that he defeated them completely.

In another sense, the Church may be interpreted as Christ's foot, bearing him up through faith, since Christ himself is her head. The Church accordingly has been dipped in the blood of Christ, having been sealed by it and fortified, and tempered as iron is by dipping, or else in the blood of Christ's martyrs, or in the spiritual blood of the demons, as they are spiritually slaughtered.

24β The tongue of your dogs from enemies by him.

'That it may be dipped' is understood here also. The bishops are Christ's dogs, barking at the spiritual wolves and scaring away those with hostile designs and guarding the rational flocks. The spiritual tongue of these bishops, therefore, has been dipped, lapping from the enemies (their blood is understood here also). And their tongue may be dipped in the blood of their enemies 'by him', that is, being helped by God the Father.

This also is metaphorical. For when enemies have been slain, the dogs of the slayers come and lap their blood and rend in pieces their bodies.

25α Your paths, O God, have been seen.

Αἱ ὁδοὶ καὶ ἀναστροφαὶ καὶ διατριβαὶ τῆς ἐνσάρκου πολιτείας σου· αὐτόπται γὰρ τούτων οἱ ἀπόστολοι ἐχρημάτισαν. *Μετὰ τοῦτο γὰρ, φησὶν, ἐπὶ γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη*. Bar 3.38

25β Αἱ πορεῖαι τοῦ Θεοῦ μου τοῦ βασιλέως τοῦ ἐν τῷ ἁγίῳ.

Ὅρα ὅπως γνησίως ὁ Δαυὶδ τὸν Χριστὸν ὁμολογεῖ Θεὸν, ὡς ἤδη πεπληροφορημένος. Ἅγιον δὲ νῦν λέγει, τὸν Πατέρα, ἐν ᾧ ἦν ἀῤῥήτως· *Ἐγὼ γὰρ, φησὶν, ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί*. Jn 14.10

26α Προέφθασαν ἄρχοντες ἐχόμενα ψαλλόντων.

Ἄρχοντας καλεῖ, τοὺς ἀποστόλους· *Καταστήσεις γὰρ, φησὶν, αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν*, ὡς ἐν τῷ μδʹ ψαλμῷ παραδεδώκαμεν· οὗτοι οὖν προέλαβον πάντας τοὺς ἐξ ἐθνῶν, πρῶτοι πιστεύσαντες. Ps 44.17β

Ψάλλοντας δὲ λέγει, τοὺς προφήτας, ὡς ἐκφωνοῦντας τὰ περὶ τοῦ Χριστοῦ· ὧν ἐχόμενα, τουτέστι, σύνεγγυς γεγόνασιν οἱ ἀπόστολοι, ἐξεχόμενοι αὐτῶν, ὅ ἐστιν, ἀκολουθοῦντες αὐτοῖς, καὶ τῷ χρόνῳ καὶ τῷ κηρύγματι.

26β Ἐν μέσῳ νεανίδων τυμπανιστριῶν.

Ἐν μέσῳ τῶν Ἰουδαϊκῶν συναγωγῶν· αἱ νεάνιδες μὲν, διὰ τὸ ἀτελὲς τῆς πολιτείας αὐτῶν, τυμπανίστριαι δὲ, διὰ τὸ σωματικὸν τῆς πρὸς Θεὸν λατρείας, ἐκ σώματος γὰρ τὸ τύμπανον.

Ἢ ἐν μέσῳ τῶν κατὰ τόπους Ἐκκλησιῶν· αἱ νεάνιδες μὲν, διὰ τὸ νεαρὸν καὶ καθαρὸν τῆς πίστεως, τυμπανίστριαι δὲ, διὰ τὸ νεκροῦν τὸ σῶμα κατὰ Θεὸν, νεκρὸν γὰρ σῶμα, τὸ τύμπανον. Col 3.5

27α Ἐν ἐκκλησίαις εὐλο | γεῖτε τὸν Θεόν.

Τουτὶ τὸ ῥητὸν τῆς νομικῆς μὲν λατρείας προαναφωνεῖ τὴν παῦλαν, τῶν δὲ κατὰ τόπους Ἐκκλησιῶν προθεσπίζει τὸ πλῆθος· εἷς γὰρ ἦν πάλαι τοῖς πᾶσιν Ἰουδαίοις ναός.

27β Κύριον ἐκ πηγῶν Ἰσραήλ.

Τὸν Κύριον εὐλογεῖτε πάλιν ἐκ τῶν νομικῶν καὶ προφητικῶν βίβλων· αὗται γὰρ πηγαὶ τοῦ Ἰσραηλιτικοῦ λαοῦ, πηγάζουσαι αὐτῷ τὴν θεογνωσίαν. Καὶ μέντοι ἐξ ἐκείνων τῶν βίβλων ἀρυσάμενοι, τοὺς ὕμνους τῷ Θεῷ συνέθηκαν οἱ θεοφόροι Πατέρες.

25β[2] ὅπως MCBFV : πῶς PS.

The ways and behaviours and manners of your life in the flesh, for the Apostles were eye
witnesses of these. *After this*, as is written, *he was seen on earth and associated with men*. Bar 3.38

25β The paths of my God, of the king who is in the Holy.

Observe how David truly confesses Christ as God, as already given firm assurance. The
Father in whom he was ineffably indwelling is whom he now calls 'the Holy', for it is written,
I am in the Father, and the Father is in me. Jn 14.10

26α First have come rulers, close to those praising with psaltery.

'Rulers' is what he calls the Apostles, for it is written, *You will establish them as rulers over*
all the earth, as we explained in the forty-fourth psalm. They therefore came before all those Ps 44.17β
from the nations, having been first to believe.

'Those praising with psaltery' is what he calls the prophets, as voicing aloud the things about Christ; the Apostles came near to them, that is, in close proximity to them, depending on them, that is, following them in both temporal sequence and in their preaching.

26β Amid young girls playing timbrels.

Amid the Jewish synagogues, which are 'young girls' on account of the still unfulfilled nature of their way of life, and 'playing timbrels' on account of the bodily nature of their worship of God, for the frame-drum is made from a body.

Or else amid the local Churches, which are 'young girls' on account of the youthfulness
and purity of the faith, and 'playing timbrels' on account of mortifying the body for the sake
of God, for the frame-drum is a dead body. Col 3.5

27α In assemblies bless God.

This verse announces in advance the cessation of worship according to the law and foretells the multitude of the local Churches, for in the past there was one temple for all Jews.

27β The Lord from the well-springs of Israel.

Bless the Lord again from the books of the law and the prophets, for these are the well-springs of the Israelite people, gushing forth knowledge of God to them. And indeed the god-bearing fathers composed their hymns to God having drawn from those books.

28α Ἐκεῖ Βενιαμὶν νεώτερος ἐν ἐκστάσει.

Ἐκεῖ, ποῦ; Ἐν ταῖς Ἐκκλησίαις. Βενιαμὶν δὲ λέγει, τὸν ἀπόστολον Παῦλον, ὡς
ἐκ φυλῆς ὄντα τῆς Βενιαμίτιδος· νεώτερος δὲ, ὡς ὕστερος τῶν ἄλλων ἀποστόλων Rom 11.1
πιστεύσας· ἐν ἐκστάσει δὲ, διὰ τὴν εἰς τρίτον οὐρανὸν ἁρπαγὴν αὐτοῦ, περὶ ἧς φησιν,
ὅτι *Εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν.* 2Cor 12.2

Εἰς τοῦτον γὰρ καὶ τὰ τῆς περὶ τοῦ Βενιαμὶν προφητείας πεπλήρωται· *Βενιαμὶν,
λύκος ἅρπαξ, τὸ πρωῒ ἔδεται, καὶ τὸ ἑσπέρας διαδίδωσι τροφήν.* Λύκου γὰρ δίκην ὁ Gen 49.27
Παῦλος τὴν Ἐκκλησίαν διήρπαζε· καὶ πρότερον μὲν κατήσθιεν αὐτὴν τῷ θυμῷ καὶ
τῷ φόνῳ, ὕστερον δὲ τροφὴν τοῖς αὐτῆς διεδίδου πνευματικὴν, τὸν οὐράνιον ἄρτον
διανέμων αὐτοῖς.

28β Ἄρχοντες Ἰούδα ἡγεμόνες αὐτῶν, ἄρχοντες Ζαβουλῶν, ἄρχοντες Νεφθαλείμ.

Ἡγεμόνες, φησὶν, αὐτῶν τῶν Ἐκκλησιῶν ἔσονται οἱ ἀπόστολοι, οὓς καὶ διὰ
τῶν φυλάρχων ἐδήλωσεν. Ἰάκωβος μὲν γὰρ καὶ οἱ λοιποὶ ἀδελφοὶ τοῦ Κυρίου, τὸν
Ἰούδαν εἶχον πατριάρχην· Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἰωάννης καὶ Φίλιππος, ἀπὸ Mt 1.2
Βηθσαϊδὰ τῆς κώμης ἦσαν· Ματθαῖος δὲ καὶ Ἰάκωβος ὁ Ἀλφαίου, ἐν Καπερναοὺμ Jn 1.44
διάγειν ἱστόρηνται· Σίμων δὲ ὁ Ζηλωτὴς, Κανανίτης ὢν ἐτύγχανε. Ταυτὶ δὲ πάντα, Mk 2.1, 14
χωρία τῆς Γαλιλαίας ἦσαν· ἡ δὲ Γαλιλαία, τῷ Ζαβουλῶν καὶ τῷ Νεφθαλεὶμ Mt 10.4
ἐκληροδοτήθη. Καὶ οἱ ἄλλοι δὲ πάλιν, ἐκ τῶν τοιούτων χωρίων ὥρμηντο. Ἄρχοντας Jos 19.10-16,
δὲ αὐτοὺς εἶπεν, οὐχ ὡς ἄρχοντας τῶν πατρίδων, ἀλλ' ὡς ἐξαιρέτους καὶ τιμιωτέρους 32-39
διὰ τὴν ψυχικὴν εὐγένειαν, ἢ ἄρχοντας ἐξ Ἰούδα, καὶ ἄρχοντας ἐκ Ζαβουλῶν, καὶ
ἄρχοντας ἐκ Νεφθαλείμ, ἔξωθεν λαμβανομένης τῆς προθέσεως.

29α Ἔντειλαι, ὁ Θεὸς, τῇ δυνάμει σου.

Τοῦτο, πρὸς τὸν Πατέρα, ἵνα ἐντείληται τῷ Υἱῷ τὰ περὶ τοῦ κηρύγματος· *Ἀπ'
ἐμαυτοῦ γὰρ, φησὶ, λαλῶ οὐδὲν, ἀλλ' ὅσα ἂν ἀκούσω παρὰ τοῦ Πατρός.* Χριστὸς δὲ, Jn 14.10
Θεοῦ δύναμις καὶ Θεοῦ σοφία. 1Cor 1.24

29β- Δυνάμωσον, ὁ Θεὸς, τοῦτο, ὃ κατειργάσω ἐν ἡμῖν ἀπὸ τοῦ ναοῦ σου ἐπὶ Ἰερου-
30α σαλήμ.

Τοῦτο, πρὸς τὸν Υἱὸν, ἵνα κραταιώσῃ τὸ κήρυγμα τοῦ Εὐαγγελίου, ὃ κατειργάσατο
εἰς ἡμᾶς ἢ δι' ἡμᾶς. Κατειργάσατο δὲ, τουτέστιν, ἀπήρτισε τοῦτο, διὰ τοῦ προσ-
λήμματος αὐτοῦ· τοῦτο γὰρ, ναὸς καὶ σκήνωμα τῆς θεότητος. Col 2.9

Ἀπὸ τοῦ ναοῦ σου γὰρ, ἀντὶ τοῦ, διὰ τοῦ ναοῦ σου, τοῦ ἐπὶ Ἰερουσαλὴμ ἀνα-
στραφέντος καὶ κηρύξαντος· *Ἐπὶ Σιὼν γὰρ, φησὶν, ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων
τὸ πρόσταγμα Κυρίου.* Ps 2.6β

28β[6] ὢν MASCBFV : om. P.

28α There is Benjamin the younger in ecstasy.

There, where? In the Churches. 'Benjamin' is what he calls the Apostle Paul, as being from the Benjaminite tribe; he is 'the younger' as having believed later than the other Apostles; Rom 11.1
and 'in ecstasy' on account of his rapture to the third heaven about which he says, *Whether in the body or out of the body I do not know, God knows*. 2Cor 12.2

For in him the matters of the prophecy about Benjamin are fulfilled: *Benjamin is a rapacious wolf; in the morning he devours and in the evening he distributes food*. For like a wolf Paul Gen 49.27
ravaged the Church; and earlier he would devour her with rage and murder, while later he would give those in her spiritual food, distributing to them the heavenly bread.

28β Their leaders are the rulers of Judah, the rulers of Zabulon, the rulers of Nephthali.

The leaders of these Churches, he says, will be the Apostles, whom he indicated through the leaders of their tribes. James and the other brothers of the Lord had Judah as their pa- Mt 1.2
triarch; Peter and Andrew and John and Philip were from the township of Bethsaida, while Jn 1.44
Matthew and James the son of Alphaeus are described as living in Capernaum; Simon the Mk 2.1, 14
Zealot was a Canaanite. All these are places in Galilee, and Galilee was allotted in inheritance Mt 10.4
to Zabulon and Nephthali. And the others again came from such places. He called them 'rul- Jos 19.10-16,
ers', not as rulers of their homelands, but as distinguished and more honourable on account 32-39
of their nobility of soul; or else they are rulers *from* Judah, and rulers *from* Zabulon and rulers *from* Nephthali, with the preposition being supplied externally.

29α Command, O God, your power.

This is addressed to the Father, so that he may command the Son concerning the preaching, for it is written, *I say nothing on my own authority, but whatsoever I hear from the Father*. Jn 14.10
And *Christ is the power of God and the wisdom of God*. 1Cor 1.24

29β-30α Empower, O God, this that you have accomplished among us from your temple in Jerusalem.

This is addressed to the Son, so that he may strengthen the preaching of the Gospel which he accomplished in our regard or on our account. He accomplished, that is, completed this through his assumed humanity, for this is the temple and tent-shrine of the divinity. Col 2.9

'From your temple', in the sense of, 'through your temple', which went about and preached in Jerusalem, as is written, *On Zion his holy mountain, proclaiming the Lord's decree*. Ps 2.6β

30β Σοὶ οἴσουσι βασιλεῖς δῶρα.

Οἱ βασιλεῖς τῶν ἁπανταχοῦ ἐθνῶν. Δῶρα δὲ, οἱ ναοὶ, τὰ καθιερωθέντα τούτοις χωρία καὶ τὰ παντοδαπὰ ἀναθήματα. Οἴσουσί σοι ταῦτα, ἐπιγνόντες σε βασιλέα ἑαυτῶν ἀθάνατον, ὡς Θεόν.

Νοεῖται δὲ καὶ ἄλλως, κατὰ συναφὴν τῶν ῥητῶν, ὅτι ἀπὸ τοῦ κατὰ χώραν ναοῦ σου ἐπὶ τὴν ἄνω | Ἱερουσαλὴμ οἴσουσί σοι δῶρα οἱ βασιλεῖς· τοῖς γὰρ ναοῖς αἰσθητῶς τὰ δῶρα κομίζοντες, νοητῶς δι' αὐτῶν εἰς τὸν οὐρανὸν ἀνάγουσι τὴν προσαγωγὴν καὶ χάριν τῶν δώρων.

31α Ἐπιτίμησον τοῖς θηρίοις τοῦ καλάμου.

Φίμωσον τοὺς νοητοὺς λέοντας, εἴτουν τοὺς ἀγρίους καὶ ἀπηνεῖς δαίμονας, οἵτινες ὡς οἱ αἰσθητοὶ λέοντες καλάμῳ, οὕτως ἐμφωλεύουσι τῇ κουφότητι καὶ ἀκαρπίᾳ τῶν ἀστηρίκτων εἰς πίστιν ἀνθρώπων.

Φησὶ δὲ καὶ ὁ Ἰὼβ περὶ τοῦ διαβόλου οὕτως, *Ὑπὸ πᾶν δένδρον κοιμᾶται, παρὰ κάλαμον καὶ πάπυρον καὶ βούτομον*, δηλῶν ὅτι ἐναναπαύεται τοῖς ἔχουσι Job 40.21
τὰς ἰδιότητας τῶν εἰρημένων φυτῶν, ξηρότητα πρὸς ἀρετὴν καὶ ὑγρότητα πρὸς φιληδονίαν· τοιαῦτα γὰρ ἡ πάπυρος καὶ τὸ βούτομον.

31β Ἡ συναγωγὴ τῶν ταύρων ἐν ταῖς δαμάλεσι τῶν λαῶν, τοῦ ἐγκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ.

Ταύρους λέγει, τοὺς ἀρχιερεῖς καὶ Γραμματεῖς καὶ λοιποὺς ἄρχοντας τῶν Ἰουδαίων, ὡς καὶ θρασεῖς καὶ κερατιστὰς, δαμάλεις δὲ, τὰ ὑποτεταγμένα τούτοις πλήθη τῶν λαῶν· ἄρχει μὲν γὰρ ὁ ταῦρος, ὑποτέτακται δὲ ἡ δάμαλις.

Φησὶν οὖν ὅτι οἱ προέχοντες ἐν μέσῳ τῶν λαῶν ἐγίνοντο ἐπὶ τῷ ἐγκλεῖσαι, εἴτουν κωλῦσαι, τοὺς δεδοκιμασμένους εἰς πίστιν καὶ ἀρετὴν ἀποστόλους, ἐπειγομένους εἰς τὸ κηρύττειν· *Προσκαλεσάμενοι γὰρ, φησὶ, τοὺς ἀποστόλους, δείραντες, παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.* Ac 5.40
Τῷ ἀργυρίῳ δὲ, ἀντὶ τοῦ, ὡς ἀργύριον· ἰδίωμα γὰρ καὶ τοῦτο Ἑβραϊκόν· ἢ λείπει Ps 11.7β
τὸ, *παραπλησίως*.

31γ Διασκόρπισον ἔθνη τὰ τοὺς πολέμους θέλοντα.

Καὶ τὰ νοητὰ, καὶ τὰ αἰσθητά.

32α Ἥξουσι πρέσβεις ἐξ Αἰγύπτου.

Αἴγυπτόν μοι νόει, πᾶσαν γῆν τῶν ἐθνῶν, ὅσης ἐκυρίευσεν ὁ νοητὸς Φαραὼ διάβολος, ἀφ' ἧς πάσης ἥξειν πρὸς Χριστὸν πιστοὺς προφητεύει, πρεσβεύοντας ὑπὲρ

31α[6] ἐναναπαύεται MB : ἐπαναπαύεται PCFV. 31β[1] ἐγκλεισθῆναι PCF[T] : ἐκκλεισθῆναι MBV. 31β[6] ἐγκλεῖσαι PV : ἐκκλεῖσαι MCBF. 32α[2] ἐκυρίευσεν MPSB : ἐκυρίευεν CFV.

30β Kings will bring you gifts.

The kings of nations everywhere. The gifts are temples, the lands dedicated to them and votive offerings of all kinds. They will bring you these things, having recognized you as their immortal king, as God.

It can also be understood in a different way by a combination of the verses, namely, that from your temple in each locality the kings will bring you gifts to Jerusalem on high, for by conveying the gifts sensibly to the temples, through them they bring up intelligibly to heaven the offering and grace of the gifts.

31α Rebuke the wild beasts of the reed.

Muzzle the intelligible lions, that is to say, the wild and cruel demons which, just as sensible lions lurk in the reeds, so they lurk in the hollowness and fruitlessness of people not supported by faith.

Job also speaks of the devil in this way, *Under trees of every kind he lies down, by the reed and papyrus and sedge*, indicating that he finds rest in those who have the characteristics of Job 40.21
those plants, namely, dryness towards virtue and wetness towards pleasure-loving, for such are the papyrus and the sedge.

31β The assembly of bulls among the heifers of the peoples so that those tried in silver be contained.

'Bulls' is what he calls the chief priests and scribes and the other rulers of the Jews, as bold and butting, and 'heifers' what he calls the multitudes of the peoples subjected to them, for the bull dominates and the heifer is subjected.

He is saying therefore the leaders among the peoples would concern themselves with containing, that is, hindering the Apostles who were well tried in faith and virtue as they eagerly pressed on to preach, for it is written, *Having called in the Apostles, they beat them and charged them not to speak in the name of Jesus*. Ac 5.40

'In silver', in the sense of, 'like silver', for this also is a Hebrew idiom; or else 'in a similar Ps 11.7β
way to' is missing.

31γ Scatter the nations that wish for wars.

Both the intelligible and the sensible.

32α Ambassadors will come from Egypt.

Understand Egypt as every land of the nations over which the intelligible Pharaoh, the devil, ruled, from all of which he prophesies believers will come to Christ, interceding as

τοῦ κόσμου παντός.

32β Αἰθιοπία προφθάσει χεῖρα αὐτῆς τῷ Θεῷ.

Προφθάσει, ἀντὶ τοῦ, φθάσει, ὅ ἐστιν, ἐκτενεῖ· ὁ γὰρ φθάνων, ἐκτείνων τὴν χεῖρα, φθάνει τὸ πόῤῥω. Ἀπὸ τοῦ ἑπομένου τοίνυν, τὸ ἡγούμενον ἐσήμανεν.

Ἐξέτεινε γὰρ εἰς τὸν Χριστὸν, τὸν Κανδάκην, ὃν καὶ χεῖρα αὐτῆς ὁ λόγος ἐκάλεσεν, ὡς δυνάστην Αἰθιοπίας (ἐν τῇ χειρὶ γὰρ ἡ τοῦ ἀνθρώπου δύναμις) ἐπεὶ καὶ τῇ βασιλίσσῃ παρεδυνάστευε. Περιττὴ δὲ ἡ πρό πρόθεσις. Ac 8.27 [PG36.396A]

Τινὲς δὲ λέγουσι, διὰ μὲν τῆς Αἰγύπτου, πᾶσαν γῆν δηλοῦσθαι (πάσης γὰρ γῆς ὁ νοητὸς Φαραὼ κεκράτηκε), διὰ δὲ τῆς Αἰθιοπίας, καὶ αὐτὰ τὰ τοῦ κόσμου πέρατα (ἔσχατοι γὰρ πάντων ἀνθρώπων, ἐν ἀνατολῇ καὶ δύσει κατοικοῦσιν οἱ Αἰθίοπες)· *Μνησθήσονται γὰρ*, φησὶ, *καὶ ἐπιστραφήσονται πρὸς Κύριον πάντα τὰ πέρατα τῆς γῆς*. Ἐνταῦθα δὲ τὸ, *προφθάσει χεῖρα*, λαμβάνομεν ἁπλῶς, ἀντὶ τοῦ, ἐκτενεῖ τὰς χεῖρας ἐν τῷ εὔχεσθαι πρὸς Χριστὸν, ἤδη πιστεύσασα. Hom. Od. A.23-24 Ps 21.28α

33 Αἱ βασιλεῖαι τῆς γῆς, ᾄσατε τῷ Θεῷ, ψάλατε τῷ Κυρίῳ.

Τοῦτο, τῶν δηλωθέντων δύο ῥητῶν, ἐφερμηνευτικὸν, καθολικῶς πᾶσιν ἔθνεσιν ἐγκελευόμενον ᾄδειν καὶ ψάλλειν Χριστῷ.

34α Τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς.

Τῷ ἀναβεβηκότι εἰς τὸν οὐρανὸν ἐν ἀνατολαῖς, εἴτουν φανερῶς· κάτωθεν μὲν ὁρώντων τῶν ἀποστόλων, ἄνωθεν δὲ, τῶν ἀσωμάτων δυνάμεων. Ac 1.9-11

Ἐκ μὲν γὰρ τοῦ οὐρανοῦ πρὸς γῆν κατελθὼν, ἐν δύσεσι κατῆλθεν, ὅ ἐστιν ἀφανῶς, πάντας λαθὼν, ἐπικρυπτομένης ἀῤῥήτως τῆς θεότητος· ἐκ δὲ τῆς γῆς πρὸς οὐρανὸν ἀνελθὼν, ἐν ἀνατολαῖς | ἀνῆλθε· τοῦτο γὰρ δηλοῖ τὸ, *κατὰ ἀνατολάς*.

Τινὲς δέ φασι τὸ, *κατὰ ἀνατολὰς*, εἰρῆσθαι, διὰ τὸ ἐκ τοῦ ἀνατολικωτέρου μέρους τῆς Ἰερουσαλὴμ ἀναληφθῆναι τὸν Κύριον, οὕτω γὰρ κεῖσθαι τὸ ὄρος τῶν Ἐλαιῶν.

Οὐρανὸν δὲ οὐρανοῦ, τὸν ὑπὲρ τὸ στερέωμα οὐρανὸν, τὸν πρὸ πάντων παρηγμένον, ὠνόμασεν· ἐκεῖνος μὲν γὰρ τοῦ στερεώματός ἐστιν οὐρανὸς, τὸ δὲ στερέωμα πάλιν, οὐρανὸς ἡμῶν. Gen 1.1, 6

34β Ἰδοὺ δώσει τῇ φωνῇ αὐτοῦ φωνὴν δυνάμεως.

Φωνὴ τοῦ Χριστοῦ, οἱ ἀπόστολοι, οἷα τοὺς λόγους αὐτοῦ λαλοῦντες. Τούτοις οὖν ἔδωκε τὸ Πνεῦμα τὸ ἅγιον ἐν τῷ καιρῷ τῆς Πεντηκοστῆς, ὃ νῦν ἐκάλεσε φωνὴν δυνάμεως ὁ Δαυίδ· φωνὴν μὲν, διότι φησὶ Λουκᾶς, *Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης βιαίας πνοῆς* — ὁ δὲ ἦχος πάντως, φωνή· δυνάμεως δὲ, ὅτι καὶ ὁ Κύριος δύναμιν αὐτὸ κέκληκεν, εἰπὼν, *Ἕως ἂν ἐνδύσησθε δύναμιν ἐξ ὕψους*. Ac 2.2 Lk 24.49

34α[3] κεῖσθαι MCBF : κεῖται PV. 34β[2] φωνὴ τοῦ Χριστοῦ PCBFV : φωνὴ Χριστοῦ M.

ambassadors for the whole world.

32β Ethiopia will first reach with its hand to God.

'Will first reach', in the sense of, 'will reach', that is, 'will stretch out', for the person who reaches, stretching out his hand, reaches what is far away. By the consequent, therefore, [the act of reaching or arriving] he indicated the antecedent [the act of stretching out].

For Ethiopia stretched out Candaces to Christ, and he is the one called 'its hand', as a potentate of Ethiopia (for a person's power is in his hand), since he exercised power alongside the queen. The word 'first' is redundant. Ac 8.27 [PG36.396A]

Some say that by 'Egypt' all the earth is denoted (for the intelligible Pharaoh held sway over all the earth), and by 'Ethiopia' the very ends of the world are signified (for the Ethiopians, the furthermost of all peoples, dwell in east and west). For it is written, *All the ends of the earth will remember and will turn back to the Lord*. In this case we take 'will first reach with its hand' simply in the sense of, Ethiopia will stretch out its hands in prayer to Christ, having already believed. [Hom. *Od.* A.23-24] Ps 21.28α

33 O kingdoms of the earth, sing to God, praise the Lord with psaltery.

This is explanatory of the two verses mentioned, universally enjoining all nations to sing to Christ and praise him with voice and harp.

34α The one mounted on heaven's heaven to the easterings.

The one who has gone up to heaven in easterings, that is, manifestly, with the Apostles looking on from below and the bodiless powers from above. Ac 1.9-11

For on descending from heaven to earth, he descended in westerings, which is, imperceptibly, escaping the notice of all, with his divinity ineffably hidden. On ascending from earth to heaven, however, he went up in easterings, for this is what 'to the easterings' signifies.

Some say that 'to the easterings' is said on account of the fact that the Lord was taken up from the easternmost part of Jerusalem, for that is where the Mount of Olives lies.

'Heaven's heaven' is what he called the heaven above the firmament, the one brought into being before everything, for that is the heaven of the firmament, while the firmament in turn is our heaven. Gen 1.1, 6

34β See, he will give to his voice a voice of power.

The Apostles are the voice of Christ as speaking his words. To them, therefore, he gave the holy Spirit at the time of Pentecost, which David here called 'a voice of power'. On the one hand it is a 'voice', because Luke says, *And suddenly a sound came from heaven like the rush of a mighty wind* – and a sound is certainly a voice. And on the other hand it is 'of power', because the Lord called it 'power', saying, *Until you are clothed with power from on high*. Ac 2.2 Lk 24.49

Ἢ καὶ ἄλλως, φωνὴ μὲν τοῦ Θεοῦ, ὁ πρόδρομος Ἰωάννης· *Ἰδοὺ γὰρ*, φησὶν, *ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου.* Φωνὴ δὲ δυνάμεως, ὁ Χριστὸς, ὡς τοῖς λόγοις αὐτοῦ παρακολουθούσης θείας δυνάμεως· ἅμα γὰρ ἔλεγε, καὶ ἅμα ἐγίνοντο τὰ θαύματα. Mal 3.1 Mt 11.10 Mt 8.13

35α Δότε δόξαν τῷ Θεῷ.

Πρὸς τοὺς Χριστιανοὺς ὁ λόγος, προτρεπόμενος δοξάζειν τὸν Θεὸν, τοιαύτης φιλανθρωπίας ἀξιωθέντας.

35β Ἐπὶ τὸν Ἰσραὴλ ἡ μεγαλοπρέπεια αὐτοῦ.

Τῷ θεωρητικωτάτῳ ἀνδρὶ τὰ μεγαλεῖα τοῦ Θεοῦ γνωρίζονται· Ἰσραὴλ γὰρ ἑρμηνεύεται, νοῦς ὁρῶν Θεόν. Ὁ γὰρ τυφλωθεὶς ἐκ παθῶν οὐ δύναται κατανοῆσαι ὅσα καὶ οἷα διὰ τὴν ἡμετέραν σωτηρίαν ὁ Θεὸς ἐπραγματεύσατο. Ἐπὶ τὸν Ἰσραὴλ οὖν, ἀντὶ τοῦ, τῷ Ἰσραήλ.

Ἢ καὶ ἄλλως, ἐπὶ τὴν ἐκκλησίαν τῶν πιστῶν, ἥτις νοερῶς ὁρᾷ τὸν Χριστὸν, γίνεται τὰ θαυμάσια τοῦ Θεοῦ· καὶ αὕτη τούτων ἀξιοῦται διὰ παντός.

35γ Καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις.

Νεφέλας νῦν λέγει, τοὺς ἀποστόλους, ὡς ὑπερκειμένους τῶν γεηρῶν πραγμάτων, καὶ πεπληρωμένους τοῦ πνευματικοῦ ὕδατος, ὃ τοῦ βυθοῦ τοῦ Πνεύματος ἀνελκύσαντες, δι' αὐτοῦ τὰς ψυχικὰς ἀρούρας τῶν πιστευόντων κατήρδευον.

36α Θαυμαστὸς ὁ Θεὸς ἐν τοῖς ἁγίοις αὐτοῦ.

Οἱ ἅγιοι, φησὶ, μόνοι θαυμάζουσι τὸν Θεὸν, οἷα δυνάμενοι κατανοεῖν τὰς μεγαλοπρεπεῖς οἰκονομίας αὐτοῦ· θαυμαστὸς οὖν τούτοις ἐστίν.

36β Ὁ Θεὸς Ἰσραήλ.

Πανταχοῦ Θεὸν τοῦ Ἰσραὴλ καλεῖ τὸν Χριστὸν, δεικνύων ὅτι ὁ τὸν νέον λαὸν εὐεργετῶν, οὗτος καὶ τὸν παλαιὸν εὐηργέτησε· καὶ οὐκ ἄλλος οὗτος παρ' ἐκεῖνόν ἐστιν.

36γ Αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ.

Τῷ νέῳ· δύναμιν μὲν, εἰς τὸ ῥυσθῆναι τῆς πλάνης τῶν εἰδώλων, κραταίωσιν δὲ, εἰς τὸ ἐμμεῖναι τῇ ἀμωμήτῳ πίστει.

36δ Εὐλογητὸς ὁ Θεός.

[34β][3] παρακολουθούσης PF : παρακολουθείσης MCBV.

Or in a different sense, John the Forerunner is the voice of God, for it is written, *See, I am* Mal 3.1
sending my messenger before your face, and Christ is the 'voice of power', there being a divine Mt 11.10
power consequent on his words, for as soon as he would speak the miracles would occur. Mt 8.13

35α Give glory to God.

This is addressed to the Christians, urging them to glorify God, having been made worthy of such benevolence.

35β His magnificence is upon Israel.

The splendours of God are made known to the man of highest contemplation, for Israel is translated as the 'mind seeing God'. For the person who has been blinded by passions is unable to comprehend how many and what kind of things God has brought about for the sake of our salvation. 'Upon Israel' is therefore in the sense of, 'for Israel'.

Or else in another sense: upon the Church of the faithful, which sees Christ spiritually, God's wonders take place; and she is made worthy of these continually.

35γ And his power is in the clouds.

'Clouds' here is what he calls the Apostles, as transcending earthly things and filled with spiritual water. Having drawn up this water from the ocean depth of the Spirit, they would irrigate with it the fields of the believers' souls.

36α God is wonderful among his saints.

The saints alone, he says, marvel God, as being able to comprehend his magnificent designs; he is therefore wonderful for them.

36β The God of Israel.

Everywhere he calls Christ the 'God of Israel', showing that the one who is benefactor of the new people was also benefactor of the old people, and the one is not different from the other.

36γ He will give power and strengthening to his people.

To the new people. 'Power' to be delivered from the error of the idols, and 'strengthening' to remain constant in the blameless faith.

36δ God is to be blessed.

Ὁ ταῦτα οὕτως οἰκονομήσας, ὁ καὶ πλάσας καὶ ἀναπλάσας, καὶ τοσούτων ἀγαθῶν καταξιώσας τὸν σὸν λαόν.

Ὁ μὲν οὖν παρὼν ψαλμὸς οὕτως ἡρμηνεύθη κατὰ ἀναγωγὴν, καὶ οὕτως ἥρμοσε δι᾽ ὅλου Χριστιανοῖς. Ἰουδαῖοι δὲ πειρῶνται τοῖς κατ᾽ αὐτοὺς πράγμασιν ἱστορικῶς καὶ τοῦτον ὑποβαλεῖν· οὐ δύνανται δὲ παντὸς ἐφικέσθαι.

Χρὴ δὲ ὅμως μαθεῖν καὶ ὅπως αὐτὸν μεθέλκουσι.

[2] Φασὶ γὰρ, *Ἀναστήτω ὁ Θεὸς*, εἰς βοήθειαν τοῦ σωματικοῦ Ἰσραὴλ, εἶτα ἐχθροὺς
[3] ὀνομάζουσι, τοὺς ἀλλοφύλους, ὁμοίως δὲ καὶ μισοῦντας, ἔτι δὲ καὶ ἁμαρτωλοὺς, ὡς
[4] ἀνόμους, | δικαίους δὲ, τοὺς ἐν Ἰουδαίοις ἀγαθούς.
[5] Τὸ δὲ, *Ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν*, περὶ τῆς κιβωτοῦ ῥηθῆναί
φασιν, ἐντελλομένου τοῦ ἁγίου Πνεύματος εὐτρεπίζειν αὐτῇ ὁδὸν, δι᾽ ἧς ὁ Θεὸς ἐπι-
βαίνειν ἔμελλεν, ἐπὶ τοῦ δυτικοῦ μέρους τῆς Ἰερουσαλὴμ· οὕτω γὰρ ἔχειν θέσεως
τὸν ναὸν, ἐν ᾧ ὕστερον ἡ κιβωτὸς κατέπαυσεν. 2Par 3.1, 5.7
[6] *Ὁ Θεὸς δὲ ἐν τόπῳ ἁγίῳ αὐτοῦ*, ἀντὶ τοῦ, ἐν τῷ ναῷ· ὃς καὶ μονοτρόπους λεγο-
[7] μένους αὐτοὺς ὡς ἑνὶ Θεῷ πιστεύοντας, κατοικίζει ἐν τῷ ναῷ αὐτοῦ.
Εἶτα, φασὶ, καταλέγει τὰ κατὰ τὴν ἀπ᾽ Αἰγύπτου ἔξοδον γεγενημένα. Ἐξήγαγε
γὰρ αὐτοὺς, ἐν τῇ ἑαυτοῦ δυνάμει, πεπεδημένους ἐκεῖσε τῇ δουλείᾳ τυγχάνοντας·
τοὺς δὲ αὐτοὺς λέγει καὶ παραπικραίνοντας, ὡς προείρηται· καὶ ὡς ἐν τάφοις δὲ
[8] ᾤκουν ἐν Αἰγύπτῳ, μὴ δυνάμενοι ἐνεργεῖν καθ᾽ ἑαυτούς. Ἐξεπορεύετο δὲ ὁ Θεὸς
ἐνώπιον τοῦ λαοῦ διὰ τοῦ στύλου τῆς νεφέλης καὶ τοῦ πυρὸς, καὶ διέβαινε μετὰ τοῦ
[9] λαοῦ ἐν τῇ ἐρήμῳ, ὅτε καὶ ἡ γῆ ἐσείσθη, λαίλαπος καὶ συστροφῆς κατὰ τὸ Σινᾶ
γενομένης, καὶ οἱ οὐρανοὶ ἔσταξαν τὸ μάννα.
[10] Βροχὴν δὲ ἑκούσιον, τὸν εὐάρεστον ὑετὸν ἑρμηνεύουσι, τὴν εὐθηνίαν τῶν καρπῶν
ἐργαζόμενον. Ἠσθένησε δὲ ἡ κατ᾽ αὐτοὺς κληρονομία, συντριβεῖσα ἐν Αἰγύπτῳ·
[11] κατήρτισε δὲ αὐτὴν, βασιλείᾳ κραταιώσας. Ζῷα δὲ τοῦ Θεοῦ, ἑαυτοὺς καλοῦσιν, ὡς
τῷ Θεῷ ἀνακειμένους. Ἡτοίμασας δὲ, φασὶ, τὰ ῥηθέντα ἀγαθὰ τῷ πτωχῷ λαῷ σου,
τῷ ἐν ἐρήμῳ πλανωμένῳ καὶ μὴ ἔχοντι γῆν.
[12] Εὐαγγελιζομένους δὲ λέγουσι, τοὺς προφήτας, εὐαγγελιζομένους τῷ λαῷ τὸ διε-
λέσθαι σκῦλα πολεμίων καὶ ἀφορίσαι εἰς ὡραιότητα τοῦ ναοῦ. Τοῦτο δὲ ψεύδονται·
καὶ γὰρ οὐδέν τι σκῦλον εἰς εὐπρέπειαν τοῦ ναοῦ ἀνέθηκαν, ἀλλὰ κατ᾽ ἀναγωγὴν ὁ
λόγος οὗτός ἐστιν, ὡς προειρήκαμεν.
[13] Ἀγαπητὸν δὲ, τὸν Δαυὶδ ὀνομάζουσιν, ἢ τὸν Σολομῶντα.
[14] Περὶ δὲ τοῦ, *Ἐὰν κοιμηθῆτε ἀνὰ μέσον τῶν κλήρων*, οὕτω φασὶν, ἐὰν ἐνιδρυθῆτε
ἀνὰ μέσον τῶν κεκληρωμένων ὑμῖν τόπων τῆς γῆς τῆς ἐπαγγελίας, τοσοῦτον εἰς
πλοῦτον ἐπιδώσετε, ὥστε τῆς περιστερᾶς, ἣν οἱ πάνυ πλουτοῦντες ἐπὶ τοῦ δώματος
γυψίνην ἱστᾶν εἰώθασιν εἰς σύμβολον ἄκρας εὐδαιμονίας, αἱ πτέρυγες μὲν ἔσονται
περιηργυρωμέναι, τὰ δὲ μετάφρενα αὐτῆς κοσμηθήσονται ἐν χλωρότητι χρυσίου·
οὐδαμῇ δὲ τοιαύτην περιστερὰν ἐν οὐδενὸς Ἑβραίου δώματι στῆναι μεμαθήκαμεν.
[15] Τὰ δ᾽ ἑξῆς, *Ἐν τῷ διαστέλλειν*, εἴτουν ἐκλέγεσθαι τὸν ἐπουράνιον Θεὸν βασιλεῖς
ἐπ᾽ αὐτῆς τῆς Ἰερουσαλὴμ, λαμπρυνθήσονται ἐν Ἰερουσαλήμ.

[5][4] *κατέπαυσεν* MCBF : *κατέπαυσεν ἱστοροῦσιν* PV.

Who by his design has thus brought these things about, who has created and recreated and deemed his people worthy of such great blessings.

The present psalm therefore has thus been interpreted in an anagogical sense, and so adapted throughout to Christians. The Jews attempt to subject the psalm to their own affairs in a historical sense, but they are not able to succeed in everything.

It is necessary, however, to learn how they draw it in a different direction.

[2] They say, *Let God arise* to bring help to bodily Israel; then they call the Philistines 'ene-
[3] mies' and 'haters of God' and furthermore describe them as 'sinners' as being lawless, while
[4] the good people among the Jews are the 'just'.

[5] *Make ready the way for the one mounted on westerings* is, they say, spoken about the ark, as the holy Spirit gives command to prepare the way along which God would pass on the western part of Jerusalem, for such was the position of the temple in which the ark later rested. 2Par 3.1, 5.7

[6] *God in his holy place*, in the sense of, 'in the temple', and he settles them also (being called 'single-mannered' as believing in one God) in his temple.

[7] Then, they say, he catalogues the things that occurred during the exodus from Egypt. For in his own power he led them out, bound there in fetters in slavery; the same people he calls
[8] 'embitterers' as said before; and they used to dwell in Egypt as if in graves, being unable to act on their own behalf. God went out before the people through the pillar of cloud and of fire,
[9] and passed over in the desert with the people when also the earth quaked as a furious storm and whirlwind occurred at Sinai and the heavens dripped down the manna.

[10] They interpret the 'voluntary rain' as the pleasing showers that bring about an abundance of fruits. The inheritance they enjoyed became weak, having been crushed in Egypt, but he
[11] restored it, establishing them in a kingdom. Themselves they call God's living beings as being dedicated to God. You have made preparation, they say, of the mentioned blessings for your poor people, wandering in the desert and having no land.

[12] 'Those proclaiming good tidings' is what they call the prophets, proclaiming good tidings to the people to divide up spoils from their enemies and to dedicate them for the comeliness of the temple. This they tell falsely, for they dedicated no item of booty for the beauty of the temple, but this verse is to be taken in an anagogical sense as we said previously.

[13] They give the name 'beloved' to David or Solomon.

[14] About the verse, *If you fall asleep among the lots*, they say thus: If you establish yourselves between the places allotted to you in the promised land, you will increase in wealth so much so that the gypsum dove that the very rich were accustomed to place on the housetop as a symbol of extreme prosperity will have silver covered wings and its breast will be adorned with pale gold. Nowhere, however, do we learn about any such dove having stood on any Hebrew's housetop.

[15] And what follows: *As he is expanding*, namely, as the heavenly God is choosing kings over this very Jerusalem, they will shine in splendour in Jerusalem.

[16] Ὄρος δὲ Θεοῦ, τὸ Σιὼν καλοῦσιν, καὶ ὄρος πῖον, ὡς πιαῖνον τὰ νεμόμενα θρέμ-
ματα, καὶ ὄρος τετυρωμένον, ὡς γάλακτος χορηγὸν, τῇ εὐθηνίᾳ τῆς νομῆς.
[17] Περὶ δὲ τοῦ, *Καὶ γὰρ ὁ Κύριος κατασκηνώσει εἰς τέλος*, εἰρήκαμεν ὅτι οὐκ ἔχουσιν
ἀσφαλῶς εἰπεῖν.
[18] Ἅρμα δὲ τοῦ Θεοῦ, ἑαυτοὺς ὀνομάζουσιν, ὡς ἐπαναπαυομένου μόνοις αὐτοῖς τοῦ
Θεοῦ· μυριοπλάσιον δὲ, ἀντὶ τοῦ, πολυπληθὲς, χιλιάδας δέ φασιν ἐν αὐτοῖς τῶν
εὐθηνούντων ἐν πλούτῳ. Ὁ Κύριος δὲ ἐν αὐτοῖς ἐστιν, ὡς οἴονται, ὃς ἐν Σινᾶ ἦν
πάλαι μετὰ τῶν προγόνων αὐτῶν.
[19] Λέγουσι δὲ καὶ πρὸς τὸν Θεὸν, ὅτι ὑψηλὸς ἐνομίσθης παρὰ πᾶσιν. *Ἠιχμαλώτευσας
αἰχμαλωσίαν* διὰ τοῦ λαοῦ σου, νικήσαντος ἐχθρούς. *Ἔλαβες* ἀναθήματα
καθιερωθέντα σοι, καὶ ἔλαβες εἰς δούλους, ἀπειθοῦντας πρότερον | ἀνθρώπους, ἐπὶ
τῷ κατασκηνῶσαι αὐτοὺς μετὰ τοῦ λαοῦ σου, δουλεύοντας αὐτῷ.
[20] Τὰ δὲ ἑξῆς ῥητὰ, σαφῆ.
[21] Παρὰ τοῦ Κυρίου αἱ ὁδοὶ τοῦ θανάτου, ὃς συνθλάσει τὰς κεφαλὰς τῶν ἀλλοφύλων·
[22] συνθλάσει δὲ καὶ κορυφὴν χαίτης ἀνθρώπων, διαπορευομένων ἐν ἁμαρτίαις.
[23] Ἀπεφήνατο πάλαι Κύριος, ὅτι *Ἐπιστρέψω*, εἴτουν ἐξέλωμαι τὸν λαόν μου σῶον
ἐκ τῆς Βασανίτιδος χώρας, ἧς ἐβασίλευσεν ὁ γίγας Ὤγ· ἐπιστρέψω αὐτὸν ἐκ
τοῦ βάθους τῆς θαλάσσης τῶν αἱμάτων· ῥύακες δὲ αἱμάτων τότε ἐπλημμύρησαν,
ἀναιρεθέντων τῶν περὶ τὸν Ὤγ. Nu 21.33-35
[24] Ἵνα βαφῇ ὁ πούς σοῦ τοῦ Ἑβραίου ἐν αἵματι τῶν σφαττομένων, καὶ αὐτὴ ἡ
γλῶσσα τῶν κυνῶν σου ἐκ τοῦ αἵματος τῶν ἐχθρῶν δι᾽ αὐτοῦ τοῦ Θεοῦ.
[25] Θεωρηθῆναι δὲ λέγουσι τὰς πορείας τοῦ Θεοῦ, ἤτοι τὰ ἴχνη, πάλαι ἐν τῷ ὄρει
Σινᾶ. Ἀνέβη γὰρ, φησὶν, ἐν τῷ ὄρει Μωυσῆς καὶ Ἀαρὼν, καὶ τὰ ἑξῆς· εἶτα, *Καὶ εἶδον
τὸν τόπον οὗ εἱστήκει ὁ Θεὸς τοῦ Ἰσραὴλ, καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ, ὥσπερ
ἔργον πλίνθου σαπφείρου*. Ἅγιον δὲ νοοῦσι, τὸν οὐρανόν. Ex 24.10
[26] Εἶτα προέλαβον τὸν λαὸν οἱ ἄρχοντες αὐτοῦ, ἐν τῷ ᾄδειν καὶ ψάλλειν τῷ Θεῷ,
ἔγγιον ἱστάμενοι τῶν χοροψαλτῶν· ἐν μέσῳ νεανίδων τυμπανιστριῶν, λέγουσι δὲ,
τὰ μετὰ τὴν Ἐρυθρὰν θάλασσαν, ὅτε Μαριὰμ, ἡ τοῦ Ἀαρὼν ἀδελφὴ, ἐξῆρχε τῶν
νεανίδων. Ex 15.20-21
[27] Τὸ δὲ, *Ἐν ἐκκλησίαις εὐλογεῖτε τὸν Θεὸν*, οὐ δύνανται μεθοδεῦσαι.
[28] Βενιαμὶν δέ φασι, τὴν φυλὴν τοῦ Βενιαμὶν, νεωτέραν οὖσαν· νεώτερος γὰρ υἱὸς
ὁ Βενιαμίν. Ἐν ἐκστάσει δὲ, ὅτι ἐνεθουσίων πολεμοῦντες οἱ τοῦ Βενιαμίν· ψυχρὰ δὲ
καὶ αὕτη ἡ ἑρμηνεία. Οἱ ἄρχοντες δὲ τῆς Ἰούδα φυλῆς ἐβασίλευσαν τῶν Ἑβραίων.
Ἄρχοντες δὲ Ζαβουλῶν καὶ Νεφθαλεὶμ, ὅτι ἐπίσημοι αὗται αἱ φυλαὶ διὰ τὰς ἐν
πολέμοις ἀνδραγαθίας.
[29] Εἶτα, *Ἔντειλαι, ὁ Θεὸς*, τὰ περὶ ἡμῶν τοῖς ἀγγέλοις σου· δύναμις γὰρ Θεοῦ, οἱ
[30] ἄγγελοι· καὶ κραταίωσον, ὃ εὐτρέπισας ἐν ἡμῖν βασίλειον. Εἰ καὶ μὴ δι᾽ ἡμᾶς, ἀλλά
γε διὰ τὸν περιώνυμον ναόν σου· οὕτω γὰρ νοοῦσι τὸ, *Ἀπὸ τοῦ ναοῦ σου*.
[31] Οἴσουσι δέ σοι βασιλεῖς δῶρα· ὁ Χειρὰμ τὰ κέδρινα ξῦλα, καὶ ἄλλοι ἄλλα, ἐπὶ 2Rg 5.11
τοῦ Σολομῶντος. 3Rg 5.22
Θηρία δὲ τοῦ καλάμου καλοῦσι, τὰ ἄγρια ἔθνη, τὰ ἐν ἀποκρύφοις καὶ δυσβάτοις

[22][1] καὶ κορυφήν PCBFV : κορυφὴν M. [23][1] ἐξέλωμαι MACB : ἐξελοῦμαι PV.

[16] The *mountain of God* is what they call Zion, and they call it a *mountain rich in fat*, as fattening the flocks grazing on it, and a *mountain curdled as cheese*, as producing milk from the abundance of the pasture.

[17] About, *And indeed the Lord will encamp to the end*, we said that they have nothing convincing to say.

[18] They call themselves *God's chariot*, God resting in them alone. It is ten-thousand-fold in the sense of, very numerous, and they say there are thousands among them flourishing with wealth. The Lord is among them, as they believe, who was on Sinai in the past with their forebears.

[19] And they say, addressing God, that you have been deemed exalted in the eyes of all. You have taken captivity captive through your people, having defeated their enemies. You have taken votive gifts consecrated to you and you have taken as slaves people who were formerly disobedient so as to encamp them along with your people, serving them.

[20] The following words are clear.

[21] The ways of death are from the Lord, who will shatter the heads of the alien tribes, and he
[22] will also shatter the crown of flowing hair of men passing across in sins.

[23] In ancient times the Lord declared that *I shall bring back*, namely, I shall deliver my people safe and sound from the land of Basan over which the giant Og ruled. I shall bring my people back from the depth of the sea of bloodshed; and torrents of blood overflowed then with those around Og having been slaughtered. Nu 21.33-35

[24] So that the foot of you the Hebrew may be dipped in the blood of those slaughtered, and the very tongue of your dogs [in blood] from the blood of the enemies (through him) of God.

[25] They say the paths, that is, the tracks, of God were seen of old on mount Sinai. For it is written, *And Moses and Aaron went up on the mountain*, and so on, and then, *And they saw the place where the God of Israel stood and that which was beneath his feet, like a work of sapphire brick*. They understand 'the Holy' as heaven. Ex 24.10

[26] Then prior to the people its rulers began to sing to and praise God with psaltery, standing in proximity to the choir singers; and 'amid young girls playing timbrels', they relate to the events after the Red Sea when Miriam, Aaron's sister, led the young girls. Ex 15.20-21

The verse, *In assemblies bless God*, they are unable to deal with.

[27] 'Benjamin' they call the tribe of Benjamin, being the youngest, for Benjamin was the
[28] youngest son. 'In ecstasy' because when fighting the men of Benjamin used to be god-pos-
sessed (this interpretation also is insipid). The rulers of the tribe of Judah were kings over the
Hebrews, while the rulers of Zabulon and Nephthali [are mentioned] because these tribes
were renowned on account of their acts of bravery in wars.

Then, *Command, O God*, the things concerning your angels, for the angels are God's pow-
[29] er; and strengthen the kingdom you have brought into being among us. And if not on our ac-
[30] count, then for the sake of your far-famed temple, for thus they understand *From your temple*.

Kings will bring you gifts: Hiram brought cedar wood, and others other gifts under Solomon. 2Rg 5.11

[31] The savage nations that dwell in hidden and inaccessible places they call 'wild beasts of the 3Rg 5.22
reed'. And the assembly of their own leaders will be among the subjected peoples, meeting

τόποις οἰκοῦντα. Ἡ συναγωγὴ δὲ τῶν ἡγεμόνων ἑαυτῶν ἐν τοῖς ὑποτεταγμένοις ἔσται λαοῖς, συνεδριαζόντων, καὶ ἐπανορθούντων, καὶ φυλαττόντων αὐτοὺς ἐπὶ τῷ ἐγκλεισθῆναι, εἴτουν ῥυσθῆναι τὸν λαὸν, τὸν δεδοκιμασμένον εἰς καθαρότητα πίστεως ὡς ἀργύριον.

[32] Τὸ δὲ, *Ἥξουσι δὲ πρέσβεις ἐξ Αἰγύπτου*, λέγουσι γενέσθαι ἐπὶ Σολομῶντος, ἐφ' οὗ καὶ ἡ Αἰθιοπία ἔπεμψε τὴν ἑαυτῆς δυνάστιν τὴν βασίλισσαν. 3Rg 10.1-13

Τὰ δ' ἑξῆς πειρῶνται μὲν συμβιβάζειν, ἐλέγχονται δὲ σφαλλόμενοι.

Χρὴ δὲ θαυμάζειν, ὅπως τὸ θεῖον Πνεῦμα τῇ ἱστορίᾳ τὴν ἀναγωγὴν συνέπλεξεν. Ἐν τοῖς καιριωτάτοις δὲ, γυμνὴν ἱστορίας, τὴν ἀναγωγὴν ἔθηκεν, εἰς ἔλεγχον τῶν ἀντιλεγόντων Ἰουδαίων.

68 ξη´

1 Εἰς τὸ τέλος· ὑπὲρ τῶν ἀλλοιωθησομένων· ψαλμὸς τῷ Δαυίδ.

Εἰς τὸ τέλος μὲν, διὰ τὸ πέρας τῶν ἐν τούτῳ προῤῥήσεων· ὑπὲρ τῶν ἀλλοιωθησομένων δὲ, ὅτι περὶ μεταβολῆς πραγμάτων διαλαμβάνει· ἐσχημάτισται γὰρ προσώπῳ τοῦ | ἐν Βαβυλῶνι αἰχμαλώτου λαοῦ, οἵτινες ἠλλοιώθησαν, ἀντὶ δούλων ἐλεύθεροι πάλιν γεγονότες, καὶ ἀντὶ τῆς ἀλλοτρίας, τὴν ἰδίαν οἰκήσαντες.

Προσήκει δὲ καὶ παντὶ πιστῷ πολεμουμένῳ, εἴτε σωματικῶς, εἴτε ψυχικῶς.

2 *Σῶσόν με, ὁ Θεὸς, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου.*

Ὕδατα νῦν λέγει, τὴν ἐπίῤῥοιαν τῶν θλίψεων καὶ τῶν πειρασμῶν, τῶν ἐπαφιεμένων ὑπὸ τῶν εἴτε ὁρατῶν, εἴτε ἀοράτων ἐχθρῶν, ὧν τὸ βάθος, δίκην ὑδάτων, ἀποπνίγει τὸν συνεχόμενον· ταῦτα, φησὶ, τὰ ὕδατα, περιγενόμενα τοῦ σώματος, ἥψαντο καὶ αὐτῆς τῆς ψυχῆς μου. Ἐμφαίνει δὲ διὰ τούτου τὴν σφοδρότητα τῆς ἀλγηδόνος.

3α *Ἐνεπάγην εἰς ἰλὺν βυθοῦ, καὶ οὐκ ἔστιν ὑπόστασις.*

Τινὰ τῶν ἀντιγράφων, ὕλην γράφουσιν· ἔστι δὲ καὶ τοῦτο κἀκεῖνο ἡ ὑποστάθμη τοῦ ἐν τῷ βυθῷ ὕδατος.

Μεταφορικὸς δὲ ὁ λόγος· οἱ γὰρ ἐμπηγνύμενοι τῇ τοιαύτῃ ὑποστάθμῃ οὐχ εὑρίσκουσιν ὑπόστασιν, εἴτουν ἑδραίωσιν, ἀεὶ συνιζανούσῃ διὰ τὸ τέλμα.

3β *Ἦλθον εἰς τὰ βάθη τῆς θαλάσσης, καὶ καταιγὶς κατεπόντισέ με.*

Οἱ τρεῖς οὗτοι στίχοι τὸ αὐτὸ λέγουσιν, ὅτι κατεποντίσθην ὑπὸ τῶν συμφορῶν, ἃς διαφόρως ὠνόμασεν· ὕδατα μὲν, διὰ τὸ ἐπιῤῥεῖν καὶ ἀποπνίγειν, ἰλὺν δὲ βυθοῦ, διὰ τὸ ἀπέραντον, βάθη δὲ θαλάσσης, διὰ τὸ πλῆθος καὶ τὴν πικρίαν· καταιγίδα δὲ καλεῖ, τὴν τούτων σφοδρότητα.

[31][3] ἐγκλεισθῆναι P : ἐκκλεισθῆναι MCBFV. 2[2] νῦν ASCF : δὲ νῦν H : om. MPBV.

together and correcting and guarding them so that the people tried like silver for purity of faith be contained, or in other words, delivered.

[32] They say 'ambassadors will come from Egypt' took place at the time of Solomon under whom Ethiopia also sent her own ruler the queen. 3Rg 10.1-13

They try to reconcile the rest, but are proven to be in error.

It is a matter for wonder how the divine Spirit intertwined the anagogical aspect with the history, but at the most vital points set out the anagogical view stripped of history in refutation of the gainsaying Jews.

68 Psalm 68

1 Towards fulfilment; for those who will be changed; a psalm belonging to David.

'Towards fulfilment' on account of the coming to pass of the predictions contained in it. 'For those who will be changed' because it speaks about changes in the states of things, for it is cast in the person of the captive people in Babylon who were changed, instead of slaves having become free again, and instead of in a foreign land having settled in their own.

It is suited for every believer who is under attack, whether in body or in soul.

2 Save me, O God, for waters have invaded even as far as my soul.

'Waters' is what he here calls the influx of afflictions and temptations, brought upon by enemies either visible or invisible, the depths of which, like waters, drown the person caught in them. These waters, he says, having prevailed over the body, have touched even my very soul. Through this he indicates the acuteness of his suffering.

3α I have become stuck in the mire of the deep and there is nothing to stand on.

A number of copies write 'matter' [ὕλη] for 'mire' [ἰλύς]; both, however, refer to the floor of sediment beneath the water of the deep.

The verse is metaphorical, for those who are stuck in sediment of such a kind find nothing to stand on, namely, a stable foundation, since the sediment is always sinking on account of its swampy nature.

3β I have come into the depths of the sea and a tempest has drowned me.

These three verses say the same thing, namely, that I have been drowned by misfortunes which he described in various ways: as 'waters' on account of their flooding and asphyxiating, as 'mire of the deep' on account of their boundlessness and 'depths of the sea', on account of their multitude and bitterness, and 'tempest' is what he calls their vehemence.

4α Ἐκοπίασα κράζων.

Πρὸς σέ.

4β Ἐβραγχίασεν ὁ λάρυγξ μου.

Ἀπὸ τοῦ συνεχῶς καὶ ἐπιτεταμένως κράζειν.

4γ Ἐξέλιπον οἱ ὀφθαλμοί μου.

Ἀπέκαμον, ἠτόνησαν ἀτενῶς εἰς σὲ ἀφορῶντες.

4δ Ἀπὸ τοῦ ἐλπίζειν με ἐπὶ τὸν Θεόν μου.

Τοῦτο δὲ πεπόνθασι διὰ τὸ ἐλπίζειν με ἐπὶ σὲ μόνον, καὶ παρὰ σοῦ μόνου προσδοκᾶν βοήθειαν, καὶ τούτου ἕνεκεν οὕτως ἀτενῶς ἀφορᾶν.

5α Ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν· ἐκραταιώθησαν οἱ ἐχθροί μου, οἱ ἐκδιώκοντές με ἀδίκως.

Καὶ πολλοί εἰσι, καὶ κραταιοί· ἐκδιώκοντες δὲ, ἀντὶ τοῦ, καταδιώκοντες, εἴτουν μισοῦντες ἀναιτίως.

5β Ἃ οὐχ ἥρπαζον, τότε ἀπετίννυον.

Μεταφορικὸς μὲν ὁ λόγος, ἀπὸ τῶν ἃ οὐχ ἥρπασαν ἀποδιδόντων. Ἐμφαίνει δὲ, ὅτι περὶ ὧν οὐκ ἠδίκησα, τούτων ἀπεδίδουν δίκας τότε, ὁπότε ἀπῃτούμην αὐτάς.

6 Ὁ Θεὸς, σὺ ἔγνως τὴν ἀφροσύνην μου, καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἀπεκρύβησαν.

Σὺ, φησὶν, ὁ πάντα εἰδὼς, οἶδας τὴν ἀφροσύνην μου, εἴ τι κατ’ αὐτῶν ἠφρονευσάμην· καὶ εἴ τι πρὸς αὐτοὺς ἐπλημμέλησα, οὐ διέλαθέ σε.

7α Μὴ αἰσχυνθείησαν ἐπ’ ἐμὲ οἱ ὑπομένοντές σε, Κύριε, Κύριε τῶν δυνάμεων.

Τὸ, ἐπ’ ἐμὲ, ἀδιαφόρως, ἀντὶ τοῦ, ἐπ’ ἐμοὶ, ἀποτυγχάνοντι τῆς προσδοκωμένης ἀπὸ σοῦ βοηθείας· ὑπομένοντες δὲ, οἱ περιμένοντές σε ἐπίκουρον ἑαυτῶν. Κύριον δὲ τῶν δυνάμεων αὐτὸν εἶπεν, ὡς δυνάμενον σῴζειν τοὺς ἐπικαλουμένους αὐτόν.

7β Μὴ δὲ ἐντραπείησαν ἐπ’ ἐμὲ οἱ ζητοῦντές σε, ὁ Θεὸς τοῦ Ἰσραήλ.

4α I have grown weary crying aloud.

To you.

4β My throat has grown hoarse.

From crying out constantly and intensely.

4γ My eyes have failed.

They have grown tired; they have become utterly exhausted looking intently to you.

4δ From my hoping in my God.

My eyes have suffered this on account of my hoping on you alone and expecting help from you alone and for this reason looking so intently.

5α Those who hate me without cause have multiplied more than the hairs of my head; my enemies have prevailed, those who banish me unjustly.

They are both many and mighty; 'those who banish', in the sense of, 'those who persecute', namely, those who hate without cause.

5β What I would not seize hold of, I would then pay back.

The verse is metaphorical, from those who pay back what they have not taken. It indicates that for matters in which I committed no injustice, I would then pay the penalties whenever they were demanded of me.

6 O God, you have known my folly, and my trespasses have not been hidden from you.

You, he says, who know all things, know my folly, if in any thing I have acted foolishly towards them; and if I have trespassed in any way against them, it has not escaped you.

7α May those who are waiting patiently on you not be ashamed on my account, O Lord, O Lord of powers.

The preposition ἐπί, used indifferently with accusative rather dative, is in the sense of 'on account of', namely, my failing to receive the expected help from you. 'Those who are waiting patiently' are those who are waiting for you as their helper. He called him 'Lord of powers' as having the power to save those who call upon him.

7β May those who are seeking you not feel shame on my account, O God of Israel.

Ὅμοιον καὶ τοῦτο τῷ πρὸ αὐτοῦ· ζητοῦντές σε δὲ, οἱ ἐν τῷ πάσχειν ἐπικαλούμενοί σε.

8 Ὅτι ἕνεκά σου ὑπήνεγκα ὀνειδισμόν· ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου.

Περὶ τοῦ ὀνειδισμοῦ εἴρηται καὶ ἐν τῷ μα′ ψαλμῷ, ὅτι *Ὠνείδιζόν με οἱ ἐχθροί μου, | ἐν τῷ λέγειν αὐτούς μοι καθ' ἑκάστην ἡμέραν· Ποῦ ἐστιν ὁ Θεός σου;* τῷ ὀνειδισμῷ δὲ καὶ ἡ ἐντροπὴ ἕπεται. Ps 41.11

9 Ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου, καὶ ξένος τοῖς υἱοῖς τῆς μητρός μου.

Τὰ ἐντεῦθεν, ἀριδήλως τῷ Χριστῷ προσαρμόζουσιν, ὡς δειχθήσεται. Τινὲς δὲ καὶ τὰ προλαβόντα τούτῳ ἀνατιθέναι βιάζονται, παθαινομένῳ κατὰ νόμον ἀνθρωπίνης φύσεως.

Ἀδελφοὺς δὲ καλεῖ, τοὺς Ἰουδαίους, ὅτι καὶ οὗτος κἀκεῖνοι πατέρα εἶχον τὸν Ἀβραάμ· ὁμοίως δὲ καὶ υἱοὺς τῆς μητρὸς αὐτοῦ, διὰ τὴν κοινὴν αὐτῶν μητέρα, τὴν Σάῤῥαν. Οἵτινες, ἀπηλλοτρίωσαν αὐτὸν, καὶ ἐξένωσαν, λέγοντες, *Τοῦτον δὲ, οὐκ οἴδαμεν πόθεν ἐστὶ*, καὶ πάλιν, *Οὐ καλῶς λέγομεν, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;* Καὶ ὁ εὐαγγελιστής φησιν, *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐκ ἐδέξαντο.* Jn 9.29 Jn 8.48 Jn 1.11

10α Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

Τοῦτο πεπλήρωται ὅτε παῤῥησιασάμενος, ἐξήλασε τοῦ ἱεροῦ τοὺς πωλοῦντας καὶ ἀγοράζοντας· *Ἐμνήσθησαν γὰρ*, φησὶν, *οἱ μαθηταὶ ὅτι γεγραμμένον ἦν, ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.* Ζῆλον δὲ λέγει, τὴν δικαίαν ὑπὲρ τοῦ ἱεροῦ ἀγανάκτησιν. Jn 2.17

10β Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

Καὶ τὸ παρὸν ῥητὸν εἰς τὸν Χριστὸν ὁ μέγας ἐξεδέξατο Παῦλος, Ῥωμαίοις ἐπιστέλλων. Rom 15.3

Φησὶν οὖν πρὸς τὸν Πατέρα, ὅτι οἰκεῖα τὰ σὰ ὀνείδη ἐλογισάμην, ὡς ἓν ὤν σοι, ἃ προέφερον οἱ εἰδωλολάτραι, ὀνειδίζοντές σοι ἀσθένειαν, ὡς ἑνὶ μόνῳ τιμώμενον γένει, τῷ τῶν Ἰουδαίων· διὸ καὶ πρὸς ἅπαντα τὰ ἔθνη τὴν θεογνωσίαν ἐξήπλωσα.

11α Καὶ συνεκάλυψα ἐν νηστείᾳ τὴν ψυχήν μου.

Συνέστειλα, συνέτηξα, τεσσαρακονθημέρῳ τε νηστείᾳ, καὶ ἔτι πολλάκις. Mt 4.2

11β Καὶ ἐγενήθη εἰς ὀνειδισμοὺς ἐμοί.

This is similar to the verse before; 'those who are seeking' are those who while suffering are calling upon you.

8 Because for your sake I have endured reproach; humiliation has covered my face.

'Reproach' is also spoken about in the forty-first psalm, namely, *My enemies would reproach me, saying to me every day, 'Where is your God'*. Humiliation follows on reproach. Ps 41.11

9 I have become alienated from my brothers and a stranger to the sons of my mother.

The words from here onwards adapt very clearly to Christ. Some also make a strained attempt to attribute the previous words to him also, speaking with great passion in accordance with the custom of human nature.

'Brothers' is what he calls the Jews because both he and they had Abraham as father, and he similarly calls them 'sons of his mother', on account of their common mother Sarah. They alienated and estranged him, saying, *As for this man, we do not know where he comes from*, and, Jn 9.29
Are we not right in saying that you are a Samaritan and have a demon? And the Evangelist Jn 8.48
says, *He came to his own, and his own did not receive him*. Jn 1.11

10α Because zeal for your house has consumed me.

This was fulfilled when freely and boldly he drove out the sellers and buyers from the temple. For, he says, *His disciples remembered that it was written, 'Zeal for your house has consumed me'*. 'Zeal' is what he calls just indignation and anger on behalf of the temple. Jn 2.17

10β The reproaches of those who are reproaching you have fallen on me.

The great Paul took the present verse also in relation to Christ when writing to the Romans. Rom 15.3

He is saying therefore to the Father that, being one with you, I have reckoned the reproaches against you as my own, namely, those the idolaters used to cast reproaching you with weakness, as being honoured by only one race, that of the Jews, and hence I spread knowledge of God to all nations.

11α And I have covered my soul with fasting.

I reduced and consumed myself with a forty day fast and on many other occasions. Mt 4.2

11β And it has become a cause of reproaches for me.

Καὶ αὕτη μοι γέγονεν εἰς ὄνειδος· ἐντεῦθεν γὰρ ἀσθενῆ τοῦτον ὑπολαβὼν ὁ διάβολος, ὠνείδιζεν ὡς ψιλὸν ἄνθρωπον· διὸ καὶ διαφόρως ἐπείρασε. Mt 4.1-11

12α Καὶ ἐθέμην τὸ ἔνδυμά μου σάκκον.

Σάκκον καλεῖ, τὴν σάρκα, διὰ τὸ σκληρὸν αὐτῆς καὶ ἀντίτυπον.

12β- Καὶ ἐγενόμην αὐτοῖς εἰς παραβολήν· κατ' ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πύλαις,
13 καὶ εἰς ἐμὲ ἔψαλλον οἱ πίνοντες οἶνον.

Εἰκὸς γὰρ τὸν Χριστὸν, μετὰ τὸ ἀναιρεθῆναι, παραβολὴν τοῖς Ἰουδαίοις γενέσθαι, οἷον, τοιαῦτα πάθοι ὁ ἐχθρὸς ἡμῶν, οἷα καὶ ὁ ἐσταυρωμένος, ναὶ μὴν καὶ τοὺς συνεδριάζοντας τὰ κατ' αὐτοῦ θρυλεῖν καὶ διὰ γλώσσης φέρειν — πάλαι γὰρ παρὰ ταῖς τοῦ ναοῦ πύλαις συνελέγοντο — ἀλλὰ καὶ τοὺς ἐπὶ τὰ συμπόσια φοιτῶντας εἰς αὐτὸν ᾄδειν ᾄσματα μετὰ κωμῳδίας.

14α Ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ.

Ἀπαρτίσας τὸν λόγον, ἀναστρέφει πάλιν εἰς τὰ ὀπίσω, λέγων, ὅτι ἐγὼ δὲ πρὸ τοῦ παθεῖν εἰδὼς ταῦτα, τῇ προσευχῇ μου πρὸς σέ· συνεξακούεται τὸ, προσηυχόμην. Εἶτα τίθησιν ἑξῆς καὶ τὰ ῥήματα τῆς προσευχῆς.

14β Κύριε, καιρὸς εὐδοκίας.

Ὅμοιον τούτῳ ἐστὶ τὸ εὐαγγελικὸν, *Πάτερ, ἐλήλυθεν ἡ ὥρα*. Εὐδοκίαν δὲ καλεῖ, Jn 17.1
τὸν διὰ σταυροῦ θάνατον· εὐδοκία γὰρ, τὸ ἀγαθὸν θέλημα, ἀγαθὸν δὲ θέλημα, τὸ διὰ
τοῦ τοιούτου θανάτου ζωοποιηθῆναι ἡμᾶς, τοὺς νεκρωθέντας τῇ ἁμαρτίᾳ. Eph 2.1

14γ Ὁ Θεὸς, ἐν τῷ πλήθει τοῦ ἐλέους σου ἐπάκουσόν μου. |

Προείρηται ἡμῖν, ὅτι προσηύχετο νόμῳ φύσεως ἀνθρωπίνης καὶ ἀπαλλαγὴν ἐζήτει τῶν πειρασμῶν, ὡς καὶ ἡ τῶν Εὐαγγελίων ἱστορία διδάσκει. Mt 26.39

Ἔοικε δὲ τὸ παρὸν ῥητὸν τῷ, *Σῶσόν με ἕνεκεν τοῦ ἐλέους σου*. Ps 6.5β

14δ- Ἐν ἀληθείᾳ τῆς σωτηρίας σου, σῶσόν με ἀπὸ πηλοῦ, ἵνα μὴ ἐμπαγῶ.
15α

Μόνη ἀληθὴς ἡ παρὰ σοῦ σωτηρία· ἄνθρωπος γὰρ ἄνθρωπον ὠφελῆσαι οὐ δύναται. Ἐν ἀληθείᾳ οὖν τῆς σωτηρίας σου, ἀντὶ τοῦ, ἐν ἀληθινῇ σου σωτηρίᾳ· ἰδίωμα γὰρ καὶ τοῦτο τῆς Ἑβραΐδος.

Ὅπερ δὲ ἀνωτέρω κέκληκεν, ἰλὺν, τοῦτο νῦν εἶπε, πηλόν· καὶ γὰρ ταῖς τροπαῖς ἐκείναις καὶ νῦν ἐχρήσατο.

And this fasting became a reproach for me; because from this the devil, presuming him to be weak, reproached him as a simple man, and hence tempted him in various ways. Mt 4.1-11

12α And I have made sackcloth my clothing.

'Sackcloth' is what he calls the flesh, on account of its hard and resistant nature.

12β-13 And I have become a watchword for them; those sitting by the gates would idly chatter against me and those drinking wine would toast me with songs.

For it is likely that Christ, after having been executed, would have become a watchword for the Jews, namely, 'May our enemy suffer as did the crucified one', and indeed for those sitting together to babble against him and have him on their tongue – for in the past they used to gather around the gates of the temple – and for those frequenting drinking parties to address songs to him with mockery.

14α But I with my prayer to you.

Having completed this narrative, he turns back again to what went before, saying that I before my passion, knowing these things, with my prayer to you – 'I would pray' is understood. Then he sets out in what follows the words of the prayer.

14β O Lord, it is the time of good pleasure.

This is similar to the Gospel words, *O Father, the hour has come*. 'Good pleasure' is what Jn 17.1
he calls the death by the Cross, for 'good pleasure' is good will, and the will was good through such a death to give life to us, who had been made dead by sin. Eph 2.1

14γ Hear me, O God, in the abundance of your mercy.

We have said before that he used to pray in accordance with the custom of human nature and would ask for deliverance from temptations, as the Gospel story also tells. Mt 26.39
The present verse is like, *Save me for the sake of your mercy*. Ps 6.5β

14δ-15α In the truth of your salvation, save me from the mud so that I do not become embogged.

Salvation that comes from you is the only true salvation, for it is not possible for a man to be of benefit to a man. Accordingly, 'in the truth of your salvation' is in the sense of, in your true salvation, for this also is an idiom of the Hebrew tongue.

What he called 'mire' earlier he now called 'mud', and indeed he now employed those same figures of speech.

15β Ῥυσθείην ἐκ τῶν μισούντων με, καὶ ἐκ τῶν βαθέων τῶν ὑδάτων.

Μισοῦντες αὐτὸν, οἵ τε νοητοὶ καὶ αἰσθητοὶ ἐχθροί· βαθέα δὲ ὕδατα λέγει, τὰς κεκρυμμένας ἐπιβουλάς· κέκρυπται γὰρ τὸ βάθος.

16α Μή με καταποντισάτω καταιγὶς ὕδατος, μηδὲ καταπιέτω με βυθός.

Εἴρηται περὶ τούτων ἄνω, ὅτι τροπικὰ πάντα καὶ μεταφορικά. Ps 68.3β

16β Μηδὲ συσχέτω ἐπ' ἐμὲ φρέαρ τὸ στόμα αὐτοῦ.

Μηδ' ἐναπολειφθείην τῷ βόθρῳ τῶν πειρασμῶν· ὁ γὰρ εἰς φρέαρ ἐμπεσὼν, ἀνεῳγότος μὲν τοῦ στόματος, ἔχει μικράν τινα παραψυχὴν, ἐπικλεισθέντος δὲ, παντάπασιν ἀπογινώσκει τὴν σωτηρίαν.

17α Εἰσάκουσόν μου, Κύριε, ὅτι χρηστὸν τὸ ἔλεός σου.

Ὅτι χρῄζω τοῦ ἐλέους σου.

17β Κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐπίβλεψον ἐπ' ἐμέ.

Τὸ μὲν, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, ἡρμηνεύθη ἐν τῷ ν', τὸ δὲ ἑξῆς, ἐν Ps 50.3
τῷ κδ' ψαλμῷ. Ps 24.16

18 Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ τοῦ παιδός σου, ὅτι θλίβομαι· ταχὺ ἐπάκουσόν μου.

Περὶ μὲν τοῦ, μὴ ἀποστρέψῃς τὸ πρόσωπόν σου, εἴρηται ἐν τῷ κς' ψαλμῷ· παιδός Ps 26.9
σου δὲ, τοῦ Μονογενοῦς.

19α Πρόσχες τῇ ψυχῇ μου καὶ λύτρωσαι αὐτήν.

Πρόσχες αὐτῇ θλιβομένῃ.

19β Ἕνεκα τῶν ἐχθρῶν μου ῥῦσαί με.

Ἵνα μὴ ἐπιχαρῶσι τῷ θανάτῳ μου.

20α Σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπήν μου.

Οἶδας ὅσα με ὀνειδίζουσι, φάγον καὶ οἰνοπότην, καὶ τελωνῶν καὶ ἁμαρτωλῶν

15β May I be delivered from those who hate me and from the depths of the waters.

His enemies, both the intelligible and the sensible, are 'those who hate him', and the 'depths of the waters' are what he calls the hidden intrigues against him, for the depth is hidden.

16α Let not a squall of water drown me, nor the deep swallow me.

It was said above about these expressions that they are all figurative and metaphorical. Ps 68.3β

16β Let not a well close its mouth over me.

May I not be abandoned in the pit of temptations; for when someone has fallen into a well, when the mouth is open, he has some small consolation, but when it has been closed over he despairs completely of deliverance.

17α Hear me, O Lord, for your mercy is needful.

For I have need of your mercy.

17β According to the abundance of your compassion look upon me.

'According to the abundance of your compassion' was expounded in the fiftieth psalm and Ps 50.3
the rest of the verse in the twenty-fourth psalm. Ps 24.16

18 Avert not your face from your child, for I am afflicted; hear me swiftly.

'Avert not your face' was discussed in the twenty-sixth psalm; 'from your child', that is Ps 26.9
from your only-begotten.

19α Turn to my soul and redeem it.

Turn to it in affliction.

19β For the sake of my enemies deliver me.

That they may not rejoice in my death.

20α For you know my reproach and my shame and my humiliation.

You know how they are reproaching me, calling me a glutton and drunkard, and a friend

φίλον, καὶ δαιμονῶντα καὶ ἀντίθεον ὀνομάζοντες, καὶ αἰσχύνοντες καὶ ἐντρέποντες Mt 11.19
ὡς αὐτοῖς δοκεῖ. Jn 7.20

20β *Ἐναντίον σου πάντες οἱ θλίβοντές με.*

Ἐνώπιόν σού με θλίβουσι, σοῦ πάντα βλέποντος· ἢ ἐνώπιόν σού εἰσι, μὴ δυνάμενοί σε διαδρᾶναι.

Εἰ δέ τις ἐπαπορήσοι, πῶς τοσαῦτα δεηθεὶς, ὅμως οὐκ ἐξέφυγε τοὺς τοιούτους πειρασμοὺς, ἀκουσάτω, ὅτι ηὔχετο μὲν ὡς ἄνθρωπος, *μὴ εἰσελθεῖν εἰς πειρασμόν* — καὶ γὰρ καὶ ἡμῖν οὕτως εὔχεσθαι παραδέδωκε — διότι *τὸ μὲν πνεῦμα, πρόθυμον, ἡ δὲ σὰρξ, ἀσθενής*. Ἐπεὶ δὲ συνέφερε παθεῖν αὐτὸν διὰ τὴν ἡμετέραν σωτηρίαν, κατεδέξατο τὰ πάθη, προελόμενος τὸ θεῖον θέλημα παρὰ τὸ ἀνθρώπινον· καὶ γὰρ προσευξάμενος, *Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ*, ὕστερον ἐπήγαγε, *Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου*. (Mt 6.13; Mt 26.41; Mt 26.39; Mt 26.42)

21α *Ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου καὶ ταλαιπωρίαν.*

Προεγίνωσκον, φησὶ, ταῦτα. Καὶ γὰρ τοῖς μαθηταῖς ἔλεγεν, *Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται τοῖς ἀρχιερεῦσι καὶ Γραμματεῦσι, καὶ | κατακρινοῦσιν αὐτὸν*, καὶ τὰ ἑξῆς. (Mt 20.18)

21β *Καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξε, καὶ παρακαλοῦντας, καὶ οὐχ εὗρον.*

Ὑπέμεινα, ἀντὶ τοῦ, περιέμεινα, ἐζήτησα· παρακαλοῦντας δὲ, ἀντὶ τοῦ, παραμυθουμένους.

Καὶ τοῦτο δὲ γέγονεν, ὅτε *Παραλαβὼν τὸν Πέτρον καὶ τοὺς υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν*. Τότε, φησὶ, *λέγει αὐτοῖς ὁ Ἰησοῦς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ*. Εἶτα *προελθὼν μικρὸν, καὶ προσευξάμενος, ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ οὕτως, Οὐκ ἰσχύσατε μίαν ὥραν ἀγρυπνῆσαι μετ' ἐμοῦ;* (Ps 41.6,12; Mt 26.37-40)

22 *Καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.*

Φησὶν ὁ εὐαγγελιστὴς Ἰωάννης, *Μετὰ τοῦτο, εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ Γραφὴ, λέγει, Διψῶ. Σκεῦος οὖν ἔκειτο, ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι*, Γραφὴν ὀνομάσας, τὸ παρὸν ῥητόν. Καὶ ὁ Ματθαῖος δέ φησιν, *Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον*. Καὶ ὁ Μᾶρκος πάλιν, *Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ ἐπότιζεν αὐτόν*. (Jn 19.28-29; Mt 27.34; Mk 15.36)

Εἰς τὸ βρῶμα δὲ καὶ εἰς τὸ πόμα, ἀντὶ τοῦ, εἰς τὸ φαγεῖν με καὶ πιεῖν με. Ἀλλ' οἱ

20β[4] ἐπαπορήσοι MPSC : ἐπαπορήσει FV.

of tax-collectors and sinners, and saying I have a demon and am opposed to God and shaming and humiliating me as they imagine. Mt 11.19 Jn 7.20

20β All those who are afflicting me are before you.

They are afflicting me before you who see all things, or else they are before you, unable to escape you.

If anyone is puzzled how, having made such entreaty, he did not, however, escape such trials, then let them hear that he was praying as a man not to enter into temptation – and indeed he taught us also to pray in this way – because *the spirit is willing, but the flesh is weak*. Mt 6.13
And since it was expedient for him to suffer for our salvation, he accepted the sufferings, Mt 26.41
preferring the divine will to the human will. And indeed having prayed, *My Father, if it be possible, let this cup pass from me*, he went on later to add, *My Father, if this cannot pass unless* Mt 26.39
I drink it, let your will be done. Mt 26.42

21α My soul has expected reproach and suffering.

I knew these things in advance, he says, and indeed he said to his disciples, *See, we are going up to Jerusalem, and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death*, and so on. Mt 20.18

21β And I waited for someone to share my sorrow and there was none, and for some to strengthen me and found none.

'I waited', in the sense of 'I expected, I sought', and 'some to strengthen', in the sense of, 'some to comfort'.

And this took place when, *Having taken Peter and the sons of Zebedee, he began to be sorrowful and troubled*. Then Jesus says to them, *My soul is very sorrowful, even to death; remain* Ps 41.6,12
here, and watch with me. Then having gone a little farther off and having prayed, he came to the disciples and found them sleeping; and spoke to Peter thus, 'Were you not able to watch with me for one hour?' Mt 26.37-40

22 And for my food they gave me gall, and for my thirst they poured me vinegar.

John the Evangelist says, *After this Jesus, knowing that all was now finished, said (to fulfil the Scripture), 'I thirst.' Now a vessel stood there full of vinegar; and having soaked a sponge in the vinegar and placed it on hyssop, they brought it to his mouth*, naming the present verse Jn 19.28-29
'Scripture'. And Matthew says, *They gave him vinegar mixed with gall to drink*. And Mark in Mt 27.34
turn says, *Then someone ran and filled a sponge with vinegar, and having placed it on a reed, gave him to drink*. Mk 15.36

μὲν Ἰουδαῖοι, εἰς τὸ πιεῖν αὐτὸν, καὶ τὴν χολὴν ὁμοῦ καὶ τὸ ὄξος δεδώκασιν. Ὄξος, γὰρ, φησὶ, *μετὰ χολῆς μεμιγμένον*. Ἡ δὲ παροῦσα προφητεία, τὸ μὲν, εἰς τὸ βρῶμα, Mt 27.34 τὸ δὲ, εἰς τὸ πόμα διεῖλεν· ἔστιν οὖν εἰπεῖν, ὅτι ἐπεὶ διψῶ, εἶπεν, ἐμπαίζοντες προσήνεγκαν αὐτῷ, οἱ μὲν ὄξος μόνον εἰς τὸ πιεῖν, οἱ δὲ χολὴν μόνον εἰς τὸ καὶ φαγεῖν, οἱ δὲ τῷ ὄξει τὴν χολὴν ἔμιξαν, τὸ δριμὺ μᾶλλον πικραίνοντες. Εἰκὸς δὲ, καὶ πρῶτον αὐτῷ τὴν χολὴν δοθῆναι, πρὸς πλείονα χλεύην, ἵνα μὴ δῆθεν ἀηδισθῇ, νῆστις τὸ πόμα προσιέμενος.

23 *Γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα, καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον.*

Διὰ μὲν τῆς *τραπέζης*, τὴν εὐφροσύνην δηλοῦσθαί τινες εἶπον, διὰ δὲ τῆς *παγίδος* καὶ τῆς *ἀνταποδόσεως* καὶ τοῦ *σκανδάλου*, τὴν λύπην, ὅτι μεταστραφήτω ἡ χαρὰ τούτων εἰς θλῖψιν. Οἵ τε γὰρ ἐν τραπέζῃ εὐφραίνονται, καὶ οἱ ἐν παγίδι καὶ ἐν ἀποτίσει δίκης καὶ ἐν σκανδάλῳ λυποῦνται.

Ἔστι δὲ καὶ θεωρητικώτερον εἰπεῖν τράπεζαν, τὰς θεοπνεύστους Γραφὰς, αἳ παρέκειντο τοῖς Ἰουδαίοις καθ' ἡμέραν, καὶ ὧν ἡ γνῶσις ἔτρεφε τὰς τῶν νοούντων ψυχάς. Δοκοῦντες γὰρ ταύταις ἐντραφῆναι, καὶ ἀπ' αὐτῶν ἑλεῖν τοὺς Χριστιανοὺς σοβαρευόμενοι, ἐξ αὐτῶν μᾶλλον παγιδεύονται, προδήλως διαλαμβανουσῶν περὶ τοῦ Χριστοῦ. Ἀλλ' οὕτω μὲν τὸ, *εἰς παγίδα*· τὸ δὲ, *εἰς ἀνταπόδοσιν*, ὅτι δι' αὐτὰς τίνουσι δίκας, μὴ συνιέντες αὐτάς· τὸ δὲ, *εἰς σκάνδαλον*, ὅτι ἐντυγχάνοντες ψιλοῖς τοῖς περὶ Χριστοῦ γράμμασι σκανδαλίζονται, οἷον περὶ τῆς ἐπιδημίας αὐτοῦ, ὅτι *Συμβοσκηθήσεται λύκος μετὰ ἀρνὸς, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ λέων* Isa 11.6-7 *καὶ βοῦς φάγονται ἄχυρα*, καὶ εἴ τι τοιοῦτον. Τὰ μὲν γὰρ ἀναγωγικῶς νοούμενα, Isa 65.25 γεγόνασιν, οἱ δὲ αἰσθητῶς ταῦτα ζητοῦντες, προσκρούουσιν αὐτοῖς, ὡς μήπω καὶ τήμερον γεγονόσι.

Τὸ δὲ, | *γενηθήτω*, καὶ τὸ, *σκοτισθήτωσαν*, καὶ τὰ ἑξῆς προστακτικὰ, μέλλοντος ἔχουσι σημασίαν, ἀντὶ τοῦ, *γενηθήσονται*. Προαγορεύει γὰρ τὰ μέλλοντα καταλαβεῖν αὐτοὺς ἀνιαρά· εἰκὸς δὲ καὶ ὡς Θεὸν προστάσσειν τὰ μέλλοντα.

24α *Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν.*

Οἱ τῆς ψυχῆς· ἐπειδὴ οὐκ ἠθέλησαν ἰδεῖν τὸ φῶς τὸ φωτίζον πάντα ἄνθρωπον, οὐδὲ Jn 1.9 Mal θεάσασθαι τὸν Ἥλιον τῆς δικαιοσύνης· ὀφθαλμοὺς γὰρ ἔχοντες, οὐκ ἔβλεπον, καὶ 3.20 Isa 43.8 ὦτα ἔχοντες, οὐκ ἤκουον· ὃ καὶ Ἡσαΐας αὐτοῖς ὠνείδισε, καὶ ὁ Χριστὸς ὕστερον. Mk 8.18

24β *Καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.*

Ἀπὸ τοῦ ἑπομένου τὸ προηγούμενον ἐδήλωσεν. Αἰνίσσεται δὲ ὁ λόγος τὴν δουλείαν· ἕπεται γὰρ τοῖς δουλεύουσιν ἐπικεκυφότας βαδίζειν· τοῦτο μὲν ἀχθοφοροῦντας, τοῦτο δὲ βαρυνομένους ταῖς θλίψεσιν.

'For my food' and 'for my thirst', in the sense of, 'for me to eat and drink'. But the Jews gave him to drink both gall and vinegar together, for it is written *vinegar mixed with gall*. The present prophecy divided the one for food, and the other for drink. It can therefore be said that, because he said, 'I thirst', in mockery they offered him, some only the vinegar to drink and some only the gall to eat, while some mixed the gall with the vinegar, to embitter the acerbity even further. It is likely that the gall was given to him first, for greater derision, so that he would not purportedly be disgusted by having the drink offered without having eaten. Mt 27.34

23 Let their table become a snare before them and a retribution and a scandal.

Some have said that by the 'table', cheerfulness is denoted and by the 'snare', 'retribution' and 'scandal', sorrow is indicated, namely, let the joy of these people turn to affliction. For those at table are cheerful while those in a snare and repaying a penalty and at a stumbling-block are distressed.

In a more anagogical sense, it is possible to interpret the 'table' as the divinely inspired Scriptures that were set before the Jews every day and the knowledge of which used to nourish the souls of those who understood them. For while believing themselves to have been brought up in these and presuming on the basis of the Scriptures to entrap the Christians, they themselves rather are ensnared by them, as they clearly speak about Christ. This is as regards the 'trap'; as regards 'retribution', because on account of the Scriptures they pay penalties in not understanding them, and as regards 'scandal', because in reading the writings about Christ literally they are scandalized, for example, about his earthly visitation that, *The wolf will graze with the lamb and the leopard will rest with the kid and lion and ox will eat hay*, and all such things. For these things, understood in an anagogical sense, have happened, while they, looking for them in a sensible manner, stumble over them, as not having happened up to the present day. Isa 11.6-7 Isa 65.25

The verbs 'let them become' and 'let them be darkened' and the ensuing imperatives have a future meaning, in the sense of, 'they will become', for he is foretelling the grievous events that will overtake them; and it is appropriate for him as God to command future events.

24α Let their eyes be darkened so as not to see.

The eyes of the soul; since they have not wished to see the light that illumines every man nor desired to behold the Sun of Justice, for having eyes they did not see, and having ears they did not hear, just as Isaiah reproached them and as Christ did later. Jn 1.9 Mal 3.20 Isa 43.8 Mk 8.18

24β And bend their back for ever.

By the consequent he signified the antecedent. The verse alludes to slavery, for a consequence for those in slavery is that they walk stooped over, on the one hand carrying burdens and on the other hand bowed down by afflictions.

Ὅρα δὲ τὴν ἀκρίβειαν· διὰ παντὸς γὰρ εἶπεν, ὅτι οὐχ ὡς πολλάκις δουλωθέντες, εἶτα ἀπαλλαγήσονται, ἀλλ' ἄχρι τῆς τοῦ κόσμου συντελείας, δουλεύσουσιν ἐν πᾶσι τοῖς ἔθνεσιν.

25 Ἔκχεον ἐπ' αὐτοὺς τὴν ὀργήν σου, καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς.

Τὸ αὐτὸ καὶ ἄμφω ταυτὶ τὰ ῥητὰ δηλοῦσι· πλὴν ὅτι τὸ δεύτερον, σφοδρότερον τοῦ προτέρου.

26 Γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.

Ἔπαυλιν μὲν κοινῶς λέγει, τὴν πόλιν Ἰερουσαλὴμ, ἐν ᾗ πάντες οἱ τοῦ Σωτῆρος φονεῖς ηὐλίζοντο· σκηνώματα δὲ ἰδίως, τὰς οἰκίας αὐτῶν. Καὶ δὴ, οὕτω ταῦτα γεγόνασιν· οὐδεὶς γὰρ ἐξ αὐτῶν κατῴκησεν ἐν ταύταις μετὰ τὴν ἐκ Ῥωμαίων πανωλεθρίαν τῶν Ἱεροσολύμων.

Ταῦτα δὲ τὰ ῥητὰ, Πέτρος ὁ ἀπόστολος εἰς τὸν προδότην Ἰούδαν ἐξέλαβεν, ὡς
καὶ αὐτὸν τῆς μερίδος ὄντα τῶν θεοκτόνων. Ac 1.20

27α Ὅτι ὃν σὺ ἐπάταξας, αὐτοὶ κατεδίωξαν.

Τὸ, ἐπάταξας, ἀντὶ τοῦ, παταγῆναι παρέδωκας. Οὕτω γὰρ καὶ Ζαχαρίας εἶπε, Zach 13.7
Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης, καὶ Ἡσαΐας, Mt 26.31
Κύριος παρέδωκεν αὐτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. Ἰδίωμα γὰρ τῆς Ἑβραΐδος, τὸ Isa 53.6
τὴν παραχώρησιν, ἔργον ὀνομάζειν, ὡς τοῦ παραχωροῦντος δυναμένου κωλῦσαι, καὶ μὴ κωλύσαντος.

Τὸ δὲ κατεδίωξαν, ἀντὶ τοῦ, σφόδρα ἐτιμωρήσαντο· ἡ γὰρ πρόθεσις, ἐμφαντική ἐστιν ἐπιτάσεως· ἢ καὶ κατέδραμον, ἄχρις ἂν ἐφόνευσαν.

27β Καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν.

Ηὔξησάν μοι τὸ ἄλγος τῶν τραυμάτων τῇ προσθήκῃ τοῦ ὀνειδισμοῦ, ἢ καὶ τῆς
συκοφαντίας, ὅτι ταφεὶς, ἐκλάπην, ἀλλ' οὐκ ἀνέστην. Mt 28.13

28α Πρόσθες ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν.

Ἀνομίαν ἐνταῦθα, τὴν συμφορὰν οἱ ἐξηγηταὶ νενοήκασιν, ὡς ἐν τῷ νϛʹ τὸ, *Ἕως
οὗ παρέλθῃ ἡ ἀνομία*. Προλέγει οὖν, ὅτι αὐξήσεις αὐτοῖς τὰς συμφορὰς, ἐπεὶ καὶ Ps 56.2β
αὐτοὶ αὐξήσουσι τὰς θλίψεις ἐμοί.

28β Καὶ μὴ εἰσελθέτωσαν ἐν δικαιοσύνῃ σου.

27α[6] κωλύσαντος MSCBF : κωλύοντος PV. 28α[2-3] ἐν τῷ νϛʹ MSCBF : ἐν τῷ νϛʹ ψαλμῷ προειρήκαμεν εἰς PV.

Observe the precision: he said 'for ever', because not as often before having been enslaved will they then be liberated, but up to the very consummation of the world they will work as slaves among all the nations.

25 Pour out your anger upon them and may the rage of your anger seize them.

Both these phrases signify the same, except that the second is more vehement than the first.

26 Let their encampment become desolate and in their tents let there be none who dwells.

'Encampment' is what he calls the city of Jerusalem in general, in which all the Saviour's murderers used to live; and 'their tents' what he calls their homes in particular. And indeed these things happened: none of them dwelt in them after the Roman destruction of Jerusalem.

Peter the Apostle took these words in relation to Judas the betrayer, as being also of the party of the slayers of God. Ac 1.20

27α Because the one you have struck, they have pursued down.

'You have struck', in the sense of, 'you have handed over to be struck'. For this is how Zachariah spoke, *I shall strike the shepherd and the sheep of the flock will be scattered*, and Isaiah, *The Lord has handed him over for our sins*. It is indeed an idiom of the Hebrew tongue to call the granting of permission the act itself - the one granting permission being able to prevent it and not having prevented it. Zach 13.7 Mt 26.31 Isa 53.6

'They have pursued down', in the sense of, 'they have severely punished', for the adverb [preposition] 'down' is indicative of intensity, or else they ran him down until they would kill him.

27β And they have added to the pain of my wounds.

They have increased for me the pain of wounds by the addition of reproach or of slander, namely, that having been buried, he has been stolen and has not risen. Mt 28.13

28α Add lawlessness to their lawlessness.

The interpreters have understood 'lawlessness' here as misfortune, as in the fifty-sixth psalm, *Until lawlessness will pass away*. He is predicting therefore that you will increase misfortunes for them since they also will increase afflictions for me. Ps 56.2β

28β And let them not enter in in your justice.

Καὶ οὐκ εἰσελεύσονται εἰς τὸ δικαιωθῆναι παρὰ σοῦ καὶ τυχεῖν ἐλέους, ὡς οἱ ἀκούσοντες τὸ, *Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου.* Mt 25.34

Τινὲς δὲ νοοῦσι δικαιοσύνην, τὸ Εὐαγγέλιον· δικαιοσύνη γὰρ, τὸ πάντας καλεῖν εἰς σωτηρίαν, καὶ πάντας παραδέχεσθαι τοὺς προσερχομένους.

29α *Ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων.*

Τοῦ Μωυσέως εἰπόντος πρὸς Θεὸν ὑπὲρ τοῦ λαοῦ μοσχοποιήσαντος, *Εἰ μὲν ἀφεῖς αὐτοῖς | τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου, ἧς ἔγραψας,* αὐτὸς ἀπεκρίνατο, *Εἴτις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτὸν ἐκ τῆς βίβλου μου.* Ex 32.32,33

Μία μὲν οὖν αὔτη βίβλος, ᾗ ἐγγράφονται οἱ ζωῆς ἀξιούμενοι, ἣν καὶ βίβλον ζώντων ὁ ψαλμὸς νῦν ἐκάλεσε, προαγορεύων, ὅτι τεθνήξονται δι' ἀναιρέσεως. Ἑτέρα δὲ πάλιν, ᾗ ἐγγράφονται οἱ δίκαιοι, ἣν καὶ αὐτὴν ἐνέφηνεν οὗτος εἰπών·

29β *Καὶ μετὰ δικαίων μὴ γραφήτωσαν.*

Περὶ ταύτης τῆς βίβλου καὶ ὁ Χριστὸς εἶπε τοῖς ἀποστόλοις, *Χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.* Lk 10.20

Λέγει τοίνυν, ὅτι καὶ τεθνήξονται, καὶ τοῖς ἁμαρτωλοῖς συνταγήσονται. Ἔστι γὰρ καὶ τρίτη βίβλος, ἐν ᾗ γράφονται οἱ ἁμαρτωλοί· *Κριτήριον γὰρ,* φησὶν, *ἐκάθισε, καὶ βίβλοι ἠνεῴχθησαν.* Da 7.10

Βίβλους δὲ τροπικῶς αἱ Γραφαὶ καλοῦσι, τὰς διαφόρους γνώσεις τοῦ Θεοῦ.

30α *Πτωχὸς καὶ ἀλγῶν εἰμι ἐγώ.*

Περὶ τῆς τοῦ Χριστοῦ πτωχείας εἴρηται μὲν καὶ ἐν τῷ κα´ ψαλμῷ· ῥηθήσεται δὲ καὶ νῦν, ὅτι ὁ παμβασιλεὺς, ὁ παντέλειος, ἐτέχθη μὲν ἐκ μητρὸς πενιχρᾶς, καὶ οὐδὲ ἐν οἰκίᾳ, ἀλλ' ἐν σπηλαίῳ· ἐτέθη δὲ, οὐκ ἐπὶ κλίνης, ἀλλ' ἐπὶ φάτνης ἀλόγων. Περιεβέβλητο δὲ λιτὰ καὶ εὐκαταφρόνητα· περιῄει δὲ χωρὶς θεράποντος· εἶχε δὲ οὐδὲ καλύβην· ἐτρέφετο δὲ παρ' ἄλλων. Αἰσχυνέσθωσαν οὖν οἱ ἐπὶ πλούτῳ κομπάζοντες. Ἀλγῶν δὲ ἦν, τοῖς δι' ἡμᾶς πάθεσι τοῦ παναγίου αὐτοῦ σώματος. Ps 21.25α

Μέχρι μὲν οὖν ἐνταῦθα, τοῦ Μονογενοῦς οἱ λόγοι· τὰ δ' ἑξῆς, προσώπῳ τῆς Ἐκκλησίας τῶν πιστῶν ἀναγέγραπται.

30β *Ἡ σωτηρία σου, ὁ Θεὸς, ἀντελάβετό μου.*

Ἡ σωτηρία, ἡ ἀπὸ σοῦ, ἠλευθέρωσέ με τῆς πλάνης.

31-32 *Αἰνέσω τὸ ὄνομα τοῦ Θεοῦ μου μετ' ᾠδῆς, μεγαλυνῶ αὐτὸν ἐν αἰνέσει, καὶ ἀρέσει τῷ Θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα καὶ ὁπλάς.*

And they will not come in to be justified by you and obtain mercy as will those who will hear, *Come, you blessed of my Father*. Mt 25.34

Some understand the Gospel as 'justice', for it is justice to call all people to salvation and to receive all those who come forward.

29α Let them be blotted out from the book of the living.

When Moses spoke to God on behalf of the people who had made the calf, saying, *If you will forgive them the sin, forgive, but if not, blot me out from the book that you have written*, God replied, *If anyone has sinned before me, I shall blot him out from my book*. Ex 32.32,33

This book, therefore, in which those made worthy of life are written and which the psalm now called the 'book of the living', foretelling that they will die through slaughter, is one book. The book in which the just are inscribed is another book, which the psalm also indicated saying:

29β And let them not be inscribed along with the just.

Christ also spoke about this book to the Apostles, saying, *Rejoice rather because your names have been written in heaven*. Lk 10.20

He is saying accordingly that they will die and will be classed together with the sinners. For there is also a third book in which the sinners are written, for it is said, *A court sat in judgement and books were opened*. Da 7.10

'Books' are what in a figurative way the Scriptures call God's multifarious knowing.

30α I am poor and in pain.

Christ's poverty was spoken of in the twenty-first psalm and now it will be said that the king of all and wholly perfect one was born from an indigent mother and not in a house, but in a cave; he was placed, moreover, not on a bed, but in a manger for irrational beasts. He was clothed frugally and contemptibly and went about without a servant; he possessed not even a hut and was fed by others. And so let those who boast in their wealth be shamed. He was in pain through the sufferings of his all-holy body on our behalf. Ps 21.25α

Up to here the words were those of the Only-begotten; the words that follow are composed in the person of the Church.

30β Your salvation, O God, has come to my aid.

The salvation that is from you has freed me from error.

31-32 I shall praise the name of God with song; I shall magnify him with praising, and it will please God more that a young ox displaying horns and hooves.

Ὅρα τὴν εὐαγγελικὴν θυσίαν προτιμωμένην τῆς νομικῆς, τὴν λογικήν, τῆς ἀλόγου.
Ἀκμῆς δὲ σύμβολον, ἡ ἀρτιφυΐα τῶν κεράτων καὶ τῶν ὀνύχων. Ὑποδηλοῦσι δὲ ταῦτα καὶ τῆς νομικῆς λατρείας τὴν νέκρωσιν· νεκρὰ γὰρ τὰ κέρατα καὶ αἱ ὁπλαί.

33α Ἰδέτωσαν πτωχοὶ καὶ εὐφρανθήτωσαν.

Πτωχοὺς καὶ πένητας, τοὺς πιστοὺς ὠνόμασεν, ὡς προειρήκαμεν ἐν τῷ θʹ ψαλμῷ. Ps 9.19
Ἰδέτωσαν, φησίν, ὅσα ὁ Θεὸς πέπονθε δι' αὐτοὺς καὶ ὅσα κατώρθωσεν.

33β Ἐκζητήσατε τὸν Θεόν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν.

Ζήσεται τὴν μακαρίαν ζωήν.

34 Ὅτι εἰσήκουσε τῶν πενήτων ὁ Κύριος καὶ τοὺς πεπεδημένους αὐτοῦ οὐκ ἐξουδένωσε.

Τίνας λέγει πεπεδημένους, εἰρήκαμεν ἐν τῷ ξζʹ ψαλμῷ. Ps 67.7β

35 Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ, ἡ θάλασσα καὶ πάντα τὰ ἕρποντα ἐν αὐτῇ.

Ὡς οὐκ ἐξαρκούντων τῶν ἀγγέλων καὶ τῶν ἀνθρώπων εἰς τὴν προσήκουσαν εὐχαριστίαν τοῦ Θεοῦ, καὶ τὰ στοιχεῖα συγκαλεῖ πρὸς αἶνον, ὧν ὁ Μωυσῆς ἐν ἀρχῇ τῆς Γενέσεως ἐμνημόνευσεν. Gen 1.1
Ἀδιαφόρως δὲ τὰ ἕρποντα προσέθηκεν, ἢ καὶ διὰ τὸ πλῆθος τῶν ἰχθύων.

36α Ὅτι ὁ Θεὸς σώσει τὴν Σιών.

Σιὼν λέγει νῦν, τὴν νέαν, ἤτοι τὴν Ἐκκλησίαν τῶν πιστῶν.
Ἢ καὶ αὐτὴν τὴν Ἰερουσαλὴμ συντηρήσει ἑαυτῷ· καὶ γὰρ τῷ Χριστῷ ἀνεῖται, καὶ οὐχ ἑτέρῳ Θεῷ, καίτοι τῶν ἀσεβῶν τῆς χώρας ἐκείνης κυριευόντων.

36β Καὶ οἰκο | δομηθήσονται αἱ πόλεις τῆς Ἰουδαίας.

Οἰκοδομηθήσονται εἰς ναοὺς παρὰ τῶν Χριστιανῶν.

36γ Καὶ κατοικήσουσιν ἐκεῖ καὶ κληρονομήσουσιν αὐτήν.

Οἱ Χριστιανοί.

37α Καὶ τὸ σπέρμα τῶν δούλων σου καθέξουσιν αὐτήν.

Observe the Gospel sacrifice being preferred over the sacrifice of the law, the rational sacrifice over the irrational.

The healthy growth of the horns and nails is a symbol of strength and vigour. These hint also at the death of the worship of the law, for the horns and hooves are dead.

33α Let paupers see and be glad.

The paupers and the poor is what he called the faithful as we said previously in the ninth psalm. Let them see, he says, all that God suffered on their behalf and all that he has achieved. Ps 9.19

33β Seek out God and your soul will live.

It will live the blessed life.

34 For the Lord has heard the poor, and his fettered ones he has not despised.

In the sixty-seventh psalm we said who those are who are bound in fetters. Ps 67.7β

35 Let the heavens and the earth praise him, the sea and all that crawl in it.

Angels and men not sufficing for the fitting thanksgiving of God, he summons to praise even the elements that Moses mentioned at the beginning of Genesis.

He added 'all that crawl' indifferently, or else on account of the multitude of the fish. Gen 1.1

36α For God will save Zion.

'Zion' here is what calls the new Zion, namely, the Church of the faithful.

Or else he will preserve Jerusalem itself for himself, and indeed it is dedicated to Christ and not to any other God, even though the impious are ruling over that land.

36β And the cities of Judea will be built up.

They will be built up into temples by the Christians.

36γ And they will dwell there and will inherit it.

The Christians.

37α And the seed of your servants will possess it firmly.

Δοῦλοι μὲν τοῦ Χριστοῦ, οἱ ἀπόστολοι· Παῦλος γὰρ, φησὶ, *δοῦλος Ἰησοῦ Χριστοῦ*. Rom 1.1
Σπέρμα δὲ αὐτῶν, οἱ μαθηταὶ αὐτῶν Χριστιανοὶ, ὡς ἀναγεννηθέντες αὐτοῖς διὰ τῆς τοῦ βαπτίσματος παλιγγενεσίας.

Τοῦ δὲ *καθέξουσιν* ἡ πρόθεσις, ἐπίτασιν καὶ μονιμότητα δηλοῖ· μόνοι γὰρ Χριστιανοὶ βεβαίως αὐτὴν οἰκοῦσι, παντελῶς τῶν Ἑβραίων ἐξελαθέντων.

37β *Καὶ οἱ ἀγαπῶντες τὸ ὄνομά σου κατασκηνώσουσιν ἐν αὐτῇ.*

Οἱ τὸ ὄνομα τὸ σὸν ἐπικεκλημένοι Χριστιανοί.

Ὥσπερ δὲ καὶ τὰ προοίμια τοῦ ψαλμοῦ μέχρι τοῦ, *Ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου*, τινὲς πιστοὶ τῷ Χριστῷ προσαρμόζειν βιάζονται, οὕτω πάλιν Ἰουδαῖοι, καὶ τὰ ἐκεῖθεν ἄχρι τέλους, τῷ ἐν Βαβυλῶνι αἰχμαλώτῳ λαῷ ἀνατιθέασι.

Χρὴ δὲ κατ' ἐπιτομὴν εἰπεῖν, ὅπως αὐτὰ ἐκλαμβάνουσιν.

[9] Ἀπηλλοτριώθην τῶν ἀδελφῶν μου, μὴ συγχωρούμενος συνδιάγειν αὐτοῖς, ἅτε διαφόροις δεσπόταις δουλευόντων, καὶ ὅτι ὁ νόμος οὐκ οἶδε δούλων συγγένειαν. Ex 21.4

[10] Τὸ αὐτὸ δὲ καὶ ὁ ἐφεξῆς διέξεισι στίχος· ἀναλογιζόμενος δὲ καὶ τὴν ἐρήμωσιν τοῦ ναοῦ, δαπανῶμαι τῇ λύπῃ, καὶ τοὺς σοὺς ὀνειδισμοὺς οὓς ὀνειδίζῃ παρὰ τῶν Βαβυλωνίων, ὡς μὴ δυνάμενός μοι βοηθεῖν, οἰκείους λελόγισμαι.

[11] Διὸ καὶ μὴ προσιέμενος τροφὴν, ἐτάκην· οἱ δὲ μᾶλλον μὲν ὠνείδιζον ὡς μάτην νηστεύοντα· καὶ ἐνεδυσάμην σάκκον, σύμβολον θλίψεως.

Δῆλα δὲ τὰ ἑξῆς.

[14] Εἶτα προσηυχόμην, λέγων, ὅτι καιρὸς ἀγαθοθελείας, εἴτουν ἐλεημοσύνης.

[18] Τὰ δὲ ἐντεῦθεν, ὡς προηρμηνεύσαμεν, πλὴν ὅτι παῖδα, οὐ τὸν φύσει, ἀλλὰ τὸν θέσει λέγουσιν· *Υἱὸς* γὰρ, φησὶ, *πρωτότοκός μου Ἰσραὴλ*, ἢ καὶ ἄλλως, τὸν οἰκέτην. Ex 4.22

[21] Εἶτα, τὸν ὀνειδισμὸν τὸν διὰ σὲ προσεδόκησα καὶ τὴν ἄλλην κακοπάθειαν, οἷα αἰχμαλωτισθείς· διὸ ἐζήτησα τὸν παραμυθούμενον, καὶ οὐχ εὗρον, ὡς μὴ συνομιλεῖν εὐκαίρως τοῖς ὁμογενέσι μου συγχωρούμενος.

[22] Εἰς δὲ τὸ, *Καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος*, προσκρούουσι λέγοντες, ὅτι πικράν μοι τροφὴν ἐπέρριπτον οἱ αἰχμαλωτίσαντες, ὡς δούλῳ· καὶ διψῶντά με, ἐπότιζον ὀξίνην οἶνον· ἢ πικράν μοι τὴν βρῶσιν φαίνεσθαι παρεσκεύασαν διὰ τὰς θλίψεις, καὶ δριμεῖαν τὴν πόσιν.

[23] Τὸ δὲ, *Γενηθήτω ἡ τράπεζα αὐτῶν*, κατὰ τὴν πρώτην ἐξήγησιν. Τὰ δ' ἐντεῦθεν, κατεύχεσθαι τῶν Βαβυλωνίων· ἔπαυλιν δὲ αὐτῶν, τὴν πόλιν αὐτῶν.

[27] Εἶτα τὸν λαόν φησιν, ὃν σὺ παιδευθῆναι παρεχώρησας, αὐτοὶ σφόδρα ἐτιμωρήσαντο, καὶ πάλιν προσέθηκαν ἐπὶ τὰ προλαβόντα ἄλγη, καὶ τὰ ἑξῆς.

[32] Εἰς δὲ τὸ, *Καὶ ἀρέσει τῷ Θεῷ ὑπὲρ μόσχον νέον*, ὁμοίως προσκρούουσι.

Τὰ δὲ ἐντεῦθεν, ὡς φίλον αὐτοῖς ἐκδέχονται, συνᾴδοντα τῇ ἱστορίᾳ τῆς ἐπανόδου τῶν αἰχμαλώτων.

Ἡμεῖς δὲ τοῖς ἀκριβεστέροις τῶν Πατέρων ἀκολουθήσαντες, ἀσφαλεστάτην ἐποιησάμεθα τὴν ἐξήγησιν.

[9][2] *καὶ ὅτι* PSCBV : *ὅτι καὶ* M. [10][3] *μοι* PV : *με* MSCB. [11][2] *ἐνεδυσάμην* MSCB : *ἐνεδυόμην* P. [22][4] *παρεσκεύασαν* MSB : *παρεσκεύαζον* PCFV.

The Apostles are the servants of Christ, as is written, *Paul, servant of Jesus Christ*. And the seed of the Apostles are the Christians who are their disciples as having been reborn through the rebirth of baptism. Rom 1.1

The adverb/preposition 'firmly' indicates intensity and permanence, for only the Christians live in it with certainty, the Hebrews having been completely driven out.

37β And those who love your name will encamp in it.

The Christians who are called by your name.

Just as some believers make a forced attempt to adapt the introduction of the psalm up to, *I have become alienated from my brothers*, to Christ, so also the Jews attribute the words from there to the end to the people captive in Babylon.

It is necessary to say briefly how they take these things.

[9] *I have been alienated from my brothers*, not being permitted to live together with them, as being enslaved to various masters and because the law does not recognize the kinship of slaves. Ex 21.4

[10] The following verse tells the same: reflecting on the desolation of the temple, I am consumed with sorrow, and I reckon as my own your reproaches with which you are reproached by the Babylonians as being unable to help me.

[11] Hence, not accepting food, I wasted away, and they reproached me even more as fasting in vain, and I clothed myself in sackcloth, the symbol of affliction.

The rest is clear.

[14] Then I prayed, saying that it is the time of good will, namely, of mercy.

[18] The words from here are as we interpreted them, except they say that 'child' is not the natural child, but the adopted one, for it is written, *Israel is my firstborn son*, or else in the different sense of, 'a servant'. Ex 4.22

[21] Then I expected reproach on your account and the other sufferings as having been taken captive; hence I sought for a comforter and did not find one as not being allowed to converse opportunely with my fellow kinsmen.

[22] At the verse, *And for my food they gave me gall, and for my thirst they poured me vinegar*, they are defeated, saying that my captors would throw me bitter food as a slave and when I was thirsty they would give me sour wine to drink; or else they made my food seem bitter and my drink seem acrid on account of my afflictions.

[23] The verse, *Let their table become a snare*, is according to the first explanation, but what follows is, they say, imprecated against the Babylonians; and their city is their 'encampment'.

[27] Then, they say, the people that you handed over to be chastised they have punished most vehemently and again they added to the previous pains, and so on.

[32] At the verse, *And it will please God above a young ox*, they are similarly defeated.

They take the words from there on as favourable to themselves, agreeing with the story of the return of the captives.

We, however, having followed the most exact of the Fathers, have provided a very sure interpretation.

69 ξθʹ
1 Εἰς τὸ τέλος· τῷ Δαυΐδ· εἰς ἀνάμνησιν.

Τὸν παρόντα ψαλμὸν ἀπὸ τῶν εἰρημένων | ἐν τῷ λθʹ ψαλμῷ συνθεὶς, πρόχειρον εἶχεν ἀεί· καὶ ὅτε ἀνεμιμνήσκετο τῆς κατὰ τὸν Οὐρίαν ἁμαρτίας, τότε τοῦτον, οἷά τινα ᾖδεν ἐπῳδὴν κατὰ τῶν δαιμόνων, τῶν εἰς τὴν πλημμέλειαν ἐκείνην ἐκτραχηλισάντων αὐτὸν, δεόμενος μηκέτι κατακυριευθῆναι. Οἱ δέ φασιν ὅτι ὅτε ἀνεμιμνήσκετο ὅσα παρὰ τῶν ἐχθρῶν ἁπλῶς πέπονθε τότε τούτῳ ἐκέχρητο. Εἰς τὸ τέλος δὲ, ὅτι εἰς τέλος ἐξέβαινεν ἡ ἐν τούτῳ προσευχή. Ps 39.14-18

2α Ὁ Θεὸς, εἰς τὴν βοήθειάν μου πρόσχες.

Ἐν δὲ τῷ λθʹ ψαλμῷ φησι, *Κύριε, εἰς τὸ βοηθῆσαί μοι πρόσχες.* Ps 39.14β

2β Κύριε, εἰς τὸ βοηθῆσαί μοι σπεῦσον.

Ταὐτὸν ἑρμηνεύει τῷ, *Τάχυνον τοῦ ἐξελέσθαι με*, ἐν τῷ λʹ ψαλμῷ. Ps 30.3β

3α Αἰσχυνθήτωσαν καὶ ἐντραπήτωσαν οἱ ζητοῦντες τὴν ψυχήν μου.

Καὶ τοῦτο ἐν τῷ λθʹ κεῖται. Ps 39.15α

3β Ἀποστραφήτωσαν εἰς τὰ ὀπίσω καὶ καταισχυνθήτωσαν οἱ βουλόμενοί μοι κακά.

Καὶ τοῦτο ἐκεῖσε κεῖται, πλὴν ὅτι τὸ, *ἀποστραφήτωσαν καὶ καταισχυνθήτωσαν*, *ἀποστραφείησαν καὶ καταισχυνθείησαν*, ἐν ἐκείνῳ γέγραπται· ὡς εἶναι δῆλον ὅτι εἰ καὶ προστακτικοῦ εἰσι τύπου τὰ τοιαῦτα, ἀλλά γε δύναμιν εὐκτικὴν κεκλήρωνται. Ps 39.15β

4 Ἀποστραφήτωσαν παραυτίκα αἰσχυνόμενοι οἱ λέγοντές μοι, Εὖγε, εὖγε.

Ὅμοιόν ἐστι τῷ, *Κομισάσθωσαν παραχρῆμα αἰσχύνην αὐτῶν οἱ λέγοντές μοι, Εὖγε, εὖγε*, ἐν ἐκείνῳ τῷ ψαλμῷ. Ps 39.16

5α Ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε, ὁ Θεός.

Ἐν ἐκείνῳ δὲ, ἀντὶ τοῦ, *ὁ Θεὸς*, ὁ Κύριος εἴρηται. Ps 39.17α

5β Καὶ λεγέτωσαν διαπαντὸς, Μεγαλυνθήτω ὁ Θεὸς, οἱ ἀγαπῶντες τὸ σωτήριόν σου.

Πάλιν ἐν ἐκείνῳ ἀντὶ μὲν τοῦ, *λεγέτωσαν*, εἰπάτωσαν, ἀντὶ δὲ τοῦ, *ὁ Θεὸς*, ὁ Κύριος εἴρηται. Ps 39.17β

69 Psalm 69

1 Towards fulfilment; belonging to David; in remembrance.

David had the present psalm, which is composed of things said in the thirty-ninth psalm, ever ready to hand. And when he would remember his sin against Uriah, then he would sing this psalm as a kind of charm against the demons who had unsaddled him into that trespass, praying never again to come under their power. Others say that when he would remember simply all the things he had suffered at the hands of his enemies then he would use this psalm. It is 'towards fulfilment' because the prayer in this psalm found fulfilment. Ps 39.14-18

2α Turn, O God, to my aid.

In the thirty-ninth psalm he says, *Turn, O Lord, to help me*. Ps 39.14β

2β Hasten, O Lord, to help me.

This has the same meaning as, *Hasten to deliver me*, in the thirtieth psalm. Ps 30.3β

3α Let those seeking my soul be shamed and disgraced.

This also is contained in the thirty-ninth psalm. Ps 39.15α

3β Let those purposing evils against me be turned back in retreat and be utterly shamed.

This also is found there, except that 'let them be turned back and let them be utterly shamed' is written as 'may they be turned back and may they be utterly shamed' in that psalm. Ps 39.15β From this it is clear that even though such things have an imperative form, yet they have an optative force.

4 Let those who are saying to me, 'Good indeed, good indeed!', be straightway turned back disgraced.

This is like the verse in that psalm, *Let those who are saying to me, 'Good indeed, good indeed!' forthwith receive back for themselves their shame*. Ps 39.16

5α Let those who seek you, O God, rejoice and be glad.

In that psalm, instead of 'O God', 'O Lord' is said. Ps 39.17α

5β And let those who love your salvation ever be saying, 'Let God be magnified'.

Again in that psalm 'let them say continually' is found instead of 'let them ever be saying' and instead of 'God', 'the Lord' is said. Ps 39.17β

6α Ἐγὼ δὲ πτωχός εἰμι καὶ πένης, ὁ Θεὸς, βοήθησόν μοι.

Ἐν ἐκείνῳ δὲ, ἀντὶ τοῦ, ὁ Θεὸς, βοήθησόν μοι, Κύριος φροντιεῖ μου, κεῖται. Ps 39.18β

6β Βοηθός μου καὶ ῥύστης μου εἶ σὺ, Κύριε, μὴ χρονίσῃς.

Ἐν ἐκείνῳ δὲ, ἀντὶ τοῦ, ῥύστης, ὑπερασπιστὴς κεῖται, καὶ ἀντὶ τοῦ, Κύριε, πάλιν, ὁ Θεός μου. Ps 39.18γ

70 ο´

1α Τῷ Δαυίδ· ψαλμός·
τῶν υἱῶν Ἰωναδὰβ καὶ τῶν πρώτως αἰχμαλωτισθέντων·
ἀνεπίγραφος παρ᾽ Ἑβραίοις.

Προσώπῳ, φησὶ, τῶν υἱῶν Ἰωναδὰβ καὶ τῶν ἄλλων τῶν πρώτως αἰχμαλωτισθέντων ὑπὸ Βαβυλωνίων πεποίηται τῷ Δαυίδ. Jer 42

Ταύτην δὲ τὴν ἐπιγραφὴν οἱ Ἑβδομήκοντα ἐπέγραψαν, εὑρόντες ἀνεπίγραφον τὸν ψαλμόν. Οἱ μέντοι ἔκγονοι τοῦ Ἰωναδὰβ, ἐπίσημοι ἦσαν τηνικαῦτα παρὰ τοῖς αἰχμαλώτοις. 4Rg 10.15

Σωτηρίαν δὲ ὁ ψαλμὸς αἰτεῖ καὶ τῶν πολεμούντων ἀπαλλαγήν· διὸ καὶ ἡμῖν προσήκει κατά τε τῶν νοητῶν καὶ αἰσθητῶν πολεμίων.

1β-2 Ἐπὶ σοὶ, Κύριε, ἤλπισα, μὴ καταισχυνθείην εἰς τὸν αἰῶνα· ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με· κλῖνον πρός με τὸ οὖς σου καὶ σῶσόν με.

Ταῦτα πάντα τὰ ῥητὰ ἐν τῷ λ´ ψαλμῷ κεῖνται. Ἀντὶ δὲ τοῦ, σῶσόν με, φησὶν ἐκεῖ, τάχυνον τοῦ ἐξελέσθαι με. Ps 30.2-3

3α Γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὀχυρὸν τοῦ σῶσαί με.

Ἐκεῖ δὲ, ἀντὶ τοῦ, εἰς τόπον ὀχυρὸν, εἰς οἶκον καταφυγῆς, εἴρηται. Ps 30.3δ

3β Ὅτι στερέωμά μου καὶ καταφυγή μου εἶ σύ.

Ἐν ἐκείνῳ δὲ, Ὅτι κραταίωμά μου, φησίν. Ps 30.4α

4 Ὁ Θεός μου, ῥῦσαί με ἐκ χειρὸς ἁμαρτωλοῦ, | ἐκ χειρὸς παρανομοῦντος καὶ ἀδικοῦντος.

Τοιοῦτοι γὰρ ἦσαν οἱ κυριεύοντες αὐτῶν.

6α But I am poor and needy; help me, O God.

In that psalm, instead of, 'help me, O God', 'the Lord will care for me', is found. Ps 39.18β

6β You, O Lord, are my helper and deliverer, do not delay.

In that psalm, instead of, 'deliverer', 'defender, is found, and instead of 'O Lord', 'O my God'. Ps 39.18γ

70 Psalm 70
1α Belonging to David; a psalm;
of the sons of Jonadab and those first taken captive;
without superscription among the Hebrews.

It is composed by David in the person, it says, of the sons of Jonadab and of the others first taken captive by the Babylonians. Jer 42

The Seventy, finding the psalm without superscription, gave it this superscription. The offspring of Jonadab were renowned at that time among the captives. 4Rg 10.15

The psalm asks for salvation and liberation from enemies, and hence it is also suitable for us against intelligible and sensible enemies.

1β-2 In you, O Lord, I have hoped, may I not be put to shame to the age; in your justice deliver me and rescue me; incline your ear to me and save me.

All these words are found in the thirtieth psalm, but instead of 'save me', he says there 'make haste to rescue me'. Ps 30.2-3

3α Become for me as a God who defends and as a fortified place to save me.

In that psalm instead of 'as a fortified place', 'as a house of refuge' is said. Ps 30.3δ

3β For you are my firmament and my refuge.

In that psalm he says, 'for you are my stronghold'. Ps 30.4α

4 Deliver me, O my God, from the hand of a sinner, from the hand of a transgressor and a wrongdoer.

Such were those mastering him.

5α Ὅτι σὺ εἶ ἡ ὑπομονή μου, Κύριε.

Εἴρηται ἐν τῷ λη΄ ψαλμῷ, *Καὶ νῦν, τίς ἡ ὑπομονή μου; οὐχὶ Κύριος;* καὶ ἐν τῷ Ps 38.8α
κδ΄, *Καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν.* Ps 24.5γ

5β Κύριε, ἡ ἐλπίς μου ἐκ νεότητός μου.

Τοῦτο δῆλον.

6α Ἐπὶ σὲ ἐπεστηρίχθην ἀπὸ γαστρός.

Καὶ οὐκ ἐκ νεότητος μόνον ἐπὶ σοὶ ἤλπισα, ἀλλὰ καὶ ἐξ αὐτῆς τῆς μητρῴας γαστρὸς, εἴτουν εὐθὺς μετὰ τὸ τεχθῆναι, ἐπὶ σὲ ἐφηδράσθην ὡς ἐπὶ ἔρεισμα παρὰ τῶν ἐμῶν γονέων. Δηλοῖ δὲ ἐντεῦθεν, ὡς εὐσεβεῖς ἔσχε τοὺς γεννήτορας. Καὶ ἄλλως γὰρ, ἐν τῇ ὀγδόῃ ἡμέρᾳ περιτέμνοντες τὰ βρέφη, τῷ Θεῷ ταῦτα κατεπίστευον.

Χρὴ δὲ γινώσκειν, ὅτι τὸ, *ἀπὸ γαστρὸς*, καὶ *ἐκ κοιλίας μητρὸς*, καὶ τὰ τοιαῦτα, καθ' ὑπερβολὴν ἡ παλαιὰ διάλεκτος λαμβάνειν εἴωθε, σημαίνοντα τὴν ἀρχὴν τῆς φρονήσεως, ἐξ ὅτου φρονεῖν τις ἤρξατο. Φησὶ γὰρ Ἰὼβ, *Εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος, καὶ ὀρφανοῖς οὐ μετέδωκα, εἰ μὴ ἐκ κοιλίας μητρός μου ὡδήγουν αὐτοὺς*, καὶ τὰ ἑξῆς. Ἀδύνατον γὰρ ἐξ αὐτῆς γεννήσεως κατορθοῦν τοιαῦτα· δῆλον Job 31.17
οὖν, ὅτι τὸ, ἐξ οὗ φρονεῖν ἠρξάμην τὸ σχῆμα τοῦτο δηλοῖ.

6β Ἐκ κοιλίας μητρός μου σύ μου εἶ σκεπαστής.

Εἰ γὰρ μὴ θεία δύναμις ἐφρούρει τὸ ἔμβρυον, καὶ ἐφύλαττε τὸ βρέφος, καὶ ἔσκεπε τὸ νήπιον, διεφθάρη ἂν, πολλαῖς συμπίπτον περιστάσεσι.

Ταυτὶ δὲ τὰ τρία ῥητὰ καὶ ἐν τῷ κα΄ ψαλμῷ τέθεικεν ὁ Δαυὶδ, μικρὸν παραλλάξας, πλὴν ἐκεῖνα εἰς Χριστὸν ἀνήχθησαν. Ps 21.10-11

6γ Ἐν σοὶ ἡ ὕμνησίς μου διὰ παντός.

Ἐν σοὶ, ἀντὶ τοῦ, εἰς σέ· μόνον, φησὶ, σὲ ὕμνουν ἀεί.

7 Ὡσεὶ τέρας ἐγενήθην τοῖς πολλοῖς, καὶ σὺ βοηθός μου κραταιός.

Συντακεὶς ὑπὸ νηστείας, καὶ σακκοδυτῶν, καὶ εἰδεχθὴς ἐκ λύπης φαινόμενος, ὡσεὶ τέρας ἐγενήθην τοῖς πολλοῖς. Ὡσεὶ τέρας δὲ εἶπε, διὰ τὸ μὴ ἀληθῶς εἶναι τέρας, ἀλλὰ δοκεῖν, καὶ οὐ τοῖς ἔμφροσιν, ἀλλὰ τοῖς χυδαιοτέροις· πολλοὺς γὰρ ἡ Γραφὴ, τοὺς χείρονας λέγει. Φησὶ δὲ καὶ Παῦλος, *Ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι.* 1Cor 4.10

5α For you, O Lord, are my patient endurance.

In the thirty-eighth psalm it is said, *And now, who is my patient endurance? Is it not the* Ps 38.8α
Lord? and in the twenty-fourth psalm, *And on you I have waited patiently all day long.* Ps 24.5γ

5β My hope, O Lord, from my youth.

This is clear.

6α On you I have been made to lean from the womb.

And not only from my youth have I hoped in you, but from the very maternal womb, namely, from the very time of my birth I have been rested on you as on a firm stanchion by my parents. From this he indicates that he had pious parents. And moreover when circumcising the infants on the eighth day they would entrust them to God.

It is necessary to know that the ancient dialect was accustomed to take phrases such as 'from the womb' and 'from my mother's belly' according to the figure of hyperbole, signifying from the time someone began to have understanding. Job says indeed, *And if I have eaten my bread alone and have not given to orphans... if I would not guide them from my mother's belly*, Job 31.17 and so on. It is indeed impossible to do such things from the very time of birth. It is clear therefore that this figure signifies from the time I began to have understanding.

6β From my mother's belly you are my protector.

For if a divine power would not guard the embryo and keep watch over the new-born babe and shelter the infant it would be destroyed, falling into many dangers.

David also placed these three verses with slight variation in the twenty-first psalm, except Ps 21.10-11 that these were understood in an anagogical sense in relation to Christ.

6γ With you is my hymning continually.

'With you', in the sense of, 'to you'; you alone, he says, I would hymn for ever.

7 To the many I have become like a monster, and you are my mighty helper.

Wasted away by fasting and dressed in sackcloth and appearing hateful from sorrow, I became like a monster to the many. He said, 'like a monster' by reason of not truly being a monster, but as appearing such, and not to those with understanding, but to the more vulgar, for 'the many' is what Scripture calls the meaner. And Paul says, *We are fools for Christ's sake, but you are wise.* 1Cor 4.10

8 Πληρωθήτω τὸ στόμα μου αἰνέσεως, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου.

Τὸ, πληρωθήτω, ἀντὶ τοῦ, πληρωθείη. Πληρωθήσεται δὲ, εἰ τῆς δουλείας ἀπαλλαγῶ· τότε γὰρ ὅλῳ στόματι πεπλησμένῳ τῆς σῆς αἰνέσεως, ὑμνήσω τὸ σὸν μεγαλοδύναμον καὶ παντοδύναμον, καὶ ὅσα οἱ εὐσεβεῖς δοξάζουσιν, εἴτουν ὑπολαμβάνουσι περὶ σοῦ. Ἢ δόξαν ἁπλῶς καλεῖ, τὴν μεγαλωσύνην.

Καὶ οὐχ ἅπαξ ὑμνήσω, ἀλλὰ διὰ παντὸς τὴν μεγαλοπρέπειάν σου· οὕτω γὰρ τὸ, ὅλην τὴν ἡμέραν, ἡρμήνευσεν ὁ Σύμμαχος.

9α Μὴ ἀποῤῥίψῃς με εἰς καιρὸν γήρως.

Ὁ ἐκ νεότητος βοηθῶν μοι, μὴ ἀπώσῃ με ἐν τῷ καιρῷ τοῦ γήρως. Ἐγήρασα γὰρ ἤδη τῷ μακρῷ χρόνῳ τῆς ἐν Βαβυλῶνι δουλείας· εἰκὸς δὲ ταῦτα λέγειν τοὺς γηραιοτέρους τοῦ λαοῦ.

Ἀλλὰ τὸ μὲν τοῦ σώματος γῆρας, γνώριμον, τὸ δὲ τῆς ψυχῆς, ἡ ἁμαρτία, ἐφεκτική τις οὖσα τῆς ἐνεργείας τῆς ἀρετῆς.

9β Ἐν τῷ ἐκλείπειν τὴν ἰσχύν μου μὴ ἐγκαταλίπῃς με.

Τοῦτο, σαφηνισμός ἐστι τοῦ ῥηθέντος στίχου, καὶ ἐπὶ σωματικῆς καὶ ἐπὶ ψυχικῆς ἰσχύος νοούμενον.

10α Ὅτι εἶπον οἱ ἐχθροί μου ἐμοί. |

Τὸ, ἐμοὶ, ἀντὶ τοῦ, ἐπ' ἐμοὶ, εἴτουν δι' ἐμέ· εἶπον δὲ πρὸς ἀλλήλους.

10β Καὶ οἱ φυλάσσοντες τὴν ψυχήν μου ἐβουλεύσαντο ἐπὶ τὸ αὐτό.

Καὶ τοῦτο, ἀναδίπλωσίς ἐστι τοῦ πρὸ αὐτοῦ, καὶ ἐπεξήγησις τὸ, ἐβουλεύσαντο, τοῦ, εἶπον.

Φυλάσσοντας δὲ νῦν λέγει, τοὺς ἐπιβουλεύοντας· ἐπὶ τὸ αὐτὸ δε, ἀντὶ τοῦ, ὁμοῦ συνελθόντες· εἶεν δ' ἂν οὗτοι, οὐ μόνον οἱ αἰσθητοὶ πολέμιοι, ἀλλὰ καὶ οἱ νοητοί.

11 Λέγοντες, Ὁ Θεὸς ἐγκατέλιπεν αὐτόν· καταδιώξατε καὶ καταλάβετε αὐτὸν, ὅτι οὐκ ἔστιν ὁ ῥυόμενος.

Οὗτοι τῶν ἐχθρῶν οἱ λόγοι· τὸ δὲ, καταδιώξατε, ὅτι καὶ εἰ φυγῇ χρήσεται ὁ λαὸς οὗτος, καταδιώξατε καὶ καταλάβετε αὐτόν· τοῦ Θεοῦ γὰρ ὃν σέβεται ἐγκαταλιπόντος αὐτὸν, οὐκ ἔστιν ὁ ῥυόμενος.

8[4] πεπλησμένῳ MSCBF : πεπληρωμένῳ PV.

8 Let my mouth be filled with praise that I may hymn your glory, your magnificence all day long.

'Let it be filled', in the sense of, 'may it be filled'. And it will be filled if I am released from slavery, for then with my mouth all filled with your praise I shall hymn your power to do great things and all things, and all that the pious suppose, that is, understand about you. Or else 'glory' is simply what he calls his greatness.

And I shall hymn your magnificence not once, but continually; this indeed is how Symmachus translated 'all day long'.

9α Cast me not away in time of old age.

You who help me since my youth, do not thrust me away in time of old age, for I have already grown old during the long time of slavery in Babylon; it is likely that the older among the people said such things.

The old age of the body is well-known, but that of the soul is sin, being a kind of check on the activity of virtue.

9β When my strength fails, do not abandon me.

This is a clarification of the previous verse, understood both of strength of body and of soul.

10α For my enemies have spoken on me.

'On me' in the sense of, 'in reference to me', that is, 'on my account'; they have spoken to one another.

10β And those keeping watch on my soul have taken counsel together.

This is a repetition of the verse before, and 'they have taken counsel' is a clarification of 'they have spoken'.

'Those who are keeping watch' is what he now calls those plotting against him; 'together' in the sense of, 'having come together'; these may be interpreted not only as the sensible enemies, but also as the intelligible ones.

11 Saying, 'God has abandoned him; pursue him and seize him because there is no deliverer.'

These are the words of the enemies. 'Pursue', because even if this people will take to flight, then pursue and seize them, for with the God whom this people worships having abandoned them, there is no deliverer.

12α Ὁ Θεός μου, μὴ μακρύνῃς ἀπ' ἐμοῦ.

Εἰ καὶ διώκει σε ἡ δυσωδία τῶν ἐμῶν ἁμαρτιῶν, ὃ καὶ προφήτης ἄλλος πρὸς Ἰουδαίους εἴρηκεν, *Αἱ ἁμαρτίαι ὑμῶν διϊστῶσιν ἀνὰ μέσον ὑμῶν καὶ τοῦ Θεοῦ.* Isa 59.2

Μακρύνει δὲ ὁ Θεὸς, οὐ κατ' οὐσίαν, ἀόριστος γὰρ, ἀλλὰ κατὰ πρόνοιαν.

12β Ὁ Θεός μου, εἰς τὴν βοήθειάν μου πρόσχες.

Τουτὶ τὸ ῥητὸν ἐν ἀρχῇ κεῖται τοῦ πρὸ τοῦ παρόντος ψαλμοῦ. Ps 69.2

13α Αἰσχυνθήτωσαν καὶ ἐκλιπέτωσαν οἱ ἐνδιαβάλλοντες τὴν ψυχήν μου.

Τὸ, *ἐκλιπέτωσαν*, *ἀναλωθήτωσαν* εἶπεν ὁ Σύμμαχος· *τὴν ψυχήν μου* δὲ, ἀντὶ τοῦ, *ἐμέ*.

Διαβάλλει δὲ πᾶς ἐχθρὸς, εἴτε αἰσθητὸς, εἴτε νοητός.

13β Περιβαλέσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ ζητοῦντες τὰ κακά μοι.

Περὶ μὲν τῆς αἰσχύνης καὶ ἐντροπῆς εἴρηται ἐν τῷ πρὸ τούτου ψαλμῷ. Ps 69.3α

Τὸ δὲ, *Οἱ ζητοῦντες τὰ κακά μοι*, ἡρμήνευται ἐν τῷ λζ'. Εὑρήσεις δὲ καὶ ἐν Ps 37.13β
τῷ ρη', *Ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπὴν, καὶ περιβαλέσθωσαν ὡς διπλοΐδα αἰσχύνην αὐτῶν.* Ps 108.29

14 Ἐγὼ δὲ διὰ παντὸς ἐλπιῶ ἐπὶ σὲ, καὶ προσθήσω ἐπὶ πᾶσαν τὴν αἴνεσίν σου.

Τῆς εὐχῆς μου δηλαδὴ πέρας λαμβανούσης. *Πᾶσαν* δὲ εἶπεν, ὅτι οὐ διὰ λόγων μόνον, ἀλλὰ καὶ δι' ἔργων ἐστὶν αἴνεσις· φησὶ γὰρ ὁ Σωτὴρ, *Ὅπως ἴδωσι τὰ καλὰ ἔργα ὑμῶν, καὶ δοξάζωσι τὸν Πατέρα ὑμῶν, τὸν ἐν τοῖς οὐρανοῖς.* Mt 5.16

15α Τὸ στόμα μου ἀναγγελεῖ τὴν δικαιοσύνην σου, ὅλην τὴν ἡμέραν τὴν σωτηρίαν σου.

Ἀναγγελεῖ ὅπως τε κατεδίκασας τοὺς πολεμίους καὶ ὅπως ἡμᾶς ἔσωσας.

15β-16α Ὅτι οὐκ ἔγνων γραμματείας, εἰσελεύσομαι ἐν δυναστείᾳ Κυρίου.

Ὑποσχόμενος ἀναγγεῖλαι τὴν τοῦ Θεοῦ δικαιοσύνην καὶ τὴν παρ' αὐτοῦ σωτηρίαν, εἶτα συνεὶς ὅτι οὐκ ἔστιν ἱκανὸς, μετριοφρονεῖ λέγων, οὐκ ἔμαθον σοφιστείας τεχνικὰς, ἵνα καὶ δυνηθῶ ἀξίως ἀναγγέλλειν. Ὅμως εἰσελεύσομαι εἰς τὴν ὑπόσχεσιν, ἐν τῇ τοῦ Θεοῦ δυνάμει, καὶ ταύτῃ θαῤῥῶν, ἐπιχειρήσω.

Τὸ δὲ, *ὅτι*, παρέλκον τέθειται, ἢ βεβαιωτικὸν, ἀντὶ τοῦ, *ὄντως*.

13β[1] περιβαλέσθωσαν SHBV[RaT] : περιβαλλέσθωσαν MPCF.

12α O my God, do not distance yourself from me.

Even though the stench of my sins drives you away. This is something that another prophet said to the Jews: *Your sins make separation between you and God*. Isa 59.2

God distances himself, not in essence, for he is indeterminate, but by providence.

12β Turn, O my God, to my aid.

This phrase is found at the beginning of the psalm before this. Ps 69.2

13α Let those who are falsely accusing my soul be shamed and be no more.

For 'let them be no more' Symmachus said 'let them be consumed'; 'my soul', in the sense of, 'me'.

Every enemy, whether sensible or intelligible, engages in slander.

13β Let those seeking evils for me be cloaked in shame and disgrace.

Shame and disgrace were spoken about in the psalm before this. Ps 69.3α

'Those seeking evils for me' was interpreted in the thirty-seventh psalm. And in the one Ps 37.13β
hundred and eighth psalm you will find, *Let those who accuse me falsely be clothed in disgrace, and let them be wrapped in their shame as in a double-folded mantle.* Ps 108.29

14 But I forever shall hope in you, and will add to all your praise.

When, that is, my prayer has found fulfilment. He said 'all' because praise is not only through words, but also through works. The Saviour indeed says, *That they may see your good works, and glorify your Father who is in heaven*. Mt 5.16

15α My mouth will proclaim your justice, your salvation all day long.

It will proclaim both how you condemned our adversaries and how you saved us.

15β-16α For I have not learned scribal arts, in the Lord's mighty power I shall enter in.

Having promised to proclaim God's justice and the salvation that comes from him, then having realized that he is not able, he says with modesty, I have not learned sophistic arts so as to be able to proclaim worthily, but I shall enter into my promise by the power of God, and trusting in this I shall put my hand to work.

The 'for' is placed redundantly or else by way of confirmation, in the sense of, 'truly'.

Τινὲς δὲ αἰτιολογικῶς, ἀντὶ τοῦ, *διότι*, τοῦτο νοοῦντες, μετὰ τὸ, *γραμματείας*, ὑποστίζουσι, καὶ συνάπτουσι τὸ ἑξῆς.

Ἄλλοι δὲ γραμματείας λέγουσι, τὰς παραγγελίας τῶν Γραμματέων, οἳ τρὶς τοῦ ἔτους παρήγγελλον τῷ λαῷ εἰσελθεῖν εἰς Ἱεροσόλυμα καὶ εἰς τὸν ναόν· φησὶν οὖν, ὅτι νῦν, οὐκ ἀπὸ παραγγελίας αὐτῶν, ἀλλ' ἐκ θείας δυνάμεως εἰσελεύσομαι. Ex 23.17 Dt 16.16

16β Κύριε, μνησθήσομαι τῆς δικαιοσύνης σου μόνου.

Οὐκ ἐπιλάθωμαί ποτε τῆς τοιαύτης σου δικαιοσύνης, | ἀλλ' ἐπὶ μνήμης ἕξω ταύτην ἀεί.

Μόνου δὲ εἶπεν, ἐμφαίνων, ὅτι σὺ μόνος δικάσεις ἡμῖν καὶ τοῖς ἐχθροῖς, καὶ οὐδεὶς ἕτερος· διὸ καὶ οὐκ ἀνθρώπου δικαιοσύνης ἀλλὰ τῆς σοῦ μόνου μνησθήσομαι.

17 Ὁ Θεός μου, ἃ ἐδίδαξάς με ἐκ νεότητός μου καὶ μέχρι τοῦ νῦν, ἀπαγγελῶ τὰ θαυμάσιά σου.

Ἀπὸ τοῦ Δαυὶδ τὰ ἑξῆς νοοῦνται.

Καθ' ὑπερβατὸν δὲ ἡ σύνταξις. Ὁ Θεός μου, ἀπαγγελῶ τὰ θαυμάσιά σου, ἃ ἐδίδαξάς με ἐκ νεότητός μου καὶ μέχρι τοῦ νῦν. Θαυμάσια δὲ λέγει, τὰ ἐν ταῖς βίβλοις ἀναγεγραμμένα, ὅσα ὁ Θεὸς ἐπὶ σωτηρίᾳ τοῦ λαοῦ τῶν Ἰουδαίων ἐτερατούργησεν, ἢ καὶ ὅσα ἐν ταῖς ἡμέραις αὐτοῦ γεγόνασι.

18α Καὶ ἕως γήρως καὶ πρεσβείου, ὁ Θεός μου, μὴ ἐγκαταλίπῃς με.

Πρεσβεῖον, τὸ ἔσχατον ἔτι γῆρας, ἐξ οὗ καὶ πρεσβύτεροι τοῦ λαοῦ. Ὁ δὲ μέχρι τούτου σκεπασθεὶς, οὐδ' εἰς τὸ ἑξῆς ἐγκαταλειφθήσεται. Mt 21.23

Ἢ καὶ ἄλλως, ἀόριστον τὸ, *ἕως*, κατὰ ἰδίωμα τῆς Γραφῆς, ὡς συννοουμένου καὶ τοῦ ἑξῆς. Ps 109.1δ

18β Ἕως οὗ ἀπαγγελῶ τὸν βραχίονά σου τῇ γενεᾷ πάσῃ τῇ ἐρχομένῃ.

Περὶ μὲν τοῦ βραχίονος τοῦ Θεοῦ εἴρηται ἐν τῷ μγ΄ ψαλμῷ· περὶ δὲ τῆς γενεᾶς τῆς ἐρχομένης, ἐν τῷ κα΄. Ps 43.4β Ps 21.32β

Τινὰ μὲν οὖν τῶν ἀντιγράφων, *ἕως οὗ ἀπαγγελῶ* γράφουσι· τινὰ δὲ, *ἕως ἂν ἀπαγγείλω*.

18γ-19α Τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου, ὁ Θεὸς, ἕως τῶν ὑψίστων.

Ἀπὸ κοινοῦ ληπτέον τὸ, *ἕως οὗ ἀπαγγείλω*.

Ἔστι δὲ ἡ δυναστεία νῦν ἐφερμηνευτικὴ τοῦ βραχίονος. Τὴν δικαιοσύνην σου δὲ, τὴν ἕως τῶν ὑψίστων, κατ' ἔλλειψιν ἄρθρου· ἢ καὶ καθ' ὑπερβατὸν, οἷον, τὴν ἕως τῶν

18α[2] τὸ ἔσχατον ἔτι γῆρας MSF : τὸ ἔσχατον ἔτι C : τὸ ἔσχατόν ἐστι γῆρας PV.

Some, understanding the 'for' causally, in the sense of, 'because', punctuate after 'scribal arts' and join on the rest.

Others call 'scribal arts' the instructions of the Scribes, who instructed the people to enter Ex 23.17
Jerusalem and the temple three times a year; he says therefore that now I shall enter, not from Dt 16.16
their orders, but from divine power.

16β O Lord, I shall remember the justice of you alone.

I shall never forget your so great justice, but I shall have it in my memory always.

He said 'alone' indicating that you alone will judge between us and our enemies and no one else, and hence I shall remember not human justice, but the justice of you alone.

17 O my God, the things that you have taught me from my youth and till now, I shall relate, your marvellous works.

The following words are understood as spoken by David.

The syntax is according to the figure of hyperbaton. O my God, I shall relate your marvellous works that you have taught me from my youth and till now. 'Marvellous works' is what he calls those recorded in the books, namely, those that God worked marvellously for the salvation of the people of the Jews, or else those that happened in his days.

18α And until old age and elder years, O my God, do not abandon me.

'Elder years' are the extreme-most years of old age, from which comes the phrase 'elders of
the people'. The person who has been sheltered till then will not be abandoned for the rest. Mt 21.23

Or else in another sense, the word 'until' is indeterminate in accordance with the idiom of
Scripture, where what follows is implied also. Ps 109.1δ

18β Until I shall tell of your strong arm to every coming generation.

God's strong arm was discussed in the forty-third psalm and the coming generation in the Ps 43.4β
twenty-first psalm. Ps 21.32β

Some of the copies write 'until I shall tell' and others 'Until I may tell'.

18γ-19α Your mighty power and your justice, O God, to the highest.

'Until I I tell of' is understood here also.

'Mighty power' is now a clarification of the 'strong arm'. Your justice *which is* to the highest, with the 'which is' omitted, or else according to the figure of hyperbaton, 'your to-the-highest justice'.

ὑψίστων διακαιοσύνην σου. Ὕψιστα δὲ, οἱ οὐρανοί· ἕως γὰρ τῶν οὐρανῶν ἄνεισιν, οἷα καὶ τῶν οὐρανίων δυνάμεων μανθανουσῶν περὶ αὐτῆς καὶ συγχαιρουσῶν.

Τὰ δὲ ἑξῆς πάλιν, προσώπῳ τοῦ λαοῦ φησιν.

19β Ἃ ἐποίησάς μοι μεγαλεῖα.

Τὸ, ἅ, ἀντὶ τοῦ, πόσα· ἠθικῶς γὰρ ἀναγνωστέον, ἀπὸ καρδίας.

Τινὲς δὲ μετὰ τὸ, *καὶ τὴν δικαιοσύνην σου*, στίζοντες τελείαν, τὸ, *ἕως τῶν ὑψίστων*, τῷ, *ἃ ἐποίησάς μοι μεγαλεῖα*, συνάπτουσιν, Ἀκύλᾳ πειθόμενοι· ὅτι ἃς ἐποίησας μεγαλοπρεπείας καὶ εὐεργεσίας, ἕως τῶν οὐρανίων δυνάμεων ἀνέδραμον τῷ θαύματι· εἰκόνι σῇ με τετίμηκας, βασιλέα τῶν ἐπὶ γῆς με κατέστησας, τρέφεις, σκέπεις, φρουρεῖς, ἐξαρπάζεις κινδύνων, καὶ ὅσα τοιαῦτα.

19γ Ὁ Θεὸς, τίς ὅμοιός σοι;

Οὐδείς.

20α Ὅσας ἔδειξάς μοι θλίψεις πολλὰς καὶ κακάς.

Καὶ τὸ, *ὅσας ἔδειξάς μοι θλίψεις*, ἠθικῶς ἀναγνωστέον, ἀντὶ τοῦ, πόσας· εἶτα τὸ ἑξῆς ἐπενεκτέον, ὅτι πολλὰς ὄντως καὶ βαρείας. Οὐ μόνον γὰρ εὐηργετήθην, ἀλλὰ καὶ ἐκακώθην· τὸ μὲν τῇ σῇ ἀγαθότητι, τὸ δὲ τῇ ἐμῇ πονηρίᾳ.

20β Καὶ ἐπιστρέψας ἐζωοποίησάς με.

Ἐπιστρέψας πρός με, ὃν πρὶν ἀπεστράφης.

Ἢ καὶ, ἐπιστρέψας με πρὸς σὲ, ἐζωοποίησας δέ με, ἀπαλλάξας τοῦ προδήλου θανάτου. Ἔθος γὰρ τὰς μὲν σφοδρὰς θλίψεις, θάνατον ὀνομάζειν, τὴν δὲ τούτων ἀπαλλαγὴν, ζωήν.

20γ Καὶ ἐκ τῶν ἀβύσσων τῆς γῆς ἀνήγαγές με.

Ἀβύσσους τῆς γῆς, καὶ ᾅδην, καὶ τάφον, καὶ λάκκον, καὶ τὰ τοιαῦτα, πολλάκις ἡ Γραφὴ καλεῖ, τὸ βάθος τῶν πειρασμῶν. Οὕτω δὲ διὰ Ἰεζεκιὴλ ὁ Θεὸς εἶπε πρὸς Ἑβραίους, *Ἀνοίξω τοὺς τάφους ὑμῶν*, | *καὶ ἀνάξω ὑμᾶς ἐκ Βαβυλῶνος*. Ez 37.12

21α Ἐπλεόνασας ἐπ' ἐμὲ τὴν μεγαλωσύνην σου.

Ἐπεδαψιλεύσω.

21β Καὶ ἐπιστρέψας παρεκάλεσάς με, καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με.

The 'highest' are the the heavens, for it rises even to the heavens, with the heavenly powers learning about it and rejoicing together.

The words that follow now are spoken again in the person of the people.

19β What magnificent things you have done for me.

The 'what' is in the sense of 'how many'; for this is to be read expressively from the heart.

Some, placing a full stop after 'and your justice', join 'to the highest' to 'what magnificent you have done for me', following Aquila. For the magnificent works and benefactions that you have done have risen up to the heavenly powers in their wondrousness: you honoured me with your image, you established me as king over the things on earth, you feed, shelter, guard and rescue from dangers and all such things.

19γ O God, who is like you?

No one.

20α How great afflictions you have shown me, many and pernicious.

'How great afflictions you have shown me' is also to be read expressively, in the sense of, 'how many', then the rest is to be added, that they are truly many and grievous. For I have been subject not only to benefactions but also to severe afflictions. The one by reason of your goodness, the other by reason of my wickedness.

20β And having turned back you have endowed me with life.

Having turned back to me from whom you had previously turned away. Or else, having turned me back to you, you have endowed me with life, having rescued me from very imminent death. It is customary to call severe afflictions 'death', and deliverance from them 'life'.

20γ And from the depths of the earth you have brought me up.

Scripture often calls the abyss of temptations the 'depths of the earth', 'Hades', 'the grave', 'the pit' and suchlike. This is how God spoke to the Hebrews through Ezekiel, *I shall open your graves and I shall bring you up from Babylon*. Ez 37.12

21α You have made your magnificence overabundant on me.

You have lavished it upon me.

21β And having turned back, you have encouraged me and have brought me up again from the depths of the earth.

Ταῦτα τῷ λαῷ τῶν Χριστιανῶν ἁρμόζουσι μόνῳ, ὃν ἐπιστρέψας ὁ Χριστὸς πλανώμενον ἐν ἀγνοίᾳ καὶ εἰδωλολατρείᾳ, παρεκάλεσεν εἰς σωτηρίαν· ἔτι δὲ καὶ παρηγόρησεν, εἰπὼν, *Δεῦτε πρός με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς*· καὶ ἀποθανόντα κατὰ φύσιν τῆς σαρκὸς, πάλιν ἀνήγαγεν ἐκ τῶν Mt 11.28
τάφων· ζωώσας γὰρ τὸ νεκρωθὲν ἑαυτοῦ σῶμα, καὶ ἀναστήσας, καὶ ἀπαθανατίσας, ἤδη πᾶσι τοῖς ἀξίοις αὐτοῦ τὴν τοιαύτην ἀνάστασιν ἐχαρίσατο· καὶ τοῦτο δῆλον ἀπὸ τῆς δοκούσης παλιλλογίας, οὐ περιττῶς, ἀλλὰ διὰ τοῦτο κειμένης. Ἄλλως τε καὶ τὸ, Ps 70.20γ
πάλιν, ἐπίῤῥημα προσκείμενον ἐνταῦθα, τὴν παραλλαγὴν ἐνέφηνε τοῦ νοήματος.

22α Καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν λαοῖς, Κύριε.

Περιττὸς νῦν ὁ *γάρ* σύνδεσμος, ὡς καὶ ἐν ἄλλοις παραδεδώκαμεν. Φησὶν οὖν ὁ Δαυὶδ, ὅτι λοιπὸν ἐγὼ εὐχαριστήσω σοι ἐν λαοῖς, καὶ οὐκ ἐν λαῷ μόνον· οὐ γὰρ ἐν Ἰουδαίοις μόνον, ἀλλ’ ἐν πᾶσιν ἔθνεσι.

Τοῦτο δὲ σαφέστερον εἴρηκε πρὸς τῷ τέλει τοῦ ιζ΄ ψαλμοῦ. Ps 17.50α

22β Ἐν σκεύεσι ψαλμοῦ τὴν ἀλήθειάν σου, ὁ Θεός.

Σκεύη ψαλμοῦ, τὰ διάφορα εἴδη τῶν μουσικῶν ὀργάνων. Ἀναγωγικῶς δὲ, οἱ πιστοὶ, ὧν τὰς ψυχὰς ἁρμοσάμενος καὶ συνδήσας ὁ Δαυὶδ, ψάλλει διὰ παντὸς τῷ Θεῷ.

Ἀπὸ κοινοῦ δὲ τὸ, *ἐξομολογήσομαι*· καὶ ἦν μὲν ἀκόλουθον, κατὰ δοτικὴν πτῶσιν ποιῆσαι κἀνταῦθα τὴν σύνταξιν· ὁ δὲ ἀδιαφόρως αἰτιατικὴν ἐπήγαγεν.

Εὐχαριστήσω, φησὶ, τῇ ἀληθείᾳ σου, ὅτι ἀληθὴς εἶ Θεὸς, οὐ μόνον κατ’ οὐσίαν, ἀλλὰ καὶ κατ’ ἐπαγγελίαν.

22γ Ψαλῶ σοι ἐν κιθάρᾳ, ὁ ἅγιος τοῦ Ἰσραήλ.

Τοῦτο, ἐπεξήγησίς ἐστι τοῦ, *ἐξομολογήσομαί σοι ἐν σκεύεσι ψαλμοῦ*. Σκεῦος γὰρ, εἴτουν ὄργανον ψαλμοῦ, ἡ κιθάρα· ἀπὸ δὲ ταύτης, καὶ τ’ ἄλλα εἴδη ἐσήμανε. Κιθάραν δὲ νῦν, τὸ βασιλικὸν ὄργανον λέγει, τὸ ψαλτήριον, ὡς ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν ἐξηγησάμεθα. Διὰ τοῦτο γὰρ καὶ τοῦτο μόνον ὡς ἐξαίρετον § 68
τέθεικεν.

Ἵνα δὲ καὶ ἡμῖν ἁρμόσαιεν, σκεύη μὲν ψαλμοῦ νοήσομεν, στόμα, χείλη, γλῶσσαν, καὶ ὅσα ὄργανα τῆς φωνῆς, κιθάραν δὲ, τὴν ψυχήν.

Ἅγιος δὲ τοῦ Ἰσραὴλ, ὁ ἁγιάζων τὸν Ἰσραήλ. Λέγεται δὲ καὶ ὁ Θεὸς ἅγιος, καὶ ὁ ἄνθρωπος, ὁ μὲν ὡς ἁγιάζων, ὁ δὲ ὡς ἁγιαζόμενος, καὶ ὁ μὲν κατὰ φύσιν, ὁ δὲ κατὰ θέσιν, Heb 2.11
ἤτοι κατὰ μετοχήν. Καὶ ὅτι τοῦτο ἀληθὲς, φησὶν ὁ ἀπόστολος Παῦλος περὶ Χριστοῦ, Heb 3.1,14
Ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη καὶ ἁγιασμὸς καὶ ἀπολύτρωσις. Γέγονε 1Cor 1.30
γὰρ, σοφία μὲν, τοῖς σοφιζομένοις, δικαιοσύνη δὲ, τοῖς δικαιουμένοις, ἁγιασμὸς δὲ καὶ ἀπολύτρωσις, τοῖς ἁγιαζομένοις καὶ ἀπολυτρουμένοις.

These things are fitting only for the people of the Christians, whom Christ, having turned back when straying in ignorance and idolatry, encouraged to salvation. Furthermore, he comforted them, saying, *Come to me, all who labour and are heavy laden, and I shall give you rest*. Mt 11.28
And when having died according to the nature of the flesh, he brought them up again from the graves, for having revived his own deceased body, and having raised it up and made it immortal, he has already bestowed this great resurrection on all those worthy of him. And this is evident from the seeming repetition, not found superfluously, but for this reason. Moreover, Ps 70.20γ
the adverb 'again' which is added here made manifest the variation in the meaning.

22α And I indeed shall confess you, O Lord, among the peoples.

The conjunction/adverb 'indeed' is redundant as we have remarked elsewhere. David is saying accordingly that henceforth I shall give thanks to you among the peoples, and not among one people alone, not, that is, among the Jews alone, but among all the nations.

He said this even more clearly towards the end of the seventeenth psalm. Ps 17.50α

22β Your truth, O God, with implements of psalm.

'Implements of psalm' are the various kinds of musical instruments. And in an anagogical sense, the faithful, whose souls David has tuned and joined together, sing to God continually.

'I shall confess' is understood here, too, and it would be consistent for the syntax to follow here also in the dative case, but he used the accusative case indifferently.

I shall give thanks, he says, to your truth, because you are true God, not only in regard to your essence but also in regard to your promises.

22γ I shall sing to you with the lyre, O holy one of Israel.

This is a clarification of 'I shall confess you with implements of psalm', for the lyre is an implement, that is, an instrument of psalm. By this instrument he indicated also the other types of instrument. 'Lyre' is what he now calls the royal instrument, namely, the psaltery, as we explained in the preamble to the book of psalms. On this account he placed this instrument alone as specially privileged. § 68

So that it might adapt to ourselves, we shall understand the mouth, the lips, the tongue and all the organs of speech as the 'implements of psalm', and the soul as the 'lyre'.

"The holy one of Israel' is the one who sanctifies Israel. Both God and man are called 'holy', the one as sanctifying, the other as sanctified, and the one by nature and the other by adoption, or by participation. And that this is true, the Apostle Paul says about Christ, *Who from God became for us wisdom and justice and sanctification and redemption*. He became indeed wisdom for those being made wise, justice for those being justified, and sanctification and redemption for those being sanctified and redeemed. Heb 2.11 Heb 3.1,14 1Cor 1.30

23α Ἀγαλλιάσονται τὰ χείλη μου, ὅταν ψάλω σοι.

Χείλη δὲ αὐτοῦ, εἶεν ἂν καὶ οἱ πιστοί, οἷς χρώμενος, ψάλλει τῷ Θεῷ δι' αὐτῶν.

23β Καὶ ἡ ψυχή μου, ἣν ἐλυτρώσω.

Ἣν ἐλυτρώσω ἀπό τε ὁρατῶν καὶ ἀοράτων ἐχθρῶν.

24α Ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσει τὴν δικαιοσύνην σου.

Περὶ τοῦ, *ὅλην τὴν ἡμέραν*, πολλάκις εἰρήκαμεν | ὅτι τὸ, *ἀεί*, σημαίνει, καὶ παρατηρητέον τοῦτο τοῦ λοιποῦ· μελετήσω δὲ, ἀντὶ τοῦ, λαλήσω, μνημονεύσω.

24β Ὅταν αἰσχυνθῶσι καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι.

Ταῦτα δὲ ἃ ὑπεσχόμην ποιήσω, ὅταν ἀπαλλαγῶ τέλεον τῶν ἐχθρῶν.
Προείρηται δὲ ἀνωτέρω περί τε τῆς θείας δικαιοσύνης καὶ τῶν ζητούντων τὰ κακά. Ps 70.13β, 15

71 οα´
1α Ψαλμὸς εἰς Σαλομών.

Ἀποδέδεικται μὲν καὶ ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν, ὅτι οὐκ ἔστι τοῦ Σολομῶντος ὁ ψαλμός· εἰρήσεται δὲ καὶ νῦν, ὅτι οὐκ εἰς Σολομῶντα εἴρηται. § 48 § 53 Οὔτε γὰρ συμπαρέμεινε τῷ ἡλίῳ, ἀλλ' ἀπεβίω, οὔτε πρὸ τῆς σελήνης ἦν, οὔτε κατεκυρίευσε τῶν περάτων τῆς γῆς, οὔτε πρὸ τοῦ ἡλίου τὸ ὄνομα αὐτοῦ.

Ἀλλ' ἐπεὶ Σαλομών, εἰρηνικὸς ἑρμηνεύεται, πρόδηλον, ὡς εἰς Χριστὸν ὁ ψαλμὸς ἐῤῥήθη, ὅς ἐστιν εἰρήνη, καθά φησι Παῦλος, *Αὐτός ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας*· δείξει δὲ τοῦτο, τὰ κατὰ Eph 2.14 μέρος ῥητά.

1β Ὁ Θεὸς, τὸ κρίμα σου τῷ βασιλεῖ δὸς, καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως.

Προεωρακὼς ὁ Δαυὶδ τὰ κατὰ Χριστὸν, παρακαλεῖ ταχῦναι ταῦτα καὶ δοθῆναι αὐτῷ ὡς ἀνθρώπῳ ἃ εἶχεν ὡς Θεός. Οὕτω γὰρ καὶ ὁ Χριστὸς εἴρηκε περὶ τοῦ Πατρὸς, ὅτι *Τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ*· καὶ πάλιν, *Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ* Jn 5.22 *καὶ ἐπὶ γῆς*. Βασιλέα δὲ καὶ βασιλέως υἱὸν ἐκάλεσεν αὐτὸν ὁ Δαυὶδ, ὡς Θεὸν καὶ Mt 28.18 Θεοῦ Υἱόν.

Κρίμα δὲ ὀνομάζει, τὴν κρίσιν, οὗ ἐφερμηνευτικὸν, ἡ δικαιοσύνη. Ὁ γὰρ Χριστὸς ἦν μὲν κριτὴς δίκαιος ὡς Θεὸς, ἔλαβε δὲ τοῦτο καὶ ὡς ἄνθρωπος παρὰ τοῦ Πατρός· εἴρηκε γὰρ, *Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ*. Ps 2.6α

23α[1] ψάλλω MPASCBF : ψάλω [Ra] : ψαλῶ V[T].

23α My lips will rejoice when I sing to you.

The faithful may be interpreted as his lips, using whom he sings to God through them.

23β And my soul, which you have redeemed.

Which you have redeemed from both visible and invisible enemies.

24α And yet more my tongue will rehearse your justice all day long.

We have said many times that 'all day long' means for ever, and this is to be noted henceforth. 'I shall rehearse', in the sense of, 'I shall utter', 'I shall commemorate'.

24β When those seeking evils for me will be shamed and disgraced.

And these things that I have promised I shall do when I am completely delivered from my enemies.

Both divine 'justice' and 'those seeking evils' have been discussed above. Ps 70.13β, 15

71 ## Psalm 71

1α A psalm relating to Solomon.

It was shown in the preamble to the book of psalms that the psalm is not by Solomon. It § 48 § 53
will now also be said that it is not spoken about Solomon. For he did not endure as long as the sun, but died, nor did he exist before the moon, nor did he rule over the ends of the earth, nor is his name before the sun.

But since the name Solomon means 'peaceful', it is very clear that the psalm was spoken in relation to Christ who is peace as Paul says, *For he is our peace, who has made both one, and has broken down the dividing wall of separation*. The individual verses will show this. Eph 2.14

1β Give, O God, your judgement to the king and your justice to the son of the king.

David, foreseeing the things relating to Christ, asks for them to be hastened and for him to be given as man what he possessed as God. Christ indeed also spoke thus about the Father, namely, *All judgment he has given to the Son*, and again, *All authority in heaven and on earth* Jn 5.22
has been given to me. David called him the 'king' and the 'son of the king' as God and the Son Mt 28.18
of God.

'Judgement' is what he calls the power of passing judgement, of which 'justice' is explanatory. For on the one hand Christ was a just judge as God, and on the other hand he received this from the Father as a man, for he said, *But I have been established as king by him*. Ps 2.6α

Λέγοιτο δ' ἂν καὶ κατὰ τὸ ἀνθρώπινον βασιλεὺς μὲν, ὡς ἐκ βασιλικῆς φυλῆς καταγόμενος, ἐπεὶ καὶ χριστός· βασιλέως δὲ υἱὸς, ὡς τοῦ Δαυὶδ υἱός· *Βίβλος γὰρ, φησὶ, γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυίδ.* Mt 1.1

2 *Κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ καὶ τοὺς πτωχούς σου ἐν κρίσει.*

Τοῦτο, αἰτία ἐστὶ τῆς εὐχῆς· ἵνα κρίνῃ, φησί. Λαὸν δὲ λέγει, τοὺς Χριστιανούς· ὁ γὰρ τοῦ Υἱοῦ λαὸς καὶ τοῦ Πατρός ἐστι. Τοὺς αὐτοὺς δὲ καλεῖ καὶ πτωχοὺς τοῦ Θεοῦ, ὡς διὰ Θεὸν πτωχεύσαντας.

Δικαιοσύνην δὲ νοήσεις, τὴν μέλλουσαν κρίσιν, ἐν ᾗ ἀποδώσει ἑκάστῳ τὰ πρὸς ἀξίαν, ὃ καὶ προϊὼν ἐδήλωσεν, ἐπαγαγὼν τὸ, *ἐν κρίσει*· κρίνειν δὲ αὐτοὺς μετά τε Mt 16.27
τοῦ διαβόλου καὶ τῶν Ἰουδαίων καὶ τῶν ἄλλων ἐχθρῶν τῆς πίστεως.

Ἄλλοι δέ φασι λαὸν μὲν, τὸν Ἰουδαϊκὸν, τόν ποτε τοῦ Θεοῦ ὄντα, πτωχοὺς δὲ, τὸν νέον λαὸν, τὸν ἐξ ἐθνῶν. Περὶ δὲ πτωχείας αὐτοῦ, εἰρήκαμεν ἐν τῷ θʹ καὶ ἐν Ps 9.19
τῷ ιαʹ ψαλμῷ. Κρίνειν δὲ αὐτοὺς, καὶ τοὺς μὲν, δικαίως καταδικάσαι, τοὺς δὲ, Ps 11.6α
δικαιῶσαι.

3 *Ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ, καὶ οἱ βουνοὶ δικαιοσύνην.*

Κατὰ λόγον προσωποποιΐας, ἐγκελεύεται τοῖς ὄρεσι μὲν ἀναλαμβάνειν εἰρήνην πρὸς τὸν λαὸν τοῦ Χριστοῦ, τοῖς δὲ βουνοῖς δικαιοσύνην· καὶ τὰ μὲν, εἰρηνικὴν αὐτῷ παρέχειν δίαιταν, ἀπωσάμενα τοὺς στασιαστὰς δαίμονας, τοὺς δὲ, δικαίως αὐτοῖς δουλεύειν, ὡς δούλοις τοῦ Κτίστου.

Διὰ δὲ τῶν ὀρέων καὶ τῶν βουνῶν, ὡς ὑπερεχόντων, πᾶσαν τὴν γῆν συμπεριέλαβεν, εἰς ἣν ἔμελλον κατοικεῖν οἱ ἀναχωρηταὶ καὶ ἀσκηταὶ καὶ στρατιῶται Χριστοῦ.

Ἢ ὄρη μὲν νοήσεις, τοὺς ἀρχαγγέλους, | ὡς ὑπερέχοντας τῶν ἀγγέλων, βουνοὺς δὲ, τοὺς ἀγγέλους, ὡς ὑποβεβηκότας αὐτοῖς. Ὑπερηρμένοι δέ εἰσι καὶ οὗτοι κἀκεῖνοι τῶν γηΐνων, ὡς τὰ ὄρη καὶ οἱ βουνοὶ τῆς γῆς, οὓς καὶ προτρέπεται εἰρηνεύειν τοῦ λοιποῦ πρὸς τὸν λαὸν τοῦ Χριστοῦ, καὶ δικαίως αὐτῷ προσφέρεσθαι, ὡς κληρονομίᾳ τοῦ Δεσπότου. Πρότερον γὰρ ἦσαν ἐκπεπολεμωμένοι τούτῳ τῷ λαῷ, διὰ τὴν ἀσέβειαν.

Ἢ ὄρη μὲν, οἱ βασιλεῖς καὶ ἡγεμόνες, βουνοὶ δὲ, οἱ ὑποβεβηκότες ἄρχοντες· πολλοὶ γὰρ τοιοῦτοι πρὸς τὴν πίστιν ἦλθον, εἰρηνεύσαντες καὶ δικαίως τῷ λαῷ τοῦ Χριστοῦ χρησάμενοι.

4α *Κρινεῖ τοὺς πτωχοὺς τοῦ λαοῦ καὶ σώσει τοὺς υἱοὺς τῶν πενήτων.*

Πτωχοὺς τοῦ λαοῦ φασι, τοὺς παχυτέρους τῶν Ἰουδαίων, πτωχοὺς ὄντας εἰς σύνεσιν, οἷα γυμνῷ τῷ γράμματι τοῦ νόμου παραμένοντας καὶ πρὸς τὸν ἐγκεκρυμμένον πλοῦτον τοῦ Πνεύματος οὐ δυναμένους παρακύπτειν· υἱοὺς δὲ πενήτων, τοὺς πεπιστευκότας εἰς Χριστὸν, ὧν οἱ πατέρες, πένητες ἦσαν εἰς εὐσέβειαν, τὸν τῆς

2[5] δικαιοσύνη δέ MSCBF : δικαιοσύνη δὲ Θεοῦ PV.

It may also be said according to his humanity: one the one hand he is a 'king' as descended from a royal tribe and as 'anointed', and on the other hand he is the 'son of the king' as the son of David, for it is written, *The book of the generation of Jesus Christ, son of David*· Mt 1.1

2 To judge your people in justice and your poor in judgement.

This is the reason for the prayer: so that you may make judgement, he says. 'Your people' is what he calls the Christians, for the people of the Son is also that of the Father. He also calls them God's poor, as having become poor on account of God.

By 'justice' you will understand the Last Judgement at which he will reward each according to his deserts, which he then proceeded to clarify by adding 'in judgement'. To judge them Mt 16.27
along with both the devil and the Jews and the other enemies of the faith.

Others say that 'people' is the Jewish people, once being the people of God, and 'poor' are the new people from among the nations. About the poverty of the new people from among Ps 9.19
the nations we spoke in the ninth and in the eleventh psalm. To judge them, and to justly Ps 11.6α
condemn the ones and to justify the others.

3 Let the mountains take in hand peace for the people and the hills justice.

By the figure of personification he commands the mountains to take in hand peace for the people of Christ and the hills to take in hand justice, the ones by affording them a peaceful abode, having expelled the seditious demons, and the others, by serving them justly as servants of their Maker.

By the mountains and the hills, as the higher parts, he included the whole earth in which anchorites and ascetics and soldiers of Christ would later dwell.

Or else you will understand 'mountains' as the archangels, as being higher than the angels, and 'hills' as the angels, as being subordinate to them. Both the former and the latter are raised above earthly things as mountains and hills are raised above the earth. He urges them to bring peace henceforth to the people of Christ and to behave justly towards them as the Master's inheritance. For formerly they were at bitter feud with this people on account of their impiety.

Or 'mountains' are the kings and princes, and 'hills' are the subordinate rulers, for many such came to the faith, bringing peace and dealing justly with the people of Christ.

4α He will judge the poor among the people and will save the sons of the needy.

They say that the 'poor among the people' are the more thick-witted among the Jews, being poor in understanding, as remaining with the bare letter of the law and being unable to see into the hidden wealth of the Spirit. The 'sons of the needy' are, they say, those who have believed in Christ, the fathers of whom were wanting in piety, not possessing the wealth of true knowledge of God, or else the 'sons of the needy' are to be regarded as the disciples of the

ἀληθοῦς θεογνωσίας πλοῦτον οὐκ ἔχοντες· ἢ καὶ τοὺς μαθητὰς τῶν ἀποστόλων, υἱοὺς
πενήτων οἰητέον· ἁλιεῖς γὰρ καὶ εὐτελεῖς τὸ φαινόμενον ἦσαν οἱ ἀπόστολοι· ἐκείνους
μὲν οὖν κατακρινεῖ, ὡς ἀπιστήσαντας, τούτους δὲ σώσει, ὡς πιστεύσαντας. Mk 16.16

4β Καὶ ταπεινώσει συκοφάντην.

Τὸν διάβολον, ὃς αὐτὸν τὸν Θεὸν πρῶτον ἐσυκοφάντησε, φήσας διὰ φθόνον αὐτὸν
ἀπαγορεῦσαι τοῦ φυτοῦ τὴν μετάληψιν. Καὶ πάντας δὲ συκοφαντεῖ καὶ διαβάλλει· Gen 3.5
διὸ καὶ διάβολος φερωνύμως κέκληται.

5 Καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν.

Βουλόμενος ἐμφῆναι τό τε ἄναρχον καὶ τὸ ἀτελεύτητον τοῦ Χριστοῦ κατὰ τὴν
θεότητα, παρέβαλεν αὐτὰ τοῖς μεγάλοις φωστῆρσιν, οὐχ εὑρίσκων ἐν τῇ ὁρατῇ Gen 1.16
κτίσει ἑτέρας εἰκόνας ἐπισημοτέρας καὶ διαρκεστέρας.

Συμπαραμενεῖ γὰρ, φησὶ, τῷ ἡλίῳ, τουτέστιν, ἔσται μέχρις ἔστιν ὁ ἥλιος. Ἰδίωμα
δὲ τῆς Γραφῆς τὸ, μέχρι μέν τινος ὁρίζειν, τὸ δὲ ἑξῆς, μὴ ἀναίνεσθαι, ὡς ἐν ἑτέροις
ἐροῦμεν πλατύτερον· ἀλλ' οὕτω μὲν, τὸ ἀτελεύτητον. Ps 109.1δ

Εἶτα καὶ περὶ τοῦ ἀνάρχου φησὶν, ὅτι καὶ πρὸ τῆς σελήνης ἦν· τὸ δὲ γενεὰς
γενεῶν, ἀντὶ τοῦ, διαστήματα διαστημάτων, ἤγουν διαστήματα ἄπειρα, γενεὰν
καλῶν, διάστημα χρόνου, ὅσον ἂν ζῇ γένος, εἴτουν ἄνθρωπος.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν ἥλιον, τὴν θεότητα· ὃ γὰρ ἐν τοῖς αἰσθητοῖς, ἥλιος, τοῦτο
ἐν τοῖς νοητοῖς, Θεὸς, κατὰ τὸν Θεολόγον Γρηγόριον· ἥτινι θεότητι, συμπαραμενεῖ ἡ PG36.364B
ἀνθρωπότης, ἅπαξ ἑνωθεῖσα αὐτῇ, καὶ οὐδέποτε αὐτῆς χωρισθήσεται. Εἶτα σελήνην
νοήσεις, τὴν Ἐκκλησίαν τῶν πιστῶν, ἧς πρὸ προσώπου καὶ ἐνώπιον, ὁ Χριστὸς
ἔσται· γενεὰς γενεῶν, τουτέστιν, ἀεί. Ὥσπερ γὰρ ἡ σελήνη τὸ φῶς ἀπὸ τοῦ ἡλίου
λαμβάνει, οὕτω καὶ αὕτη τὸ νοητὸν φῶς ἀπὸ τοῦ Ἡλίου τῆς δικαιοσύνης Χριστοῦ, Mal 3.20
καὶ καταυγάζει τοὺς ἐν νυκτὶ τῆς πλάνης, καὶ τὴν εὐθεῖαν ὁδὸν ὑποδείκνυσι.

6 Καταβήσεται ὡς ὑετὸς ἐπὶ πόκον καὶ ὡσεὶ σταγὼν ἡ στάζουσα ἐπὶ τὴν γῆν.

Τὸ λεληθὸς ἐνταῦθα μηνύεται τῆς τοῦ Λόγου σαρκώσεως, καταβάντος ἀνεπαισθήτως ἐπὶ τὴν νηδὺν τῆς Παρθένου. Ὁ γὰρ ὑετὸς ἀψοφητὶ κάτεισιν ἐπὶ τὸν πόκον, ὁμοίως δὲ καὶ ἡ σταγὼν ἐπὶ τὴν γῆν. Σταγὼν δέ ἐστιν, ἡ πρὸ τοῦ νείφειν, σποράδην καὶ ἐκ διαλειμμάτων κατερχομένη. |

7 Ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης ἕως οὗ ἀνταναιρεθῇ ἡ σελήνη.

Γεννηθέντος γὰρ τοῦ Χριστοῦ, αἱ διάφοροι τοπαρχίαι τῶν ἐθνῶν εἰς μοναρχίαν τὴν τῶν Ῥωμαίων περιέστησαν. Ἐξῆλθε γὰρ, φησὶ, δόγμα παρὰ Καίσαρος Αὐγούστου

5[14-15] Χριστὸς ἔσται· γενεὰς MSCBF : Χριστός ἐστιν, εἰς γενεὰς P. 5[15] γάρ MSCBF : δέ PV.

Apostles, for the Apostles were mean in outward appearance. He will therefore condemn the former as having failed to believe, while he will save the latter as having believed. Mk 16.16

4β And he will humble the false accuser.

The devil, who first falsely accused God himself, saying that on account of jealousy he had forbidden the tasting of the tree, and indeed he falsely accuses all people and 'sets at variance' [διαβάλλει], and hence he bears the name of 'devil' [διάβολος]. Gen 3.5

5 And he will endure as long as the sun and before the moon generations of generations.

Wishing to indicate both the beginninglessness and endlessness of Christ in his divinity he compared these with the great luminaries, not finding any other more notable and more long-enduring images in the visible creation. Gen 1.16

For he will endure as long as the sun, he says, that is, he will be as long as the sun exists. It is an idiom of Scripture to define up to a certain point, but not to deny what follows, as we shall say elsewhere more fully. Such then is the endlessness. Ps 109.1δ

Then he speaks about the beginninglessness, namely, that he was before the moon; the 'generations of generations', is in the sense of, intervals of intervals, namely, an infinite number of intervals, calling a 'generation' the interval of time a single generation, that is, a man, may live.

The sun can be interpreted in a different way as the divinity, for what the sun is for sensible reality God is for intelligible reality, as Gregory the Theologian says. The humanity will remain as long as this divinity, once having been united to it, and will never be separated from it. Then you will understand the moon as the Church of the faithful, before whose face will stand Christ facing her; 'generations of generations', that is, for ever. For just as the moon receives light from the sun, so the Church receives the intelligible light from Christ the Son of Justice and shines on those in the night of error and shows them the straight way. PG36.364B Mal 3.20

6 He will descend like rain upon a fleece and like a drop dropping on the earth.

Here is disclosed the imperceptibility of the incarnation of the Word, having descended unperceived on the Virgin's womb. For the rain descends soundlessly on the fleece as does the drop on the earth. The drop is that which comes down here and there and at intervals before it starts to snow.

7 Justice and abundance of peace will dawn in his days until the moon will be done away with in return.

For at the birth of Christ the various local rulers of the nations came under the monarchy of the Romans. For it is written, *A decree went out from Caesar Augustus that all the world*

ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Τότε τοίνυν ἐκέχρηντο δικαιοσύνῃ καὶ εἰρήνῃ πρὸς ἀλλήλας αἱ τὸ πρὶν πολέμιαι πόλεις, ὑπὸ μιᾶς ἰθυνόμεναι βασιλείας. Lk 2.1

Ἀνταναίρεσιν δὲ τῆς σελήνης, εἴτουν ἀναίρεσιν καλεῖ, τὴν ἐν τῇ συντελείᾳ τοῦ κόσμου παῦσιν αὐτῆς· *Ὁ ἥλιος γὰρ*, φησὶ, *σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς*· τῆς ἀντί προθέσεως περιττῆς κειμένης, ὡς ἐν τῷ ζ′ ψαλμῷ παραδεδώκαμεν. Εἰ δὲ μὴ μέχρι συντελείας δικαιοσύνη καὶ εἰρήνη παραμενεῖ πᾶσιν, ἀλλὰ πολλαῖς τέως πόλεσιν ἀποσωθήσεται· οὐ γὰρ περὶ καθόλου δικαιοσύνης ἢ εἰρήνης εἶπε. Mt 24.29 Ps 7.4-5

Καὶ ἄλλως δὲ δικαιοσύνην εἴποις ἂν καὶ εἰρήνην πρὸς τὸν Θεόν· ἐν ταῖς ἡμέραις γὰρ τοῦ Χριστοῦ, δικαίως, εἴτουν ἀξίως, ἡ μακαρία Τριὰς τῆς μιᾶς Θεότητος προσεκυνήθη, καὶ εἰρήνη τῶν οὐρανίων καὶ ἐπιγείων ἐγένετο· αἵτινες καὶ διατηρηθήσονται μέχρι συντελείας. Col 1.20

8α Καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης.

Θάλασσαν καὶ θάλασσαν λέγει, διὰ τὰ πλήθη τῶν ὑδάτων, τόν τε ἑῷον Ὠκεανὸν καὶ τὸν ἑσπέριον, οἵ εἰσι πέρατα τῆς οἰκουμένης εἰς μῆκος· καὶ αὖθις εἰς πλάτος, τὸν ἀρκτικὸν καὶ τὸν μεσημβρινόν. Φασὶ γὰρ τὸν Ὠκεανὸν κύκλῳ περιῤῥέειν τὴν γῆν. Hom Il. Σ 399

8β Καὶ ἀπὸ ποταμῶν ἕως περάτων τῆς οἰκουμένης.

Τὸ αὐτὸ δηλοῖ καὶ οὗτος ὁ στίχος· ἃ γὰρ ἐν ἐκείνῳ θαλάσσας ἐκάλεσε, ταῦτα ἐν τούτῳ ποταμοὺς εἶπεν, ὡς μέρη τοῦ Ὠκεανοῦ ποταμοῦ· πέρατα δὲ τῆς οἰκουμένης, ἀπὸ μὲν τοῦ ἑῴου Ὠκεανοῦ, ὁ ἑσπέριος, ἀπὸ δὲ τοῦ ἀρκτῴου, ὁ μεσημβρινὸς, καὶ αὖθις ἐναλλὰξ, ἵν’ εἴποις, καὶ ἀπὸ ποταμῶν ἕως ποταμῶν.

Καὶ ἄλλως δὲ, ποταμοὺς μὲν νῦν, τὸν Ἰορδάνην νοήσεις, πληθυντικὸν ἀντὶ ἑνικοῦ, κατὰ τὴν Ἑβραΐδα διάλεκτον· ἀπὸ τοῦ ποταμοῦ γὰρ τούτου κατακυριεύειν ἤρξατο τῶν πιστευόντων ὁ Χριστὸς, ὅτε τοῦ παναγίου Πνεύματος ἐν εἴδει περιστερᾶς κατιόντος, ὁ Πατὴρ τῷ Υἱῷ προσεμαρτύρησεν ἄνωθεν. Mk 1.10-11

9α Ἐνώπιον αὐτοῦ προπεσοῦνται Αἰθίοπες.

Διττόν ἐστι τὸ γένος τῶν Αἰθιόπων, ὡς ἐν τῷ ξζ′ προείρηται· καὶ οἱ μὲν αὐτῶν, ἐν ἄκρῳ τῆς ἀνατολῆς οἰκοῦσιν, οἱ δὲ, ἐν ἄκρῳ τῆς δύσεως· εἰ δὲ τὰ ἀκρότατα ἔθνη προσκυνήσουσι τῷ Χριστῷ, καὶ τὰ ἐν τῷ μέσῳ πάντως. Ps 67.32β

Ἢ Αἰθίοπας εἴποις ἄν, τοὺς δαίμονας, τοιοῦτοι γὰρ ὡς ἐπίπαν φαίνονται, διὰ τὸ ζοφῶδες καὶ σκοτεινὸν αὐτῶν.

Ἀλλ’ ἐπὶ μὲν τῶν αἰσθητῶν Αἰθιόπων, τὸ, *προπεσοῦνται*, ἀντὶ τοῦ, προσκυνήσουσι, λαμβάνομεν, περιττευούσης τῆς προθέσεως· ἐπὶ δὲ τῶν νοητῶν, ἀντὶ τοῦ, καθαιρεθήσονται, καὶ ταπεινωθήσονται, καὶ καταπαλαισθήσονται.

8β[5] εἴποις MSCF : εἴπω PV. 9α[5] εἴποις ἄν MSCBF : εἴποι ἄν τις PV.

should be registered. Then the formerly warring cities enjoyed peace and justice towards one another, being guided under one kingship. Lk 2.1

The doing away with the moon in return, namely, the doing away of the moon, is what he calls its cessation at the consummation of the world, for it is written, *The sun will be darkened, and the moon will not give its light*, the words 'in return' being redundant, as we noted in the seventh psalm. Even though justice and peace will not remain in all cities until the consummation, but in many cities for a time it will be preserved, for he did not speak of universal justice and peace. Mt 24.29 Ps 7.4-5

And moreover you may speak of justice and peace towards God, for in the days of Christ the blessed Trinity of the one Divinity was worshipped justly, that is, worthily, and peace prevailed between the things of heaven and the things of earth, which justice and peace will be preserved until the consummation. Col 1.20

8α And he will have dominion from sea to sea.

He says sea and sea on account of the multitude of waters, both the Eastern Ocean and the Western Ocean, which are the ends of the inhabited world in length and again in breadth the Arctic Ocean and the Southern Ocean, for they say the Ocean flows around the earth in a circle. [Hom *Il.* Σ 399]

8β And from rivers to the ends of the inhabited world.

This verse signifies the same, for what in the previous verse he called 'seas', the same things in this one he called 'rivers', as parts of the Oceanic river; the end of the inhabited world, from the Eastern Ocean is the Western Ocean, and from the Arctic Ocean it is the Southern Ocean, and *vice versa*, so that you might say from rivers to rivers.

In a different sense, you will now understand 'rivers' as the Jordan, the plural for the singular in accord with the Hebrew dialect, for from this river Christ began to have dominion over the faithful when with the all-holy Spirit descending in the form of a dove the Father also bore witness to the Son from above. Mk 1.10-11

9α Before him Ethiopians will fall down prostrate.

The race of Ethiopians is twofold as was said previously in the sixty-seventh psalm; the ones dwell in the extremity of the east and the others in the extremity of the west, and if the extreme-most nations will worship Christ, then most certainly will the ones in the middle. Ps 67.32β

Or else you may interpret the Ethiopians as the demons, for suchlike they appear for the most part on account of their murky and dark character.

But in relation to the sensible Ethiopians we take 'they will fall down prostrate' in the sense of, 'they will worship', with the 'prostrate' being superfluous. In relation to the intelligible Ethiopians we take it in the sense of, they will be brought down and humbled and overthrown.

9β Καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν.

Οἱ χριστοκτόνοι Ἰουδαῖοι κατασφαγήσονται· οἱ γὰρ ἀναιρούμενοι δάκνουσι τὴν γῆν ὑπὸ τοῦ ἀφορήτου πόνου καὶ τῆς ἀνάγκης.

Ἢ ὅτι οἱ πολεμοῦντες τῷ κηρύγματι μεταβληθήσονται, καὶ τὰ ἐδάφη τῶν ἱερῶν αὐτοῦ ναῶν καταφιλήσουσιν.

Ἢ καὶ αὖθις ἐχθροὺς αὐτοῦ, τοὺς δαίμονας ὑποληπτέον, οἵτινες εἰς γῆν | ὑπὸ τῶν εὐσεβῶν καταβληθήσονται καὶ συμπατηθήσονται, τοσοῦτον ὡς δοκεῖν λείχειν τὴν γῆν, ἐξαναστῆναι μὴ συγχωρούμενοι.

10 Βασιλεῖς Θαρσεῖς καὶ νῆσοι δῶρα προσοίσουσι, βασιλεῖς Ἀράβων καὶ Σαβᾶ δῶρα προσάξουσι.

Θαρσεῖς, τὴν Καρχηδόνα πάντες ὀνομάζουσι, προκαθημένην τῆς Λιβύης· Σαβᾶ δὲ, πόλις ἐστὶν Ἰνδίας, περιφανεστέρα τῶν ἐν αὐτῇ.

Τῶν ἐπισημοτέρων οὖν τότε βασιλειῶν μνημονεύσας, διὰ τούτων καὶ τὰς ἄλλας ἐνέφηνεν· ὃ καὶ διὰ τῶν ἐφεξῆς ἐδήλωσε στίχων, συλλήβδην πάντας τοὺς βασιλεῖς καὶ πάντα τὰ ἔθνη φήσας, ὡς καὶ ἐν τῷ ξζ′ ψαλμῷ. Νήσους δὲ, τὰς ἐν τῇ θαλάσσῃ Ps 67.30β
πάσας φησίν. Ὄντως δὲ πᾶν ἔθνος ἐδωροφόρησε τῷ Χριστῷ, τὸ μὲν ναοὺς καὶ ἀναθήματα, τὸ δὲ ἀρετὰς, καὶ τὸ μὲν αἰσθητὰ δῶρα, τὸ δὲ νοητά.

11 Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς, πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ.

Προσεκύνησαν δὲ οὔπω πάντες, εἰ καὶ ἐκ παντὸς ἔθνους, ὡς ἐν τῷ ξζ′ ψαλμῷ
προείρηται. Ps 67.30β

Ἔοικε δὲ τὸ ῥητὸν τοῦτο τῷ τοῦ Ἰακὼβ, τῷ *Καὶ αὐτὸς προσδοκία ἐθνῶν*. Gen 49.10

12 Ὅτι ἐῤῥύσατο πτωχὸν ἐκ δυνάστου, καὶ πένητα, ᾧ οὐχ ὑπῆρχε βοηθός.

Πτωχὸν καὶ πένητα λέγει νῦν, τὸν λαὸν τῶν Χριστιανῶν, ὡς ἐν τῷ λθ′ ψαλμῷ Ps 39.18α
προείρηται, καὶ πολὺ πρὸ τούτου ἐν τῷ θ′. Ps 9.10α

Δυνάστην δὲ καλεῖ, τὸν διάβολον, ὡς κατακυριεύσαντα πάλαι τῶν ἀνθρώπων. Καὶ ἄλλως δὲ φόβον ἐπισείει τοῖς δυνάσταις ἀνθρώποις ὁ προφήτης, ὡς τοῦ Θεοῦ ἀντιλαμβανομένου τῶν καταδυναστευομένων.

13 Φείσεται πτωχοῦ καὶ πένητος, καὶ ψυχὰς πενήτων σώσει.

Τὸ αὐτὸ πάλιν φησίν· ἢ πτωχὸν μὲν ὀνομάζει, τὸν Ἰουδαϊκὸν λαὸν, ὡς ἀποπεσόντα τοῦ πλούτου τῆς θείας βοηθείας, πένητα δὲ, τὸν ἐθνικόν. Ἀμφοτέρους μὲν γὰρ ἠλέησε, καὶ δι᾽ ἀμφοτέρους ἐνηνθρώπησεν. Ἀλλ᾽ Ἰουδαίους μὲν, μὴ δεξαμένους

10[7] ψαλμῷ MSCBF : ψαλμῷ ἐδηλώσαμεν PV. 12[5] ἀνθρώποις MSCBF : om. PV.

9β And his enemies will lick dust.

The Christ-slaying Jews will be slaughtered, for those who are being slain bite the earth from the unbearable pain and duress.

Or else that those who are fighting against the Gospel preaching will be changed and will fervently kiss the floors of his sacred temples.

Or again his enemies are to be understood as the demons, who will be cast down onto the earth by the pious and will trampled on so much so that they seem to be licking the earth, not being allowed to rise up.

10 Kings of Tharsis and islands will offer gifts, kings of Arabians and of Saba will furnish presents.

All identify Tharsis with Carthage the capital city of Libya. Saba is a city of India, the most notable of the cities there.

Having mentioned therefore the most renowned kingdoms of the time, he signified by those the others also, which indeed he indicated by the following verses, saying collectively all kings and all nations, as in the sixty-seventh psalm. By 'islands' he refers to all those in the Ps 67.30β
sea. And truly every nation brought gifts to Christ, the one temples and votive offerings, the other virtues, and the one sensible gifts, the other intelligible gifts.

11 And all the kings of the earth will worship him, all the nations will serve him.

Not all have as yet worshipped him, though numbers from every nation have done so, as was said previously in the sixty-seventh psalm. Ps 67.30β

This verse is like the words spoken by Jacob, *And he is the expectation of the nations*. Gen 49.10

12 For he has delivered the pauper from the dynast and the poor man for whom there was no helper.

The 'pauper' and the 'poor man' are what he now calls the people of Christians as was said Ps 39.18α
before in the thirty-ninth psalm and much earlier in the ninth psalm. Ps 9.10α

'Dynast' is what he calls the devil, as having formerly held dominion over people. Moreover, the prophet also brings fear upon human dynasts, showing God taking the part of the oppressed.

13 He will spare the pauper and the poor man and will save the souls of the poor.

He says the same again; or else he is naming the Jewish people 'the pauper', as having fallen from the wealth of divine aid and the people of the nations 'the poor man'. For he showed mercy on both and became incarnate for both. But the Jews, not having accepted hem, he let

αὐτὸν, εἴασε, τὰ ἔθνη δὲ, προσδραμόντα τῇ εἰς αὐτὸν πίστει, ἔσωσε.

Καὶ ἄλλως δὲ, ῥύεται καὶ φείδεται καὶ σῴζει τοὺς δι' αὐτὸν πτωχοὺς καὶ πένητας.

14α *Ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν.*

Διὰ τοῦ τόκου, τὴν φιλαργυρίαν ἐσήμανε, χείρονα τῶν ἄλλων οὖσαν παθῶν· εἶτα 1Tim 6.10
τῇ ἀδικίᾳ καὶ πᾶσαν ἁμαρτίαν καθολικώτερον συμπεριέλαβε· πᾶς γὰρ ὁ ἁμαρτάνων ἀδικεῖ, ἢ ἑαυτὸν μόνον ἢ καὶ ἕτερον. Τούτων δὲ ἐλυτρώσατο τοὺς ἀνθρώπους διὰ τῶν εὐαγγελικῶν ἐντολῶν.

14β Καὶ ἔντιμον τὸ ὄνομα αὐτοῦ ἐνώπιον αὐτῶν.

Καὶ ὄντως οὕτως ἐστὶν ἔντιμον, ὡς καὶ ἀντὶ παντὸς ἀξιώματος αὐτοῖς ἀρκεῖν εἰς εὐγένειαν τὸ Χριστιανοὺς ὀνομάζεσθαι.

15α Καὶ ζήσεται.

Τοῦτο, τινὲς μὲν, ταὐτὸν δύνασθαί φασι τῷ, *Καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται
τέλος*· ζήσεται γὰρ ἀεί. Ἐμοὶ δὲ δοκεῖ, τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ προαγορεύειν, Lk 1.33
ὅτι θανὼν ἀναβιώσεται.

15β Καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσίου τῆς Ἀραβίας.

Ἡ Ἀραβία καὶ πολὺν καὶ κάλλιστον εἶχε πάλαι χρυσὸν, ἐπεὶ καὶ Εὐδαίμων ὠνομάζετο καὶ Χρυσῆ παρὰ τοῖς Ἕλλησιν. Αἰνίττεται δὲ διὰ ταύτης, ὡς ἐν τούτῳ περιφανεστέρας, ὅτι πᾶσα χώρα δωροφορήσει τοῖς ναοῖς τοῦ Χριστοῦ.

Ἄλλως τε δὲ, καὶ πρῶτοι Ἄραβες ἐδέξαντο τὴν πίστιν διὰ τοῦ Παύλου, ὡς αὐτὸς Γαλάταις ἐπιστέλλων ἐδίδαξεν εἰπὼν, *Ὅτε δὲ εὐδόκησεν ὁ Θεὸς*, καὶ τὰ ἑξῆς, εἶτά φησιν, *Οὐ προσανεθέμην σαρκὶ καὶ* | *αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα, ἀλλὰ
ἀπῆλθον εἰς Ἀραβίαν.* Gal 1.15-17

15γ Καὶ προσεύξονται περὶ αὐτοῦ διὰ παντός.

Οἱ Χριστιανοὶ προσεύξονται περὶ τῆς σωτηρίας αὐτοῦ, ἤγουν τῆς παρ' αὐτοῦ, ὥστε αὐτὸν ἀντιλαμβάνεσθαι καὶ σῴζειν αὐτούς.

Τινὲς δὲ εἰς τοὺς προφήτας ἀνάγουσι τὸ ῥητὸν, ὅτι προεωρακότες τὴν εἰς ἀνθρώπους ἐπιδημίαν αὐτοῦ, παρακαλέσουσι τὸν Πατέρα ἀποστεῖλαι αὐτὸν τάχιον, ἵνα καταλύσῃ τὴν τυραννίδα τοῦ διαβόλου.

15δ Ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν.

alone, while the nations, having run to faith in him, he saved.

And moreover he delivers and spares and saves those who are paupers and poor for his sake.

14α From extortion and injustice he will redeem their souls.

By 'extortion' he indicated avarice, being the worst of other passions, then with 'injustice' 1Tim 6.10
he included more generally every sin, for every person who sins does injustice, either to himself alone or also to some other. He redeemed people from these through the commandments of the Gospel.

14β And his name is honoured before them.

And truly it is so honoured that, rather than any dignity, it is a sufficient title of nobility for them to be called Christians.

15α And he will live.

Some say that this has the same force as, *And of his kingdom there will be no end*, for he Lk 1.33
will live forever. To me it seems to foretell his resurrection from the dead, namely, that having died he will come to life again.

15β And to him will be given of the gold of Arabia.

Arabia in the past had much and excellent gold, since indeed it was called Εὐδαίμων [Happy] and Χρυσή [Golden] by the Greeks. By this country, as being most notable in this regard, he intimates that every country will bring gifts to the temples of Christ.

And in another way Arabs first received the faith through Paul as he himself tells when writing to the Galatians, saying, *When God was pleased*, and so on, then he says, *I did not confer with flesh and blood, nor did I go up to Jerusalem, but I went away into Arabia*. Gal 1.15-17

15γ And they will pray about him continually.

The Christians will pray about his salvation, namely, about the salvation from him, so that he will help and save them.

Some apply the verse to the prophets, namely, that having foreseen his visitation to mankind, they will entreat the Father to send him as soon as possible so as to dissolve the tyranny of the devil.

15δ All day long they will bless him.

Ἀεὶ ὑμνολογήσουσιν αὐτὸν οἱ πιστοί.

16α Ἔσται στήριγμα ἐν τῇ γῇ ἐπ᾽ ἄκρων τῶν ὀρέων.

Ἔσται ὁ Χριστὸς ἐν τῇ γῇ, εἴτουν τοῖς ἐν τῇ γῇ, στήριγμα, ἑδράζων καὶ στερεῶν αὐτοὺς, κλονουμένους ὑπὸ τοῦ διαβόλου. Τὸ δὲ, *ἐπ᾽ ἄκρων τῶν ὀρέων*, ἀντὶ τοῦ, *μέχρι τῶν ἀκρωρειῶν*· τοῦτο δὲ πρόσκειται διὰ τοὺς ἐν τοῖς ἄκροις τῶν ὀρέων οἰκοῦντας ἀγωνιστὰς, ὡς κἀκείνους ἑδράζοντος.

16β Ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ.

Τὸν Λίβανον διὰ τὸ ἄγαν ὕψος νῦν παρέλαβεν, ὅτι ὁ καρπὸς τοῦ Χριστοῦ αὐξήσει μάλα. Καρπὸν δὲ καλεῖ, τὴν διδασκαλίαν, τὸ Εὐαγγέλιον.

Καὶ ἄλλως δὲ, Λίβανος μὲν, ἡ εἰδωλολατρεία νοηθείη ἂν, διὰ τὸ κατείδωλον εἶναι πάλαι τὸν Λίβανον· καρπὸς δὲ, τὸ κήρυγμα τοῦ Εὐαγγελίου, ὅ καὶ ὑπερενίκησεν ἐκείνην καὶ ἀπέκρυψε.

16γ Καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς.

Πόλεως ἀορίστως, διὰ τὸ ἐκ πάσης πόλεως ἐξανθεῖν πιστούς· ὡσεὶ χόρτος δὲ, διὰ τὴν ἐπίδοσιν καὶ διὰ τὸ πλῆθος· νοεῖται δὲ καὶ ἡ Ἐκκλησία πόλις.

Τινὲς δὲ πόλιν εἰδικῶς, τὴν Ἰερουσαλὴμ ὑπολαμβάνουσιν, ἀφ᾽ ἧς ἐξανθῆσαι καὶ τάχιον μαρανθῆναι δίκην χόρτου τοὺς Ἰουδαίους, αὐξομένου τοῦ κηρύγματος.

17α Ἔσται τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας.

Τοῦτο δῆλον. Εὐφημεῖται γὰρ ἀεὶ παρὰ τῶν ἁπανταχοῦ πιστῶν. Ὄνομα δὲ λέγει τὸ, *Χριστὸς*, ἢ τὸ, *Ἰησοῦς*.

17β Πρὸ τοῦ ἡλίου διαμένει τὸ ὄνομα αὐτοῦ.

Τὸ, Ὁ ὤν, ὃ ἀεὶ ἔχει, ὡς αὐτὸς ἑαυτὸν ὀνομάζει τῷ Μωυσῇ χρηματίζων ἐπὶ τοῦ ὄρους. Ex 3.14

Εἰ δὲ καὶ τὸ, Χριστὸς, εἴποις, τὸ, *πρὸ τοῦ ἡλίου*, νοήσεις ἀντὶ τοῦ, *ὑπὲρ τὸν ἥλιον*, πλεῖον τοῦ ἡλίου. Ὁ μὲν γὰρ ἥλιος ἐν τῇ συντελείᾳ πίπτει, καὶ τὰ λοιπὰ ἄστρα· τὸ δὲ τοιοῦτον ὄνομα, ἀδιάπτωτον μένει, παρὰ πᾶσι γνωριζόμενον. Mt 24.29

17γ Καὶ ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς.

Τὸ, *ἐνευλογηθήσονται*, ἀντὶ τοῦ, *ἁγιασθήσονται*, *χαριτωθήσονται*. Ἐν τῷ καλεῖσθαι γὰρ Χριστιανοὶ, δοξαζόμεθα.

The faithful will ever praise him with hymns.

16α He will be a support on the earth on the heights of the mountains.

Christ will be a support on the earth, namely, for those on the earth, establishing and strengthening them as they are being driven in confusion by the devil. 'On the heights of the mountains', in the sense of, even to the mountain ridges; this is added on account of the ascetics dwelling on the heights of the mountains, since Christ is confirming and supporting them also.

16β His fruit will be raised up above the Lebanon.

He now mentioned the Lebanon on account of its great height, because the fruit of Christ will increase exceedingly. The 'fruit' is what he calls his teaching, the Gospel.

And in a different way 'Lebanon' may be understood as idolatry, on account of Lebanon having been full of idols in the past, and the 'fruit' as the preaching of the Gospel which prevailed completely over the idolatry and hid it from sight.

16γ And they will blossom forth from a city like grass of the earth.

'A city', indefinitely, on account of believers blossoming forth from every city; 'like grass' on account of its swift growth and abundance; the Church can also be understood as a 'city'.

Some take 'city' in a specific sense as Jerusalem, from which, as the preaching increased, the Jews blossomed forth and swiftly withered away like grass.

17α His name will be blessed to the ages.

This is clear, for he will be praised for ever by the faithful everywhere. By 'name' he signifies the name 'Christ' or 'Jesus'.

17β Before the sun his name remains.

The name 'He who is', which he possesses eternally, as he himself names himself when making oracular utterance to Moses on the mountain. Ex 3.14

If you say also the name 'Christ', then you will understand 'before the sun' as 'above the sun', 'more than the sun'. For at the consummation the sun will fall along with the other stars, Mt 24.29
but his name remains unfailing known to all.

17γ And in him all the tribes of the earth will be blessed.

'They will be blessed in him', in the sense of 'they will sanctified', 'they will be filled with

Τοῦτο δὲ καὶ τῷ Ἀβραὰμ ὁ Θεὸς περὶ τοῦ σπέρματος αὐτοῦ ἐπηγγείλατο, ὃ ἦν ὁ Χριστός. Gen 12.3 Gal 3.16

Φυλὰς δὲ, τὰς γενεὰς ἐκάλεσε.

17δ Πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν.

Εὐφημήσουσιν.

18 Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ, ὁ ποιῶν θαυμάσια μόνος.

Ἰδοὺ τὸ κεκρυμμένον ἐξέφηνεν, Θεὸν αὐτὸν ἀνακηρύξας καὶ Θεὸν τοῦ Ἰσραὴλ, ἵνα δείξῃ ὅτι οὗτός ἐστι καὶ τοῦ Ἰσραὴλ Θεὸς, ὁ τὰ θαυμάσια ἐκεῖνα δι' ἐκεῖνον τερατουργήσας. Τὸ δὲ, μόνος, πρὸς ἀντιδιαστολὴν τέθειται τῶν ψευδωνύμων θεῶν.

19α Καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Δόξα τοῦ Χριστοῦ, ἡ ἐνανθρώπησις καὶ τὰ κατὰ ταύτην παθήματα· διὰ τούτων γὰρ ἐδοξάσθη παρὰ τοῖς πιστοῖς, ὅτι Θεὸς ὢν, δι' ἡμᾶς ταῦτα πέπονθεν· ὄνομα δὲ ταύτης, τὸ, Χριστὸς, ὃ καὶ εἰς τὸν παρόντα αἰῶνα εὐλογεῖται, καθὼς ἀνωτέρω δεδήλωται, καὶ πολλῷ | μᾶλλον, εἰς τὸν μέλλοντα, ὅτε οὐδεὶς ἔσται ὁ βλασφημῶν αὐτὸ, πάντων λοιπὸν ὑποτεταγμένων.

Δυνάμεθα δὲ καὶ περιφραστικῶς εἰπεῖν, τῆς δόξης αὐτοῦ, ἀντὶ τοῦ, αὐτοῦ.

19β Καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ.
Γένοιτο, γένοιτο.

Τοῦτο προφητεύει τὴν πίστιν ἁπάντων τῶν ἐθνῶν. Οὕτω δὲ καὶ πρὸς Μωυσῆν εἶπεν ὁ Θεὸς, *Ζῇ γὰρ τὸ ὄνομά μου, ὅτι πληρωθήσεται τῆς δόξης μου πᾶσα ἡ γῆ.* Nu 14.21 Τοῦτο καὶ Ἡσαΐας ἤκουσε, βοώντων τῶν Σεραφὶμ, *Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.* Isa 6.3

Δὶς δὲ τὸ γένοιτο, καθὼς ἐν τῷ τέλει τοῦ μʹ ψαλμοῦ προείρηται. Ps 40.14

Χρὴ δὲ γινώσκειν ὡς Ἑβραῖοι τοὺς Δαυϊτικοὺς ψαλμοὺς εἰς πέντε βίβλους διαιροῦντες, τέλος ἑκάστης τῶν τεσσάρων φασὶν ἕκαστον ψαλμὸν τέλος ἔχοντα, τὸ, Γένοιτο, γένοιτο· καὶ εἶναι τῆς μὲν πρώτης βίβλου τέλος τὸν μʹ, τῆς δευτέρας δὲ, τὸν οαʹ, τῆς δὲ τρίτης, τὸν πηʹ, τῆς δὲ τετάρτης, τὸν ρεʹ· τῆς πέμπτης γὰρ, ὁ τελευταῖος πέρας ἐστίν.

20 Ἐξέλιπον οἱ ὕμνοι Δαυὶδ τοῦ υἱοῦ Ἰεσσαί.

18[4] τέθειται MSCBF: τέθεικε PV. 19β[10] τὸν μʹ PV : τὸν εἰκοστόν MASCHBF.

grace', for in being called Christians we are glorified.

This is also what God promised to Abraham about his seed, which seed was Christ. Gen 12.3

'Tribes' is what he called 'generations'. Gal 3.16

17δ All the nations will bless him.

They will praise him.

18 To be blessed is the Lord the God of Israel, who alone works wonders.

See, he has brought to light what was hidden, proclaiming him God and God of Israel, so that he may show that he is also the God of Israel who worked for it those wonders. The 'alone' is placed in contradistinction to the pseudonymous gods.

19α And blessed is the name of his glory to the age, and to the age of the age.

The glory of Christ is his incarnation and sufferings in the flesh, for through these he was glorified by the faithful, because being God he suffered these things for our sake. The name of this glory is the name 'Christ', which name is blessed in the present age as was indicated above, and much more so in the age to come when there will be no one blaspheming it, and all people will then be subjected.

We can say by way of circumlocution 'of his glory' in the sense of 'his'.

19β And all the earth will be filled with his glory.
So be it, so be it.

This prophesies the faith of all the nations. Thus God spoke also to Moses, saying, *For my name lives, because all the earth will be filled with my glory*. Isaiah also heard this as the Nu 14.21
Seraphim were crying out, *Holy, holy, holy, Lord of Sabaoth, all the earth is full of his glory*. Isa 6.3

The 'so be it' is repeated twice as was said before at the end of the fortieth psalm. Ps 40.14

It is necessary to know that the Hebrews, dividing the Davidic psalms into five books, say the end of each of the four books is each psalm having 'so be it, so be it' at the end. And the end of the first book is the fortieth psalm, of the second the seventy-first, of the third the eighty-eighth, of the fourth the one hundred and fifth, and the last psalm is the end of the fifth book.

20 The hymns of David the son of Jesse have come to an end.

72 οβ′
1α Ψαλμὸς τῷ Ἀσάφ.

Καὶ μὴν τοῦ Δαυὶδ εἶναι πάντας τοὺς ψαλμοὺς ἐν τῷ προοιμίῳ τῆς βίβλου αὐτῶν ἀπεδείξαμεν· πῶς οὖν ἐξέλιπον; ὥστε οὐχ οἱ ψαλμοὶ ἐξέλιπον, ἀλλ’ οἱ ὕμνοι. Τῶν γὰρ § 48-57
ψαλμῶν ὧν ἐποίει, τοὺς μὲν αὐτὸς ὑμνῴδει τῷ Θεῷ διὰ τῆς ἑαυτοῦ κιθάρας, τοὺς δὲ, τοῖς χοράρχαις ἐδίδου μελῳδεῖν, καθάπερ τόν τε προκείμενον καὶ τοὺς ἐφεξῆς ἕνδεκα, Pss 72-82
τῷ Ἀσὰφ, καὶ ἄλλους, ἄλλοις, ὡς ἐν τῷ δηλωθέντι προοιμίῳ προπαραδέδοται· τὸ § 50
γοῦν ἐξέλιπον, δηλοῖ ὅτι οἱ ἑξῆς λοιποὶ ψαλμοὶ, οὐχ ὑμνῳδήθησαν παρὰ τοῦ Δαυὶδ, εἰ καὶ παρ’ αὐτοῦ ἐποιήθησαν.

Χρὴ δὲ θαυμάζειν ὅπως ἡ θεία χάρις τοῦ Πνεύματος τοῖς διαφόροις πάθεσι τῶν ἀνθρωπίνων λογισμῶν διάφορα φάρμακα διὰ τῶν ψαλμῶν ἐκέρασε, καθάπερ καὶ νῦν ἐπὶ τοῦ παρόντος· πρὸς γὰρ τοὺς μικροψύχους καὶ σκανδαλιζομένους ἐπὶ τοῖς ἀνεξερευνήτοις κρίμασι τοῦ Θεοῦ, ὅπως ἀνέχεται μὲν εὐημεροῦντας τοὺς πονηροὺς, Rom 11.33
περιορᾷ δὲ κακοπαθοῦντας τοὺς ἀγαθοὺς, ὁ ψαλμὸς ὁρᾷ.

Καὶ ἐσχημάτισται μὲν προσώπῳ τοῦ ἐν Βαβυλῶνι δορυαλώτου λαοῦ, καὶ μάλιστα τοῦ θεοφιλεστέρου· ἁρμόζει δὲ παντὶ, παραμυθούμενος τὴν ἑκάστου μικροψυχίαν.

1β Ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραήλ.

Τὸ, ὡς, βεβαιωτικόν ἐστιν· ὄντως, φησὶν, ἀγαθὸς ἐστιν ὁ Θεός τῷ Ἰσραὴλ, οἷα διὰ τῶν θλίψεων παιδαγωγῶν καὶ σωτηρίαν αὐτῷ πραγματευόμενος· οὐκ ἐκ μίσους γὰρ, ἀλλ’ ἐξ ἀγάπης αἱ παιδεῖαι, καὶ πρὸς διόρθωσιν.

1γ Τοῖς εὐθέσι τῇ καρδίᾳ.

Τοῦτο δὲ ὢν κρίνεται παρὰ τοῖς ὀρθὰ λογιζομένοις· καρδίαν γὰρ ἐνταῦθα, τὸν λογισμὸν ὑποληπτέον.

2α Ἐμοῦ δὲ παρὰ μικρὸν ἐσαλεύθησαν οἱ πόδες.

Πόδας καλεῖ, τοὺς λογισμοὺς, τοὺς ὑπερείδοντας τὴν εὐσέβειαν τῆς ψυχῆς. Μικροῦ, φησὶ, παρετράπην, καὶ ὑπεσύρην εἰς ὄλισθον, τοῦ μὴ τὸν Θεὸν οἴεσθαι προνοεῖν τοῦ κόσμου.

2β Παρ’ ὀλίγον ἐξεχύθη τὰ διαβήματά μου.

Διαβήματα νῦν, τὰ διανοήματα· ἐξεχύθη δὲ, ἀντὶ τοῦ, ἐχαυνώθη· χαῦνον γὰρ τὸ χεόμενον.

Εἶτα ἐπιφέρει καὶ τὴν αἰτίαν, δι’ ἣν ἐκινδύνευε σαλευθῆναι καὶ ἐκχυθῆναι.

1α[6] προπαραδέδοται MSCBF : παραδέδοται PV. 1α[7] οἱ ἑξῆς λοιποί PBV : οἱ ἑξῆς οἱ λοιποί S : οἱ λοιποί οἱ ἑξῆς C : οἱ λοιποί ἑξῆς F : οἱ ἑξῆς M.

72 Psalm 72
1α A psalm belonging to Asaph.

And indeed in the preamble to this book we showed that all the psalms are by David. § 48-57
How then have they come to an end? Accordingly, it is not the psalms that have come to an end, but the hymns. Among the psalms he composed, some he performed as hymns to God with his own lyre, others he gave to the choir-leaders to sing, just as the present one and the
following eleven to Asaph, and others to others, as was previously explained in the afore- Pss 72-82
mentioned preamble. Accordingly, the statement 'they have come to an end' indicates that § 50
the remaining psalms which follow were not performed by David, even though they were composed by him.

It is to be marvelled at how through the psalms the divine grace of the Spirit mixed various medicines for the various passions of human thoughts, just as now with the present psalm, for the psalm has in sight those who are faint-hearted and scandalized by the inscru-
table judgements of God, how he tolerates the wicked who are prospering while he overlooks Rom 11.33
the good who are suffering distress.

And it is cast in the person of the captive people in Babylon and in particular of the more god-loving, but it is fitting for everyone, consoling the faint-heartedness of each.

1β How good is God to Israel.

The 'how' is confirmative. Truly, he says, God is good to Israel, educating it through afflictions and bringing about salvation for it, for the chastisements are not out of hatred but out of love and towards correction.

1γ To those who are straight in heart.

He is adjudged thus by those who think correctly, for 'in heart' here is to be understood as 'in thought'.

2α But for me my feet have very nearly been rocked.

'Feet' is what he calls his thoughts that support the piety of the soul. I have nearly been led astray and been dragged down into the error of not believing God has providence for the world.

2β My steps have almost been poured away.

'Steps' here are his conceptions; 'they have been poured away', in the sense of, 'they have become flaccid', for what is poured is flaccid.

He then adduces the reason for which he was in danger of being rocked and poured away.

3 Ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις, εἰρήνην ἁμαρτωλῶν θεωρῶν. |

Ζῆλον λέγομεν, τὸν εὔλογον θυμὸν κατὰ πράγματος ἀνευλόγου. Ὅτι, φησὶν, ἐπὶ τοῖς ἀνόμοις ἐχθροῖς ἐθυμώθην δικαίως, ὡς ὑπελάμβανον, οἷα εἰρηνεύοντας αὐτοὺς θεωρῶν, εἴτουν μὴ πολεμουμένους ὑπὸ δυνατωτέρου ἔθνους, ἀλλ' ἀδείας ἀπολαύοντας, καίτοι ἁμαρτωλοὺς ὄντας.

4α Ὅτι οὐκ ἔστιν ἀνάνευσις ἐν τῷ θανάτῳ αὐτῶν.

Καὶ ὅτι οὐκ ἔστιν ἀπαγόρευσις ἐν τῷ θανάτῳ αὐτῶν, εἴτουν, οὐκ ἔστιν ἀπευκτὸς ὁ θάνατος αὐτῶν, ἅτε κατὰ φύσιν καὶ μὴ βιαίως ἐπερχόμενος.

4β Καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν.

Οὐδὲ ἐπιμονὴ ἐν τῇ πληγῇ αὐτῶν. Εἰ γάρ ποτε καὶ κακωθεῖεν, ταχὺ τῆς θλίψεως ἀπαλλάττονται.

5 Ἐν κόποις ἀνθρώπων οὐκ εἰσὶ, καὶ μετὰ ἀνθρώπων οὐ μαστιγωθήσονται.

Οὐδέ εἰσιν ἐν κόποις, ὡς οἱ λοιποὶ ἄνθρωποι — τὸ γὰρ κοπιᾶν, ἴδιον ἀνθρώπων — ἀλλ' ἀπόνως κτῶνται τὰ ἀγαθά· οὐδὲ, ὡς ἐμοὶ φαίνεται, ὡς οἱ λοιποὶ ἄνθρωποι κακωθήσονται.

6α Διὰ τοῦτο ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία εἰς τέλος.

Διὰ τὸ κατὰ ῥοῦν αὐτοῖς φέρεσθαι τὰ πράγματα, συνέσχεν αὐτοὺς ἡ ὑπερηφανία τέλεον.

6β Περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν ἑαυτῶν.

Οὕτω δὲ ἀλαζονευσάμενοι, λοιπὸν δίκην ἱματίου περιεβάλοντο τὴν ἀδικίαν καὶ τὴν ἀσέβειαν ἑαυτῶν· ἐμφαίνει δὲ ἡ περιβολὴ, τὸ κύκλωμα καὶ τὴν πανταχόθεν συνοχήν. Πολλαχοῦ δὲ τῶν ψαλμῶν τῷ εἴδει τούτῳ κέχρηται, ὡς ἐν τῷ, *Περιβαλέσθωσαν αἰσχύνην καὶ ἐντροπὴν*, καὶ πάλιν, *Ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπὴν,* Ps 70.13
καὶ περιβαλέσθωσαν ὡς διπλοΐδα αἰσχύνην αὐτῶν, καὶ αὖθις, *Καὶ ἐνεδύσατο* Ps 108.29
κατάραν ὡς ἱμάτιον, καὶ ὅσα τοιαῦτα. Ἐπὶ δὲ τοῦ προκειμένου ῥητοῦ, ὑποδηλοῦται Ps 108.18
καὶ τὸ ἐπιδείκνυσθαι καὶ ἐναβρύνεσθαι.

7α Ἐξελεύσεται ὡς ἐκ στέατος ἡ ἀδικία αὐτῶν.

Λιπαρὰ καὶ δαψιλής· τοιοῦτον γὰρ τὸ ἀποῤῥέον ἐκ στέατος.

6β[1] περιεβάλοντο MAB[TRa] : περιεβάλλοντο PSCHFV.

3 For I have been zealous in indignation at the lawless on seeing the peace of sinners.

We call ‘zeal’ reasonable rage against something unreasonable. For, he says, I was justly enraged, as I believed, on seeing them at peace, namely, not been attacked by a more powerful nation, but enjoying freedom from fear, even though being sinners.

4α For there is no repudiation in their death.

And because there is nothing forbidding in their death, their death is not deprecable inasmuch as it comes naturally and not violently.

4β Nor steadfastness in their lash.

Nor persistence in their blows, for if they are ever subject to distress, they are swiftly freed from their affliction.

5 Nor are they in the toils of men, and with men they will not be scourged.

Nor are they in toils like other men – for to labour and toil is a characteristic of man – but they acquire their goods without toil, nor, as it seems to me, will they be subject to distress like other men.

6α On this account pride has taken hold of them to the end.

On account of everything going for them with the flow of events, pride has enveloped them completely.

6β They have cloaked themselves in their injustice and impiety.

Having given themselves such pretensions, they have wrapped themselves in their injustice and impiety like a cloak. The wrapping around of clothing signifies the encircling and being hemmed in on every side. In many places in the psalms this figure is used, as in, *Let them cloak themselves in shame and disgrace*, and again, *Let those who accuse me falsely be clothed in* Ps 70.13
disgrace, and let them be wrapped in their shame as in a double-folded mantle, and again, *And* Ps 108.29
he has put on a curse like a cloak, and all suchlike. In the present verse, showing off and plum- Ps 108.18
ing themselves is also implied.

7α Their injustice will come out as from fat.

Oily and plentiful, for such is the run-off from fat.

Or else ‘fat’ is what he is calling comfort and luxury, saying that it will come from luxury, namely from excessive luxury, with the adverb ‘as’ being redundant.

Ἢ στέαρ καλεῖ, τὴν εὐπάθειαν καὶ τρυφὴν, λέγων, ὅτι ἐξελεύσεται ἐκ τρυφῆς, εἴτουν ὑπὸ τῆς ἄγαν τρυφῆς, παρέλκοντος τοῦ ἐπιῤῥήματος.

Ἀντιχρονία δὲ τὸ, ἐξελεύσεται, ἀντὶ τοῦ, ἐξῆλθεν· οὕτω γὰρ ὁ Σύμμαχος εἶπε. Δῆλον οὖν ὅτι καὶ τὸ, *οὐ μαστιγωθήσονται*, ἀντὶ τοῦ, οὐκ ἐμαστιγώθησαν, νοῆσαι δυνάμεθα.

7β *Διήλθοσαν εἰς διάθεσιν καρδίας.*

Ἦλθον εἰς ἕξιν τῆς ἀδικίας. Ἕξις γὰρ, ἡ περί τι διάθεσις, ἤτοι σχέσις τῆς καρδίας.

8α *Διενοήθησαν καὶ ἐλάλησαν ἐν πονηρίᾳ.*

Ἐκ μελέτης καὶ σκέψεως ἐλάλησαν πονηρὰ, καὶ οὐ κατὰ συναρπαγήν.

8β *Ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν.*

Εἰς τὸ ὕψος, ἀντὶ τοῦ, κατὰ τοῦ ὑψίστου Θεοῦ, λέγοντες, ὅτι οὐκ ἔστιν οὗτος Θεός. Ἀδικία γὰρ, τὸ ἀποστερεῖν αὐτὸν τῆς δόξης αὐτοῦ, καὶ ἑτέροις ταύτην προσάπτειν.

Ἀδικίαν δὲ εἰς τὸ ὕψος λαλεῖ, καὶ πᾶς ὁ τῷ Θεῷ προσάπτων ἀνάξια θεότητος. Ὕψος γὰρ, ἡ θεότης, ἧς οὐδὲν ὑψηλότερον.

9 *Ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς.*

Διὰ μὲν τοῦ οὐρανοῦ, τὸν ἐπὶ τοῦ οὐρανοῦ κατοικοῦντα Θεὸν σημαίνει, διὰ δὲ τῆς γῆς, τοὺς ἐπὶ γῆς οἰκοῦντας ἀνθρώπους, μονονουχὶ λέγων ὅτι ἐκίνησαν κατὰ τοῦ ἐπουρανίου Θεοῦ τὸ στόμα αὐτῶν, βλασφημοῦντες αὐτὸν, καὶ ἡ γλῶσσα αὐτῶν ἐκινήθη πάλιν κατὰ τῶν ἐπιγείων ἀνθρώπων. Εὐπραγοῦντες γὰρ καὶ σπαταλῶντες, ὕβριζον μὲν τὸν Θεὸν, κατεκωμῴδουν δὲ | καὶ διέβαλλον πάντας τοὺς ἀνθρώπους.

Ἢ διὰ τοὺς ἐν αὐτοῖς φιλοσόφους ὁ λόγος, ὅτι ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν, φιλοσοφῆσαι περὶ τοῦ θείου βουλόμενοι· ἡ δὲ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς, γεώδη καὶ ἀνθρώπινα περὶ τοῦ Θεοῦ φλυαρήσασα.

Ἢ καὶ διὰ τοὺς ἐν ἐκείνοις ἀστρολόγους τὸ ῥητὸν, ὅτι ἔθεντο εἰς οὐρανὸν τὸ στόμα αὐτῶν, περὶ τῶν ἐν οὐρανῷ ἀστέρων μετεωρολογοῦντες, καὶ ἡ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς, ἐμπιμπλῶσα πᾶσαν τῆς ληρωδίας αὐτῶν.

10α *Διὰ τοῦτο ἐπιστρέψει ὁ λαός μου ἐνταῦθα.*

Τουτὶ τὸ ῥητὸν ὡς ἀπὸ προσώπου τοῦ Θεοῦ τέθεικεν ὁ προφήτης, ὅτι διὰ τοῦτο, εἴτουν διὰ τὴν ῥηθεῖσαν κακίαν τῶν ἐχθρῶν, ἐπιστρέψει ὁ ἐν αἰχμαλωσίᾳ λαός μου ἐπὶ τὴν ἑαυτοῦ πατρίδα, τὴν Ἰουδαίαν. Ταύτην γὰρ δηλοῖ τὸ, ἐνταῦθα· ἐν ταύτῃ γὰρ ὢν ὁ Δαυὶδ, ἔγραψε τὸν ψαλμόν.

By the use of one tense for another 'will come out' is used in the sense of, 'has come out'; this indeed is what Symmachus wrote. It is clear therefore that we are also able to understand 'they will not be scourged' in the sense of 'they have not been scourged'.

7β They have arrived at a disposition of heart.

They have come to a habit of injustice, for a habit is a disposition about something, namely, a condition of the heart.

8α They have conceived and spoken in wickedness.

They have spoken evil things after consideration and thought and not simply being carried away on the spur of the moment.

8β They have spoken injustice to the height.

'To the height', in the sense of, against God the Most High, saying that he is not God, for it is injustice to deprive him of his glory and to attribute his glory to other gods.

Everyone who attributes to God things unworthy of divinity speaks injustice to the height, for divinity is 'height' than which nothing is higher.

9 They have set their mouth to heaven, and their tongue has passed upon the earth.

By 'heaven' he indicates God who dwells in heaven, and by 'the earth' he signifies the people dwelling on the earth, saying as it were that they moved their mouth against the God of heaven, uttering blasphemy against him, and their tongue in turn was moved against earthly people. For being well off and living indulgently, they would insult God and ridicule and calumniate all people.

Or else this is about the philosophers among them, that they set their mouth to heaven, seeking to philosophize about the divine, but their tongue passed upon the earth, having prattled earthly and human things about God.

Or else it is about the astrologers among them, that they set their mouth to heaven, talking highly about the stars in heaven, and their tongue passed upon the earth, having filled all the earth with their frivolous talk.

10α On this account my people will return here.

The prophet placed this verse as from the person of God, that on this account, namely, by reason of the aforementioned wickedness of their enemies, my people in captivity will return to their homeland, Judea, for the 'here' denotes this land, for David wrote the psalm while being in it.

10β Καὶ ἡμέραι πλήρεις εὑρεθήσονται ἐν αὐτοῖς.

Πεπληρωμέναι ὅσον εἰς μέτρον ζωῆς, ἢ ὅσον εἰς ἀρετήν. Λέγει δὲ, ὅτι γηράσουσιν, ἢ ὅτι εὐαρεστήσουσι τῷ Θεῷ.

Νοεῖται δὲ καὶ κατὰ τῶν ἐχθρῶν τὸ ῥητὸν, ὅτι εὑρεθήσονται ἐν αὐτοῖς αἱ ἡμέραι αὐτῶν πλήρεις εἰς κακίαν, ὡς μηδὲν εἰς πονηρίαν ἐνδεῖν.

11α Καὶ εἶπον, Πῶς ἔγνω ὁ Θεός;

Ὅσοι δὲ τοῦ λαοῦ μικροψυχότεροι καὶ ἀσυνετώτεροι, τὰ τολμώμενα βλέποντες, ἔλεγον, Πῶς ἔγνω ταῦτα ὁ Θεὸς καὶ ἠνέσχετο; ἀλλ᾽ ὄντως οὐκ ἔγνω.

11β Καὶ εἰ ἔστι γνῶσις ἐν τῷ Ὑψίστῳ;

Συνεξακούεται τὸ, ἐζήτησαν· γνῶσις δὲ, ἡ τῶν οὕτω γινομένων.

12 Ἰδοὺ οὗτοι ἁμαρτωλοὶ καὶ εὐθηνοῦντες εἰς τὸν αἰῶνα κατέσχον πλούτου.

Οὕτω δὲ λογιζόμενοι ἔλεγον, ὅτι ἰδοὺ, οὗτοι οἱ Βαβυλώνιοι ἁμαρτωλοί εἰσι, καὶ ὅμως εὐθηνοῦντες εἰς τὸν αἰῶνα τὸν παρόντα, κατεκυρίευσαν πλούτου· ἢ τὸ εἰς τὸν αἰῶνα, ἀντὶ τοῦ, ἐπὶ πολὺν χρόνον.

Ὅμοια δὲ τῷ παρόντι ῥητῷ καὶ Ἰερεμίας ἐφθέγξατο, πρὸς Θεὸν εἰπὼν, *Τί ὅτι ὁδὸς ἀσεβῶν εὐοδοῦται; εὐθήνησαν πάντες οἱ ἀθετοῦντες ἀθετήματα; ἐφύτευσας αὐτοὺς, καὶ ἐῤῥιζώθησαν.* Jer 12.1-2

13α Καὶ εἶπον, Ἆρα ματαίως ἐδικαίωσα τὴν καρδίαν μου;

Ἀλλὰ καὶ αὐτὸς ἐγὼ, ὁ μεγαλοψυχότερος καὶ συνετώτερος, ἐσαλεύθην τοὺς ἐμαυτοῦ λογισμοὺς, καὶ εἶπον ἐν ἑαυτῷ, Ἆρα διακενῆς δικαίαν ἐποίησα τὴν καρδίαν μου, καθαρίσας αὐτὴν ἀπὸ πάσης ἀδικίας;

13β Καὶ ἐνιψάμην ἐν ἀθῴοις τὰς χεῖράς μου;

Καὶ εἶπον πάλιν, Ἆρα διακενῆς ἐνιψάμην ἐν ἀθῴοις τὰς χεῖρας μου; Τί δὲ τοῦτο σημαίνει, προείρηται ἐν τῷ κε´ ψαλμῷ. Ps 25.6α

Ἀπὸ κοινοῦ δὲ ληπτέον ὁμοίως τὸ, Καὶ εἶπον, Ἆρα διακενῆς, καὶ ἐπὶ τῶν ἑξῆς δύο ῥητῶν· ἐπαπορητικῶς γὰρ καὶ ταῦτα ἀναγνωστέον.

14α Καὶ ἐγενόμην μεμαστιγωμένος ὅλην τὴν ἡμέραν;

Μεμαστιγωμένος, νηστείᾳ καὶ ἀγρυπνίᾳ, καὶ ταῖς τοιαύταις δι᾽ ἀρετὴν κακο-

13α3 ἑαυτῷ MASBF : ἐμαυτῷ PCV. 13β2 Καὶ εἶπον... χεῖρας μου; PASBFV : om. MC. 13β5 ταῦτα PV : τούτους MASCBF.

10β And full days will be found in them.

Days filled in measure of life or in measure of virtue. He is saying that they will grow old or that they will be pleasing to God.

The verse can also be understood against their enemies, that their days will be found in them full of evil, as lacking nothing in wickedness.

11α And they have said, 'How has God known?'

The more faint-hearted and more witless of the people, on seeing the outrages being committed, would say, 'How has God known these things and tolerated them? Therefore, in fact he has not known.

11β And 'If there is knowledge in the Most High?'

'They have asked' is understood here; 'knowledge', namely, of the things so occurring.

12 'See, these are sinners and, flourishing to the age, they have laid hold on wealth.'

Thinking in this way they would say, that see, these Babylonians are sinners and yet, thriving throughout the present age, they have taken possession of wealth; or else 'to the age' is in the sense of, 'for a long time'.

Jeremiah addressed things similar to the present verse to God, saying, *Why is it that the way of the impious prospers? Why have all those breaching breaches of faith flourished? You have planted them and they have taken root*. Jer 12.1-2

13α And I have said, Is it then in vain that I have justified my heart?

And even I myself, the most high-minded and wisest, have been shaken in my own thoughts, and I said to myself, 'Is it then in vain that I have made my heart just, having purified it of every injustice?'

13β And washed my hands among the innocent?

And again I have said, 'Is it then in vain that I have washed my hands among the innocents' What this means was said before in the twenty-fifth psalm. Ps 25.6α

'And I have said, Is it then in vain' is also to be understood in the following two verses, for these are also to be read dubitatively.

14α And been whipped all day long?

παθείαις καθ' ἑκάστην ἡμέραν.

14β Καὶ ὁ ἔλεγχός μου εἰς τὰς πρωΐας;

Ὁ ἔλεγχός μου, ὁ παρ' ἐμοῦ μοι κατὰ πρωῒ προσφερόμενος· ἤλεγχον γὰρ ἐμαυτὸν, ὡς προσκεκρουκότα Θεῷ καὶ ἀναξίως πολιτευόμενον.

15 Εἰ ἔλεγον, Διηγήσομαι οὕτως, ἰδοὺ τῇ γενεᾷ τῶν υἱῶν σου ἠσυνθέτηκα.

Εἰ ἔλεγον ἐν ἐμαυτῷ ὅτι ἐξείπω καὶ τοῖς ἄλλοις οὕτως, ὡς αὐτὸς ἐνενόησα, ὅτι, Ἆρα ματαίως ἐδικαίωσα τὴν καρδίαν μου, καὶ τὰ ἑξῆς, ἰδοὺ λοιπὸν ἀσύνθετα ἐλογιζόμην τῷ λαῷ, εἴτουν ἀσύμφορα καὶ ἀπαράδεκτα.

Γενεὰ γὰρ υἱῶν τοῦ Θεοῦ, ὁ Ἰσραηλίτης λαός· οὕτω γὰρ καὶ ὁ | Θεὸς τοῦτον Ex 4.22
ὠνόμασεν, Υἱὸς πρωτότοκός μου Ἰσραὴλ, καὶ, Υἱοὺς ἐγέννησα καὶ ὕψωσα. Καὶ Isa 1.2
ἄλλως γὰρ, υἱοὶ τοῦ Θεοῦ, οἱ δημιουργὸν αὐτὸν γινώσκοντες καὶ φυλάσσοντες τὰς ἐντολὰς αὐτοῦ.

Τινὰ δὲ τῶν ἀντιγράφων, ἠσυνθέτηκας, γράφουσι. Νοεῖται δὲ οὕτως· ὁ μὲν πρῶτος στίχος, ὡς ἡρμηνεύσαμεν, ὁ δεύτερος δὲ, ὅτι λοιπὸν, ὅσον ἐπὶ τῇ τοιαύτῃ μου διηγήσει, παρέβης τὰς συνθήκας ἐν τῷ παρόντι λαῷ σου, τὰς πρὸς τὸν Ἀβραὰμ καὶ τοὺς προγόνους ἡμῶν, περὶ τῆς γῆς τῆς ἐπαγγελίας καὶ τοῦ γένους ἡμῶν, τὰς περὶ τοῦ βεβαίως ἡμᾶς ταύτην οἰκεῖν, καὶ μεγάλους ἔσεσθαι· ἀσυνθετῶ γὰρ λέγεται, καὶ τὸ, παραβαίνω τὰς συνθήκας.

16α Καὶ ὑπέλαβον τοῦ γνῶναι.

Καὶ ἤλπισα γνῶναι τὸ ἀπορούμενόν μοι· παρέλκει γὰρ τὸ, τοῦ.

16β Τοῦτο κόπος ἐστὶν ἐνώπιόν μου.

Ἀλλ' ὡς ἔοικε, τοῦτο, δηλαδὴ τὸ γνῶναι τὸ ἀπορούμενον, πόνος πολύς ἐστιν ἐμοὶ, καὶ χαλεπὸν εἰς διάγνωσιν.

17α Ἕως οὗ εἰσέλθω εἰς τὸ ἁγιαστήριον τοῦ Θεοῦ.

Κόπος μοί ἐστιν, ἕως οὗ εἰσέλθω εἰς τὸν ναὸν τῆς Ἰερουσαλὴμ, ἐν ᾧ ἁγιάζεται ὁ λαός. Τότε γὰρ τὴν προτέραν εὐκληρίαν ἀπολαβὸν, γνώσομαι ὅτι οὐ μάτην ἐδικαίωσα τὴν καρδίαν μου, καὶ τὰ ἑξῆς.

17β Καὶ συνῶ εἰς τὰ ἔσχατα αὐτῶν.

Προφητεία τοῦτο σαφής. Λέγει γὰρ, ὅτι ὄντως συνήσω καὶ γνώσομαι, ἐν τοῖς

17α[3] ἀπολαβόν [sc. ἁγιαστήριον] MS : ἀπολαβών PABFV.

'Whipped' by fasting and vigils and such hardships for the sake of virtue every day.

14β And my reproach in the mornings?

The 'reproach' that I make against myself in the morning, for I would reproach myself as having given offence to God and living unworthily.

15 If I would say, I shall tell thus, See, with the generation of your sons I have broken covenant.

If I would say to myself, that I shall speak openly to others in this way as I myself have thought, that, *Is it then in vain that I have justified my heart?* and so on, see, I would then be imputing faithless things to the people, namely, things prejudicial and unacceptable.

The Israelite people are the generation of God's sons, for thus God himself named them, Ex 4.22
Israel is my firstborn son, and, *I have begotten sons and exalted them*. And, moreover, sons of Isa 1.2
God are those who know him as creator and keep his commandments.

A number of copies write, 'you have broken covenant'. This is understood as follows: the first half of the verse is as we have interpreted it, the second is that, in terms of such a narrative of mine, you have transgressed the agreements with your present people, namely, those towards Abraham and our ancestors about the promised land and our race, about our living securely in it and becoming great. For the verb 'to break covenant' also means 'to transgress agreements'.

16α And I have conceived to know.

And I have hoped to know what what is puzzling to me; the τοῦ is redundant.

16β This is a labour before me.

But, as it seems, this, namely, knowing what is puzzling, is a great trouble to me and hard to discern.

17α Until I shall enter into God's place of sanctification.

It is a labour for me until I shall enter into the temple in Jerusalem in which the people is sanctified. For then, when it has received back its former good fortune, I shall know that it is not in vain that I justified my heart, and so on.

17β And understand their last ends.

This is a clear prophecy. For he says that truly I shall understand and know by their final outcomes, namely, of the sinful Babylonians, when the end of both their prosperity and their

τέλεσιν αὐτῶν, φημὶ δὴ, τῶν ἁμαρτωλῶν Βαβυλωνίων, ὅταν τέλος αὐτοῖς ἐπέλθῃ, καὶ τῆς εὐημερίας καὶ τῆς πολιτείας. Κῦρος γὰρ, νικήσας αὐτοὺς, τὸν μὲν Ἰσραηλίτην λαὸν ἀποκατέστησεν εἰς Ἱεροσόλυμα, τούτους δὲ, δουλείᾳ παντελεῖ καθυπήγαγεν. 2Esdr 1

Ἀναγωγικῶς δὲ, ἁγιαστήριον τοῦ Θεοῦ, ἡ μέλλουσα κρίσις, ἡ ἀφορίζουσα ἑκάστῳ τὰ πρὸς ἀξίαν· ἁγιάζω γὰρ, τὸ ἀφορίζω. Τότε γὰρ ἀκριβῶς οἱ μικρόψυχοι μανθάνουσιν, ὁποῖον μὲν ἡ ἀρετὴ, ὁποῖον δὲ ἡ κακία.

18α Πλὴν διὰ τὰς δολιότητας αὐτῶν ἔθου αὐτοῖς κακά.

Ἐντεῦθεν φανερώτερον προφητεύει τὸν ὄλεθρον τῶν Βαβυλωνίων.

Περιττὸν δὲ δοκεῖ τὸ, πλὴν, καθ' Ἑβραϊκὸν ἰδίωμα. Ὁ δὲ Σύμμαχος, ἀντὶ τοῦ πλὴν, ὄντως εἶπεν. Ἔθου δὲ, ἀντὶ τοῦ, ἡτοίμασας.

18β Κατέβαλες αὐτοὺς ἐν τῷ ἐπαρθῆναι.

Ἐπαρθέντας πλούτῳ καὶ πάσῃ εὐημερίᾳ, αὖθις κατέρραξας.

19α Πῶς ἐγένοντο εἰς ἐρήμωσιν ἐξάπινα;

Προϊδὼν τὴν καταστροφὴν αὐτῶν, ἀποθαυμάζει τὸ αἰφνίδιον τῆς μεταβολῆς· ἐξάπινα γὰρ, τὸ αἰφνίδιον σημαίνει.

19β Ἐξέλιπον, ἀπώλοντο διὰ τὴν ἀνομίαν αὐτῶν.

Τοῦ ἐξέλιπον ἐφερμηνευτικὸν, τὸ ἀπώλοντο· ἢ ταὐτὸν καὶ ἄμφω σημαίνοντα, χαρᾶς ἐπίτασιν ἐμφαίνουσι τῷ διπλασιασμῷ τοῦ ὀνόματος.

20α Ὡσεὶ ἐνύπνιον ἐξεγειρομένου.

Τὰ κατ' αὐτοὺς δηλονότι. Καθάπερ γὰρ ἐνύπνιόν τις ἰδὼν ἐράσμιον, ἐξεγειρόμενος ἀθυμεῖ, ὡς διακενῆς ἀπολαύσας, οὕτω καὶ Βαβυλώνιοι, παραδραμούσης τῆς εὐημερίας αὐτῶν, μάτην εὐπραγῆσαι δόξουσι.

Τοιαύτη γὰρ ἡ ἀνθρωπίνη τρυφὴ, ὀνείροις ἐοικυῖα, διὰ τὸ ἀβέβαιον καὶ τὴν ταχεῖαν μεταβολήν.

20β Κύριε, ἐν τῇ πόλει σου τὴν εἰκόνα αὐτῶν ἐξουδενώσεις.

Διὰ τὴν πόλιν σου Ἰερουσαλὴμ, τὴν εὐημερίαν αὐτῶν ἀτιμάσεις. Εἰκόνα γὰρ, τὴν εὐημερίαν αὐτῶν ἐκάλεσε, διὰ τὸ μὴ κυρίως εἶναι ὃ δοκεῖ, ἀλλὰ μιμεῖσθαι μόνον· ἐπεὶ καὶ εἰκὼν, παρὰ τὸ ἐοικέναι.

Εἴη δ' ἂν πόλις, καὶ ἡ πολιτεία τοῦ λαοῦ, ἢ καὶ ἡ ἄνω Ἰερουσαλήμ.

[17β][6] μανθάνουσιν PACAHBV : μανθάνωσιν M.

way of life comes upon them. For Cyrus, having defeated them, restored the Israelite people to Jerusalem and subjected the Babylonians to abject slavery. 2Esdr 1

In an anagogical sense, the Last Judgement, setting apart for each what he deserves, is God's place of sanctification, for 'to sanctify' is 'to set apart'. For then the faint-hearted learn precisely what is virtue and what is evil.

18α Except on account of their deceits you have set evils for them.

From here on he prophesies more clearly the destruction of the Babylonians.

The 'except' appears redundant, according to the Hebrew idiom; Symmachus wrote 'truly' instead of 'except. 'You have set', in the sense of, 'you have prepared'.

18β You have cast them down even as they had been lifted up.

Those lifted up by wealth and every kind of prosperity, you have dashed down again.

19α How on a sudden have they been made desolate?

Foreseeing their destruction, he marvels at the suddenness of the change, for 'on a sudden' means 'suddenly'.

19β They have vanished, they have been destroyed on account of their lawlessness.

'They have been destroyed' is explicatory of 'they have vanished', or else with both verbs meaning the same, they indicate the intensity of joy by the repetition of the designation.

20α Like the dream of a man awaking.

The events concerning them, that is to say. Just as a person who has seen a pleasant dream becomes despondent on awaking, as having enjoyed it to no purpose, so also the Babylonians, with their prosperity having passed away, they will seem to have enjoyed well-being in vain.

For such is human affluence, like dreams on account of its uncertainty and swift reversal.

20β O Lord, in your city you will set their semblance at naught.

On account of your city Jerusalem you will dishonour their prosperity, for he called their prosperity a 'semblance' on account of its not truly being what it appears, but imitating it only, since the word 'semblance' comes from the verb 'to seem'.

The 'city' may be interpreted also as the people's way of life or else as Jerusalem on high.

21α Ὅτι ἐξεκαύθη ἡ καρδία μου.

Τῷ πυρὶ τοῦ θυμοῦ, εἴτουν τῷ ζήλῳ· ἔφησε γὰρ ἐν τῷ προοιμίῳ τοῦ παρόντος ψαλμοῦ, | Ὅτι ἐζήλωσα ἐπὶ τοῖς ἀνόμοις, εἰρήνην ἁμαρτωλῶν θεωρῶν. Ἐκεῖνα γοῦν αὖθις ἐπαναλαμβάνει. Ps 72.3

21β Καὶ οἱ νεφροί μου ἠλλοιώθησαν.

Τὴν ἐπιθυμίαν διὰ τῶν νεφρῶν αἰνίττεται, καθὼς προλαβόντες εἰρήκαμεν ἐν ἄλλοις. Πρότερον γὰρ ἐπιθυμῶν τῶν ὄντως ἀγαθῶν, ὕστερον, καὶ τῶν δοκούντων ἐπεθύμησα, φησὶ, ζηλώσας τοὺς ἐχθρούς. Ps 7.10

22α Κἀγὼ ἐξουδενωμένος, καὶ οὐκ ἔγνων.

Τουτὶ τὸ ῥητὸν καὶ τὰ ἑξῆς, μετὰ τὴν ἐπάνοδον ἁρμόζουσιν. Ἐξουδενωμένος ἤμην, φησὶν, εἴτουν ἀπεῤῥιμμένος ἀπὸ σοῦ τότε, διὰ τὰς ἁμαρτίας μου· καὶ διὰ τοῦτο, οὐκ ἔγνων τὸ ἀπορούμενόν μοι, μὴ ἔχων τὸν ἀπὸ σοῦ φωτισμόν.

Ὁ δὲ Σύμμαχος, ἀντὶ τοῦ, ἐξουδενωμένος, ἀνεπιστήμων ἤμην, εἶπε.

22β Κτηνώδης ἐγενήθην παρὰ σοί.

Λοιπὸν, ἀνόητος ἐγενόμην σοι, τουτέστιν, οὐκέτι περιεργάσομαι τὰ κρίματά σου, ἀλλὰ δίκην κτήνους ἀπολυπραγμόνως ἕψομαι τοῖς σοῖς βουλήμασι. Διέγνων γὰρ, ὅτι πάντα μετὰ κρίσεως οἰκονομεῖς. Ἐπαινετὴ δὲ ἡ παρὰ τῷ Θεῷ αὕτη κτηνωδία· διαβεβλημένη δὲ, ἡ παρὰ τῷ δαίμονι, ὡς τὸ, Παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις. Ps 48.13β, 21

23α Κἀγὼ διὰ παντὸς μετὰ σοῦ.

Συνεξακούεται τὸ, ἔσομαι· σὲ ἐννοῶν ἀεὶ, καὶ τὰ σὰ λαλῶν, καὶ οὐδέποτε τῆς σῆς μνήμης ἀφιστάμενος.

23β Ἐκράτησας τῆς χειρὸς τῆς δεξιᾶς μου.

Χειραγωγοῦ δίκην, ἐπελάβου τῆς χειρός μου, καὶ ἐξήγαγές με τῆς γῆς τῶν Βαβυλωνίων καὶ τῆς δουλείας αὐτῶν.

Ἢ καὶ διὰ τῆς δεξιᾶς χειρὸς, τὴν δεξιὰν πρᾶξιν ὑποσημαίνει, ὅτι ταύτης λαβόμενος, ἐξήγαγές με.

24α Καὶ ἐν τῇ βουλῇ σου ὡδήγησάς με.

21β[3] ἐπιθυμῶν PCABF : ἐπιθυμιῶν MSV.

21α For my heart was inflamed.

By the fire of rage, namely, by zeal. For in the introduction to the present psalm he said, *For I have been zealous in indignation at the lawless on seeing the peace of sinners*. Accordingly, he repeats those sentiments again. Ps 72.3

21β And my reins were changed.

By the reins he alludes to his desire, as we have said earlier elsewhere. For formerly desiring true goods, later, he says, I desired seeming goods, having been zealous in indignation at my enemies. Ps 7.10

22α And I was set at naught, and did not know.

This verse and the following ones are fitting for after the return. I was set at naught, he says, namely, I was cast away from you at that time on account of my sins, and on this account I did know the answer to what puzzled me, not having illumination from you.

Instead of 'I was set at naught', Symmachus said 'I was ignorant'.

22β I have become beast-like before you.

Hence, I have become without mind to you, that is, I shall no longer waste my labour on investigating your judgements, but like a beast I shall follow your purposes without question. For I have discerned that you arrange everything with judgement. This bestiality before God is praiseworthy, while that before the demon is blameworthy, as in, *He has been cast down beside the mindless beasts*. Ps 48.13β, 21

23α And I [shall be] with you forever.

'Shall be' is understood, thinking of you always and uttering what is yours and never departing from memory of you.

23β You have held my right hand.

Like a guide you have taken my hand and have led me out of the land of the Babylonians and out of their slavery.

Or else by the 'right hand' he is hinting at the 'right-handed' action, namely, that having taken hold of this you have led me out.

24α And you have guided me in your purpose.

Καὶ ὑπέθου μοι βουλὴν, δι' ἧς ὡδηγήθην, βαδίζων διὰ τῶν ἐθνῶν.

24β Καὶ μετὰ δόξης προσελάβου με.

Καὶ περιφανῆ μοι τὴν εἰς τὴν σὴν πόλιν εἴσοδον ἐχαρίσω· πᾶσι γὰρ ἀκουστὴ γέγονεν ἡ ἐπάνοδος. Καὶ βασιλικὰ διατάγματα περὶ ταύτης ὁ Κῦρος πᾶσιν ἔθνεσιν ἐξαπέστειλε. 2Par 36.22

25 Τί γάρ μοι ὑπάρχει ἐν τῷ οὐρανῷ, καὶ παρὰ σοῦ τί ἠθέλησα ἐπὶ τῆς γῆς;

Τί ἕτερόν μοι περισπούδαστον ἐν οὐρανῷ, εἰ μὴ σύ; καὶ παρὰ σοῦ, τί ἕτερον ἐζήτησα ἐπὶ τῆς γῆς, εἰ μὴ σὲ καὶ τὴν σὴν βοήθειαν; Ταύτην γὰρ τὴν ἔννοιαν ὁ Ἀκύλας ἐξέδωκε.

Καθόλου δὲ εἰπεῖν, ἐλλιπῶς πολλάκις ἔχει τὰ ῥητὰ, διὰ τὸ στενὸν τῆς Ἑβραΐδος διαλέκτου, ἀφ' ἧς ἐξηλληνίσθησαν κατὰ μόνην τὴν σημασίαν ἑκάστης λέξεως, μὴ δεξάμενα πλατυσμόν.

26α Ἐξέλιπεν ἡ καρδία μου καὶ ἡ σάρξ μου.

Ἐδαπανήθη ἡ καρδία μου, τηκομένη τῷ πυρὶ τοῦ πόθου σου, καὶ ἡ σάρξ μου πάλιν τὸ αὐτὸ πέπονθεν, ἀποστρεφομένη τὴν εὐπάθειαν καὶ πυκνῶς ταλαιπωρουμένη.

26β Ὁ Θεὸς τῆς καρδίας μου.

Περιφραστικῶς, ἀντὶ τοῦ, Ὢ ὁ Θεός μου. Ἐμφαντικὸν δὲ πόθου καὶ διαθέσεως τὸ ῥητόν.

26γ Καὶ ἡ μερίς μου, ὁ Θεὸς, εἰς τὸν αἰῶνα.

Καὶ αὖθις, Ὢ ὁ Θεὸς, ὃς εἶ ἡ μερίς μου, εἴτουν ὁ κλῆρος καὶ ὁ πλοῦτός μου πάντοτε.

27α Ὅτι ἰδοὺ οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ ἀπολοῦνται.

Μακρύνεταί τις ἀπὸ Θεοῦ, οὐ τόπῳ, ἀλλὰ σχέσει, διὰ τῆς ἁμαρτίας, ὥσπερ τοὐναντίον ἐγγίζει διὰ τῆς ἀρετῆς. Ἡ γὰρ ἁμαρτία φεύγει ἀπὸ Θεοῦ ὡς σκότος ἀπὸ φωτός· ὅσον δὲ μακρύνει τις ἀπὸ Θεοῦ, τοσοῦτον ἐγγίζει τῇ ἀπωλείᾳ.

Τὸ δὲ, ὅτι, βεβαιωτικὸν, ἀντὶ τοῦ, ὄντως· ἀπώλειαν δὲ λέγει, τὴν ἔκπτωσιν τῆς σωτηρίας.

27β Ἐξωλόθρευσας πάντα τὸν πορνεύοντα ἀπὸ σοῦ.

24β[3] πᾶσιν ἔθνεσιν MASCFB : πᾶσι τοῖς ἔθνεσιν PHV.
25 Add. [M in marg.]PBV: Τοῦτό τινες ὡς ἀπὸ τοῦ Θεοῦ ῥηθὲν νενοήκασι, λέγοντος πρὸς τὸν ἄνθρωπον, Τί μοι ἕτερον ἐν τῷ οὐρανῷ παρὰ τῶν ἀγγέλων, ἢ μόνον λατρεία καὶ ὑπακοή; καὶ παρὰ σοῦ, τί ἕτερον ἠθέλησα ἐπὶ τῆς γῆς, ἢ ταῦτα μόνον; : om. SCF.

And you have proposed to me a purpose by which I was guided, passing through the nations.

24β And with glory you have received me.

And you have granted me a conspicuous entrance into your city; for the return was heard of by all. And Cyrus sent out royal decrees about it to all the nations. 2Par 36.22

25 What is there for me in heaven, and from you what have I desired on earth?

What else is desirable for me in heaven apart from you? And from you what else have I asked for on earth except for your help? This is the sense that Aquila gave.

To make a general point, the expressions are very often elliptical on account of the succinctness of the Hebrew dialect from which they were translated into Greek taking only the meaning of each word, not accepting expansion.

26α My heart has failed and my flesh.

My heart has been consumed, melted by the fire of desire for you and my flesh again has suffered the same, turning away from comfort and sorely distressed.

26β O God of my heart.

A circumlocution in the sense of, O my God. The expression is indicative of longing and disposition.

26γ And my portion, O God, to the age.

And again, O God, who are my portion, that is, my lot and my wealth at all times.

27α For, see, those who distance themselves from you will perish.

A person distances himself from God not by location, but by relationship, just as on the contrary he comes near through virtue. For sin flees from God like darkness from light. And the more one distances oneself from God the closer one comes to destruction.

The 'for' is confirmatory in the sense of, 'truly'. 'Perishing' is what he calls falling away from salvation.

27β You have destroyed everyone who whores away from you.

25: Some have understood this verse as spoken by God, saying to mankind: What else is there for me in heaven from the angels other than worship and obedience, and from you what else have I desired on earth other than these things alone?

Πορνείαν ἀπὸ Θεοῦ καλεῖ, τὴν ἀποστασίαν, καὶ εἰδωλολατρείαν, καὶ θεραπείαν ἄλλην τοῦ | δαίμονος, καθάπερ καὶ διὰ Ἰερεμίου φησὶν ὁ Θεὸς, *Ἐπορεύθησαν ἐπὶ πᾶν ὄρος ὑψηλὸν, καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους, καὶ ἐπόρνευσαν ἐκεῖ·* καὶ πάλιν, *Καὶ ἐμοίχευσε τὸ ξύλον καὶ τὸν λίθον,* ἀντὶ τοῦ, ἐλάτρευσε. Καὶ ἡ Ἐκκλησία Jer 3.6, 9
γὰρ, νύμφη Θεοῦ ὀνομάζεται, συνημμένη τούτῳ διὰ πίστεως καὶ τῆς τῶν ἐντολῶν Eph 5.32
αὐτοῦ φυλακῆς.

28α Ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ Θεῷ ἀγαθόν ἐστι.

Τὸ συνάπτεσθαι νύμφης δίκην καὶ μηδέποτε αὐτοῦ χωρίζεσθαι.

28β Τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐλπίδα μου.

Ἔτι δὲ καὶ τὸ τίθεσθαι ἐπὶ τὸν Κύριον τὴν ἐλπίδα μου. Ἰδοὺ γὰρ ἐλπίσας ἐπ᾽ αὐτὸν, οὐκ ἀπέτυχον· διὸ καὶ ἀγαθόν μοι τὸ τοιοῦτον, εἴτουν ὠφέλιμον καὶ χρήσιμον.

28γ Τοῦ ἐξαγγεῖλαί με πάσας τὰς αἰνέσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιών.

Ὥστε σκεπασθέντα με, διηγήσασθαι τὰ αἰνετά σου, εἴτουν τὰ θαυμάσιά σου, τὰ ἀξιέπαινα· ἢ καὶ ἄλλως, ὥστε ἐκθέσθαι γραφῇ τὰς ὀφειλομένας σοι αἰνέσεις· πάσας δὲ εἶπε, διότι τοσαῦταί εἰσιν, ὅσαι καὶ αἱ δυνάμεις τοῦ Θεοῦ.

Ἐξαγγεῖλαι δὲ ταύτας παρὰ ταῖς πύλαις τῆς Σιὼν, ἤτοι τῆς Ἰερουσαλήμ· διώνυμος γὰρ ἡ πόλις αὔτη, οὐ μόνον Ἰερουσαλὴμ, ἀλλὰ καὶ Σιὼν, ἀπὸ τοῦ γειτνιάζοντος ὄρους προσονομαζομένη. Θυγάτηρ δὲ Σιὼν, αὐτὴ ἡ Σιὼν λέγεται, ὡς υἱὸς ἀνθρώπου, ὁ ἄνθρωπος, καθ᾽ Ἑβραϊκὸν ἰδίωμα. Εἰώθασι δὲ παρὰ ταῖς πύλαις τῆς πόλεως καὶ τοῦ ναοῦ συνεδριάζεσθαι καὶ διηγεῖσθαι.

Ἀναγωγικῶς δὲ, πύλαι Σιὼν, αἱ κατὰ τόπον Ἐκκλησίαι· δι᾽ αὐτῶν γὰρ εἴσεισί τις εἰς τὴν ἄνω Ἰερουσαλήμ.

73 ογʹ
1α Συνέσεως· τῷ Ἀσάφ.

Περὶ μὲν τοῦ Ἀσὰφ εἴρηται. Συνέσεως δὲ, ὅτι δεῖ συνέσεως τοῖς ἐντυγχάνουσι. Ps 72.1α
Περὶ γὰρ τῆς ἐκ Ῥωμαίων τελευταίας ἁλώσεως τῶν Ἱεροσολύμων διέξεισιν. Εἰ γὰρ καὶ πρὸ τῶν Ῥωμαίων διαφόρως ἑάλωσαν, ἀλλ᾽ οὐδὲν τοιοῦτον τέως πεπόνθασιν, οἷον, ἀποβολὴν διηνεκῆ, ἐμπρησμὸν τοῦ ναοῦ, καὶ κατάλυσιν οἰκιῶν, καὶ παντελῆ πόρθησιν. Καὶ τὸ φανερώτερον, οὐδὲ προφήτης ἐν αὐτοῖς εἰς τὸ ἑξῆς ἐπέλειψεν.

Ἀπαγγέλλων δὲ ὁ ψαλμὸς τὰς τῶν Ἰουδαίων συμφορὰς, εὐαγγελίζεται καὶ τὴν ἡμετέραν σωτηρίαν.

28γ[3] ἀξιέπαινα MSCBF: ἀξιεπαίνετα PV.

Whoring away from God is what he calls apostasy, idolatry and any other worship of the demon, just as God says through Jeremiah, *They went to every high mountain and under every woodland tree and played the whore there*, and again, *And she committed adultery with tree and* Jer 3.6, 9
stone, in the sense of, 'she worshipped'. And in the Church is called the bride of God, joined Eph 5.32
to him through faith and through the keeping of the commandments.

28α But for me it is good to cleave to God.

To be joined to him like a bride and never to be separated from him.

28β To place my hope in the Lord.

And furthermore to place my hope in the Lord. For, see, having hoped in him, I have not failed. Hence this is good for me, that is, beneficial and useful.

28γ So that I may proclaim all your praises in the gates of the daughter of Zion.

So that having been covered by your protection, I may tell all that is to be praised about you, namely, your wonders, the praiseworthy things. Or in a different sense, so as to set out in writing the praises due to you. He said 'all' because they are as many as the powers of God.

To proclaim these by the the gates of Zion, that is, of Jerusalem, for this city has two names, not only Jerusalem, but also Zion, receiving this other name from the neighbouring mountain. Zion itself is called 'daughter of Zion', just as man is called 'son of man', in accordance with the Hebrew idiom. They were accustomed to gather by the gates of the city and of the temple and tell tales.

In an anagogical sense, the various local Churches are the 'gates of Zion', for through these one enters into Jerusalem on high.

73 Psalm 73
1α Of understanding; belonging to Asaph.

Asaph has been spoken of. It is 'of understanding' because there is need of understand- Ps 72.1α
ing by the readers, for it tells about the last capture of Jerusalem by the Romans. For even though it had been taken at various times before the Romans it had never before suffered any such thing, namely, lasting expulsion, torching of the temple and destruction of houses and complete sacking. And what is most evident, neither did any prophet survive among them thereafter.

And the psalm while reporting the misfortunes of the Jews also brings good tidings of our salvation.

1β *Ἵνα τί, ὁ Θεὸς, ἀπώσω εἰς τέλος;*

Ὡς γεγενημένα μὲν προλέγει τὰ μέλλοντα, νόμῳ προφητείας. Ἄξιον δὲ θαυμάσαι τὴν ἀγαθότητα τοῦ Θεοῦ, ὅτι προειδὼς τὴν Ἰουδαίων ἀπείθειαν, ὅμως τῇ προῤῥήσει τῶν ἐσομένων συμφορῶν, ἀποτρέπειν αὐτοὺς πειρᾶται τῆς ἀσεβείας καὶ τῆς κατὰ τοῦ Σωτῆρος μιαιφονίας, εἰ καὶ διὰ τὸ αὐτεξούσιον τῆς γνώμης ἀνεπίστροφοι μεμενήκασι.

Φθέγγεται δὲ τοὺς λόγους ὁ προφήτης ὑπεραλγῶν τοῦ λαοῦ, οἴκτιστα καὶ ἐλεεινότατα πεπονθότος. Ἢ καὶ προσώπῳ τῶν συνετωτέρων ταῦτα φησίν. Οὐκ εἶπε δὲ ἀπώσω μόνον, ἀλλὰ καὶ εἰς τέλος, ὃ τὴν παντελῆ τούτων ἐγκατάλειψιν δηλοῖ· πρότερον γὰρ, ἀπωθεῖτο μὲν αὐτοὺς, οὐκ εἰς τέλος δὲ, ἀλλὰ διὰ τῶν προφητῶν ῥητὸν Gen 15.13
χρόνον ὥριζεν ἑκάστῃ τούτων αἰχμαλωσίᾳ. Jer 25.11

Τὸ δὲ, ἵνα τί, δοκεῖ μὲν πευστικὸν εἶναι καὶ αἰτιολογικὸν, ἔστι δὲ παρὰ τοῖς Ἑβραίοις δυσωπητικόν τε καὶ οἰκτρόν.

1γ *Ὠργίσθη ὁ θυμός σου ἐπὶ πρόβατα νομῆς σου;*

Ἀπὸ κοινοῦ ληπτέον πάλιν τὸ, ἵνα τί. Περὶ δὲ ὀργῆς καὶ θυμοῦ εἴρηται ἡμῖν
ἐν ἀρχῇ τοῦ ϛʹ ψαλμοῦ. Πρόβατα δὲ, ὁ λαός· νομὴ δὲ θεία, τὰ ἱερὰ λόγια τῆς Ps 6.2
θεοπνεύστου Γραφῆς, οἷς οἱ κατὰ Θεὸν ζῶντες ἀεὶ τρέφονται τὰς ψυχάς. 2Tim 3.16

2α *Μνήσθητι τῆς συναγωγῆς σου, ἧς ἐκτήσω ἀπ' ἀρχῆς.* |

Ἀντὶ τοῦ, ἣν ἐκτήσω ὡς κτῆμα. Ἀπ' ἀρχῆς δὲ, ἀντὶ τοῦ, πρώτην· αἰνίττεται δὲ ὅτι καὶ ἄλλην ὑστέραν κτήσεται, φημὶ δὴ, τὴν ἐξ ἐθνῶν Ἐκκλησίαν.

2β *Ἐλυτρώσω ῥάβδον κληρονομίας σου.*

Καταλέγει τὰς προτέρας εὐεργεσίας. Δηλοῖ δὲ ἡ ῥάβδος, τὴν βασιλείαν, ὡς καὶ
ἐν τῷ μδʹ ψαλμῷ προείρηται. Ἀντὶ δὲ τοῦ, *ῥάβδον κληρονομίας σου*, σκῆπτρον Ps 44.7α
κληρουχίας σου, ἐξέδωκεν ὁ Ἀκύλας.

Λέγει δὲ, τὴν βασιλείαν τῶν Ἑβραίων, ἤτοι τὸν βασιλευόμενον λαόν. Κληρονομία δὲ οὗτοι τοῦ Θεοῦ, ὅτι φησὶν ὁ Μωυσῆς, *Ἐγενήθη μερὶς Κυρίου λαὸς αὐτοῦ Ἰακὼβ,*
σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ. Ἐλυτρώσατο δὲ τοῦτον διαφόρως, ἐκ Dt 32.9
πολέμων καὶ αἰχμαλωσιῶν.

2γ *Ὄρος Σιὼν τοῦτο, ὃ κατεσκήνωσας ἐν αὐτῷ.*

Τὸ ὄρος τὸ Σιὼν, τὸ πολυΰμνητον, τοῦτό ἐστιν, ἐν ᾧ κατεσκήνωσας τὴν δηλωθεῖσαν ῥάβδον τῆς κληρονομίας σου, ἢ, ἐν ᾧ κατεσκήνωσας σύ.

1β3 Ἰουδαίων PSCAHBV : τῶν Ἰουδαίων M. 2γ1 ὃ MPSV[Ra] : ᾧ CABFH[T].

1β Why, O God, have you rejected to the end?

He foretells the things of the future as having occurred, in accordance with prophetic custom. God's goodness is worthy of marvel, because while knowing in advance the disobedience of the Jews, nevertheless, by the foretelling of their future misfortunes, he attempts to avert them from impiety and from their murderous intentions against the Saviour, even though on account of their freedom of will they remained unconverted.

The prophet utters the words feeling pain for the people, suffering most lamentably and most pitiably. Or else he speaks the words in the person of the more sagacious among them. He did not only say 'you have rejected', but also 'to the end', which indicates their complete and utter abandonment. For previously he would reject them, but not to the end, but through Gen 15.13
the prophets he would ordain a specific time for each captivity of theirs. Jer 25.11

The 'why?' seems to be interrogative and inquiring into the cause, but among the Hebrews it is importunate and evocative of pity.

1γ Has your rage been roused to anger against the sheep of your pasture?

'Why?' is to be understood here again. We discussed anger and rage at the beginning of the sixth psalm. The people are the 'sheep' and divine pastures are the sacred words of divinely Ps 6.2
inspired Scripture with which those who live a godly live ever nourish their souls. 2Tim 3.16

2α Remember your assembly that you acquired for yourself from the beginning.

In the sense of, 'that you acquired as a possession'. 'From the beginning', in the sense of, 'in the first place'. It is hinting that he will acquire another assembly later, namely, that of the Church from the nations.

2β You redeemed the rod of your inheritance.

He lists the previous benefactions. The rod indicates kingship as was said earlier in the forty-fourth psalm. Instead of 'the rod of your inheritance', Aquila wrote 'the sceptre of your Ps 44.7α
allotted portion'.

He is speaking of the kingship of the Hebrews, that is of the royally ruled people. They are God's inheritance, because Moses says, *And his people Jacob became the Lord's portion, Israel the measured lot of his inheritance*. He has redeemed this people in various ways from wars Dt 32.9
and captivities.

2γ Mount Zion, this, on which you encamped [on it].

The much-famed Mount Zion is this, on which you encamped the aforementioned rod of your inheritance, or else on which you encamped yourself.

Τὸ δὲ, *ἐν αὐτῷ*, περιττὸν, καθ᾽ Ἑβραϊκὸν ἰδίωμα· ἢ ἐν ᾧ αὐτῷ, ὡς τὸ, *οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει*. Ps 9.28α

Προβάλλεται δὲ τὸ ὄρος εἰς δυσωπίαν, ὡς ἀνατεθειμένον Θεῷ.

3α Ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος.

Κατάβαλε τὰς ἐπάρσεις τῶν ἐχθρῶν τέλεον. Ἑλόντες γὰρ τὴν Ἰερουσαλὴμ, ἀλαζονικώτεροι γεγόνασι, καὶ ἀνοήτως ἐφυσήθησαν κατὰ σοῦ.

Ἔπαρον δὲ τὰς χεῖράς σου εἶπεν, ἐκ μεταφορᾶς τῶν κινούντων τὰς χεῖρας αὐτῶν εἰς τὸ καταβαλεῖν τὸν ἐχθρόν.

3β Ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τῷ ἁγίῳ σου.

Ἐχθρὸν μὲν, τὸν Τίτον λέγει, ἅγιον δὲ, τὸν ναὸν, εἰς ὃν πολλὰ παροινήσας, πολυτρόπως αὐτὸν ἐξέτριψε. Τὸ δὲ, *ὅσα*, ἀντὶ τοῦ, *φεῦ, πόσα!* BJ vi.220-66

4α Καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἑορτῆς σου.

Ἑορτὴν ἐνταῦθα, τὴν τοῦ Πάσχα λέγει. Ἐν μέσῃ γὰρ ταύτῃ τὴν Ἰερουσαλὴμ ὁ Τίτος ἐπολιόρκησεν, ἑορτάζοντας αὐτοὺς ἑλών. BJ v.99

Καὶ ὅρα ὅπως ἐν τῇ ἑορτῇ τοῦ Πάσχα τὸν Σωτῆρα σταυρώσαντες, ἐν αὐτῇ καὶ αὐτοὶ δίκας ἀπῃτήθησαν.

4β-5 Ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα, καὶ οὐκ ἔγνωσαν ὡς εἰς τὴν ἔξοδον ὑπεράνω.

Ἕκαστον τάγμα πολεμικὸν σημείῳ κέχρηται ἐπὶ κοντοῦ προπορευομένῳ πρὸς τὸ διαγινώσκεσθαι ποία τις ἡ φάλαγξ, ὅπερ ἡμεῖς σημαίαν καλοῦμεν. Ταῦτα οὖν αὐτῶν τὰ σημεῖα, αἱ Ῥωμαϊκαὶ φάλαγγες εἰσιοῦσαι, ἔστησαν ὡς εἰς τὴν ἔξοδον, εἴτουν εἰς τὰς πύλας τῆς πόλεως, ἐπάνω αὐτῶν· περιττεύει γὰρ τὸ, *ὡς*. Ἔστησαν δὲ τὰ τοιαῦτα αὐτῶν σημεῖα, σημεῖα νίκης, ἀντὶ τροπαίων· καὶ οὔπω ἔγνωσαν οἱ ἔνδον, ἔτι περὶ τὴν ἑορτὴν ἀσχολούμενοι· ἢ καὶ οὐκ ἔγνωσαν αὐτοὶ οἱ ἐχθροὶ πῶς εἷλον τὴν πόλιν, ὅτι οὐκ ἐξ ἀσθενείας τοῦ Θεοῦ τῶν Ἰουδαίων, ἀλλὰ διὰ τὴν κατὰ τοῦ Χριστοῦ μιαιφονίαν αὐτῶν.

6α Ὡς ἐν δρυμῷ ξύλων, ἀξίναις ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτό.

Δρυμός ἐστιν ἡ ἐν ὄρεσι ξυλοφόρος ὕλη. Δίκην δρυμοῦ ξύλων, φησὶ, κατέκοψαν εἰς τὸ παντελὲς τὰς πύλας αὐτῆς. Τὸ δὲ, *ἐπὶ τὸ αὐτὸ*, ἀντὶ τοῦ, *ὁμοῦ πάσας*.

6β Ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν.

3α[3] ἀνοήτως MPSABHV : ἀνοσίως CF.

The 'on it' is redundant, according to the Hebrew idiom; or else 'on which on it', like *whose mouth of his is full of cursing*. Ps 9.28α

The mountain is put forward by way of pleading, as being dedicated to God.

3α Raise your hands upon their arrogances to the end.

Put down the elated pride of the enemies completely. For have taken Jerusalem, they became more overweening, and have been foolishly puffed up against you.

He said 'raise up your hands' by metaphor of those who move their hands to strike down the enemy.

3β How great evils has the enemy perpetrated in your holy place.

'The enemy' is what he calls Titus and 'holy place' what he calls the temple, having treated which with drunken disdain, he razed it to the ground in manifold ways. The 'how great evils' BJ vi.220-66
in the sense of 'alas, how many great evils!'

4α And those who hate you have vaunted themselves in the midst of your feast.

The feast here is what he calls the feast of Pascha. For Titus set siege to Jerusalem in the BJ v.99
midst of this feast, taking them as they were feasting.

And observe how, having crucified the Saviour at the feast of Pascha, at the same feast they were required to pay the penalty.

4β-5 They have set their standards as signs, and they have not known, as at the exit above.

Every military unit employs a standard on a pole which advances in front so that what sort of contingent it is can be recognized – what we call a flag. Accordingly, the Roman contingents as they were entering set up these standards of theirs 'as at the exit', namely, at the gates to the city, above them (the 'as' is redundant). They set up these standards of theirs as signs of victory, as trophies. And those who were inside, still busying themselves with the feast, did not yet know. Or else the enemies themselves did not know that they had taken the city, because it was not on account of the weakness of the God of the Jews, but on account of their murderous disposition against Christ.

6α As in a copse of trees, with axes they have cut down her gates together.

A copse is a mountainous woodland area. Like a copse of trees, he says, they cut down her gates completely. 'Together', in the sense of, 'all the gates at once'.

6β With double-edged axe and stone-cutter they have dashed her down.

Ἐν πελέκει μὲν, τὰ στέγη καὶ τὰς θύρας τῶν οἰκιῶν τῆς πόλεως, καὶ ὅσα ἐν ξύλοις· ἐν λαξευτηρίῳ δὲ, τοὺς τοίχους καὶ τὰ τείχη, καὶ ὅσα ἐν λίθοις· τὸ λαξευτήριον γὰρ, λιθουργικόν ἐστιν ὄργανον, καὶ εἰς τὸ τέμνειν λίθους καὶ τοίχους καὶ τείχη καὶ εἰς τὸ καθαιρεῖν ἐπιτήδειον· κατέῤῥαξαν δὲ, ἀντὶ τοῦ, κατέβαλον.

7α *Ἐνεπύρισαν ἐν πυρὶ τὸ ἁγιαστήριόν σου.*

Ἁγιαστήριον Θεοῦ, τὸν ναὸν ὠνόμασεν, ὡς ἐν τῷ προλαβόντι ψαλμῷ εἴρηται. Ps 72.17α

7β *Εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκήνωμα τοῦ ὀνόματός σου.* |

Ἐβεβήλωσαν, εἴτουν βεβήλως καὶ ἀνοσίως κατέῤῥιψαν εἰς τὴν γῆν τὸν ναόν. Ἀκριβῶς δὲ εἶπεν αὐτὸν, σκήνωμα τοῦ ὀνόματος τοῦ Θεοῦ· ἡ γὰρ οὐσία τοῦ Θεοῦ, ἀπερίγραπτος.

Τινὲς δὲ περιφραστικῶς τὸ, *τοῦ ὀνόματός σου*, νενοήκασιν, ἀντὶ τοῦ, *σοῦ*.

8α *Εἶπον ἐν τῇ καρδίᾳ αὐτῶν αἱ συγγένειαι αὐτῶν ἐπὶ τὸ αὐτό.*

Εἶπον πρὸς ἀλλήλας ὁμοῦ πᾶσαι αἱ συγγένειαι τῶν ἐχθρῶν. Τὸ δὲ, *ἐν τῇ καρδίᾳ αὐτῶν*, ἀντὶ τοῦ, ἀπὸ καρδίας, ὅλῃ καρδίᾳ καὶ πάσῃ προθυμίᾳ. Τὸ γὰρ, *Δεῦτε*, ἐμποδίζει νοεῖσθαι ἀντὶ τοῦ, διενοήσαντο ἐν ἑαυταῖς, εἰ μή τις τοῦτο, οὐ συμβουλευτικὸν, ἀλλ' ἐπιῤῥηματικὸν ἐκλάβοι, ὡς τὸ, *ἄγε δή*.

Τί δὲ εἶπον, ἄκουσον.

8β *Δεῦτε καὶ καταπαύσωμεν πάσας τὰς ἑορτὰς τοῦ Θεοῦ ἀπὸ τῆς γῆς.*

Τὰς νομικὰς λατρείας τοῦ Θεοῦ τούτου, ὃν Ἰουδαῖοι σέβουσι· τοῦτο δὲ κατορθώσομεν, ἀφανίσαντες τοὺς νόμους καὶ τὴν πολιτείαν αὐτῶν. Ὃ δὴ καὶ τοῦ Θεοῦ συγχωρήσαντος πεποιήκασι.

9α *Τὰ σημεῖα αὐτῶν οὐκ εἴδομεν.*

Τὰ τεράστια, ἃ λέγουσι δι' αὐτοὺς θαυματουργῆσαι τὸν Θεὸν αὐτῶν, ἡμεῖς τέως οἱ τούτους πολιορκήσαντες, οὐκ εἴδομεν· οὐδὲν γὰρ τοιοῦτον καθ' ἡμῶν ἐτερατουργήθη.

9β *Οὐκ ἔστιν ἔτι προφήτης.*

Τὸ, *ἔτι*, ἀντὶ τοῦ, εἰς τὸ ἑξῆς. Καὶ ὄντως τοῦτο ἔλεγον· οὐκ ἔστιν ἐν αὐτοῖς, φησὶ, προλέγων τι καθ' ἡμῶν καὶ παραθαῤῥύνων αὐτούς.

'With double-edged axe' the roofs and doors of the houses of the city and whatsoever is of wood, and 'with stone cutter' the house and city walls and whatsoever is of stone. The stone-cutter is a stone-working instrument made for cutting stones and house and city walls and demolishing. 'Dashed down' in the sense of, 'thrown down'.

7α They have torched your place of sanctification with fire.

God's place of sanctification is what he called the temple, as was said in the previous psalm. Ps 72.17α

7β They have profaned to the ground the tent-shrine of your name.

'They have profaned', namely, they have profanely and impiously razed the temple to the ground. With precision he called it the 'tent-shrine of your name', for the essence of God is uncircumscribable.

Some have understood 'of your name' as a circumlocution for 'your'.

8α Their kindred have said together in their heart.

The kindred of the enemies have said at once to one another. 'In their heart', in the sense of, 'from their heart', 'with all their heart and all eagerness'. The following 'Come' prevents this from being understood as 'they thought to themselves', unless one takes the 'Come' not as hortatory but in an adverbial sense, like, 'Come on!'

What they said, listen.

8β Come and let us abolish all the feasts of God from the earth.

The rites of worship ordained by the law for this God whom the Jews honour. We shall achieve this by obliterating their laws and their way of life, which, indeed, by God's permission they did.

9α Their signs we have not seen.

The miraculous wonders they say their God has worked for them, we, who have been besieging them, have so far not seen, for no such marvel has been worked against us.

9β There is no longer any prophet.

'No longer', in the sense of, 'not hereafter'. And truly they said this. There is none among them, he says, foretelling anything against us and emboldening them.

9γ Καὶ ἡμᾶς οὐ γνώσεται ἔτι.

Καὶ μὴ ὢν λοιπὸν, οὐ γνώσεται τὰ καθ' ἡμᾶς ὅπως ἔξομεν· τὸ γὰρ ἔτι τοῦτο, ἀντὶ τοῦ, λοιπόν.

10α Ἕως πότε, ὁ Θεὸς, ὀνειδιεῖ ὁ ἐχθρός;

Ὦ ὁ Θεὸς, ὀνειδιεῖ δὲ καὶ ἡμᾶς καὶ σὲ, ὡς ἀσθενεῖς.

10β Παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς τέλος.

Βλασφημήσει μέχρι παντὸς, παροξυντικὰ ῥήματα κατ' αὐτοῦ φθεγγόμενος· εἰ καὶ σὺ μακροθυμεῖς, παραχωρῶν αὐτοῖς διὰ τὰς ἁμαρτίας ἡμῶν.

11 Ἵνα τί ἀποστρέφεις τὴν χεῖρά σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος;

Παρατηρητέον τὸ, *εἰς τέλος*, ὅπως πολλαχοῦ τοῦ ψαλμοῦ κείμενον, ὑποφαίνει τὴν διηνεκῆ τῶν Ἰουδαίων ἀποβολήν.

Τὴν αὐτὴν δὲ, χεῖρα λέγει καὶ δεξιάν· καὶ κόλπος μὲν ἂν εἴη Θεοῦ, ὁ τῶν ἀγαθῶν θησαυρός· χεὶρ δὲ δεξιὰ, ἡ μεταδοτικὴ τῶν ἀγαθῶν ἐνέργεια.

Ἔστι δὲ ὁ νοῦς τοῦ ῥητοῦ, ὅτι διατί τῶν ἀγαθῶν οὐ μεταδίδως ἡμῖν ὡς πρότερον; Μεταφορικὸς δὲ ὁ λόγος, ὥσπερ εἴ τις πεπλησμένον ἔχων ἀγαθῶν τὸν κόλπον, καὶ μέχρι καιροῦ μεταδιδούς τισιν, εἶτα ὀργισθεὶς, ἀποστρέφει ἀπὸ τοῦ κόλπου τὴν μεταδιδοῦσαν χεῖρα, μηκέτι τῶν ἀγαθῶν ἁπτόμενος πρὸς μετάδοσιν.

12α Ὁ δὲ Θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος.

Τὸ, *πρὸ αἰῶνος*, οὐκ ἔστι κυριολεξία, ἀλλὰ κατάχρησις, ἀντὶ τοῦ, ἐξαρχῆς. Πῶς γὰρ πρὸ τῶν αἰώνων, μήπω τῆς αἰσθητῆς κτίσεως παραχθείσης, ἦν αὐτῶν βασιλεύς;

Ἢ αἰῶνα νοήσεις, τὴν ἐνεστῶσαν ζωὴν, ἵν' εἴη, ὅτι πρὸ τῆς ἡμετέρας ζωῆς, εἴτουν ἐκ προγόνων, ἦν βασιλεὺς τοῦ γένους ἡμῶν. Ἀναμιμνήσκει δὲ ὥσπερ τὸν Θεὸν τῶν πάλαι γεγενημένων τεραστίων εἰς τοὺς προγόνους αὐτῶν.

12β Εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς.

Τὸ, *ἐν μέσῳ τῆς γῆς*, ἀντὶ τοῦ, ἐν μέσῳ τῶν ἀνθρώπων, ἐν φανερῷ. Λέγει δὲ σωτηρίαν, τὴν ἐκ τῆς ἐν Αἰγύπτῳ δουλείας ἐλευθερίαν τῶν Ἰουδαίων.

13α Σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν.

9γ And he will not know us any longer.

And since there is none, he will not know how things will be with us. This 'any longer' is in the sense of, 'henceforth'.

10α How long, O God, will the enemy reproach?

O God, he will reproach both us and you as weak.

10β The adversary will provoke your name to the end.

He will blaspheme for ever, uttering provocative words against your name; even though you show forbearance, permitting them to do so on account of our sins.

11 Why do you turn away your hand and your right arm from within your bosom to the end?

It is to be noted that 'to the end', which is found in many places in this psalm, signals the perpetual ejection of the Jews.

He calls 'hand' and 'right arm' the same thing. God's 'bosom' may be interpreted as his treasury of blessings, and his hand and right arm as the act of freely distributing blessings.

The sense of the verse is, 'Why are you not distributing your blessings to us as before?' The words are metaphorical, as if someone who has his bosom filled with good things and up to a point distributes them freely, then having become enraged, he turns the giving hand away from his bosom, no longer taking the gifts for distribution.

12α But God is our king before the age.

'Before the age' is not a literal but an inexact use of the term, in the sense of, 'from the beginning'. For how could he have been their king 'before the age' when sensible creation had not yet been produced.

Or else you will understand 'age' as the present life, so that the meaning would be before our own life, namely, from the time of our ancestors he was king of our race. He is reminding God as it were of the wonders that took place for their ancestors in the past.

12β He worked salvation in the midst of the earth.

'In the midst of the earth', in the sense of, 'in the midst of people', 'openly'. 'Salvation' is what he calls the liberation of the Jews from slavery in Egypt.

13α You gave mighty strength to the sea in your power.

Ἐστερέωσας τὰ διαιρεθέντα μέρη τῆς Ἐρυθρᾶς· Τεῖχος γὰρ, φησὶν, ἐκ δεξιῶν καὶ τεῖχος ἐξ εὐωνύμων· τῇ σῇ δυνάμει τὸ ῥοῶδες αὐτῶν συνεσχέθη παγέν. Ex 14.22

13β Σὺ συνέτριψας τὰς κε | φαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος.

Δράκοντας μὲν ὀνομάζει, τοὺς Αἰγυπτίους, διὰ τὴν πονηρίαν· κεφαλὰς δὲ αὐτῶν, τοὺς ἀποσταλέντας ὄπισθεν τῶν Ἰσραηλιτῶν στρατηγοὺς καὶ ταξιάρχας καὶ λοχαγοὺς, ὡς ἄρχοντας· ἄρχει γὰρ ἡ κεφαλὴ τῶν ἄλλων μερῶν· οἳ πάντες, ἐπικλύσαντος αὐτοὺς τοῦ ὕδατος, συνετρίβησαν, εἴτουν ἀπώλοντο.

14α Σὺ συνέθλασας τὴν κεφαλὴν τοῦ δράκοντος.

Δράκοντα ἑνικῶς, τὸν Φαραὼ φησι· θλάσιν δὲ κεφαλῆς, τὴν συντριβὴν τῆς ἀρχῆς καὶ βασιλείας αὐτοῦ.

14β Ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοψιν.

Αἰθίοπες γὰρ, ὅμοροι τοῖς Αἰγυπτίοις ὄντες, καὶ πάλαι τούτοις ἐπιβουλεύοντες, ἐπεὶ τὴν τοιαύτην αὐτῶν εἶδον συντριβὴν, ἐπιδραμόντες, ἐληΐσαντο τὴν Αἴγυπτον, καὶ τοὺς ὑπολοίπους ἐν στόματι μαχαίρας κατέφαγον. Ἔδωκας δὲ, ἀντὶ τοῦ, ἐξέδωκας. Διὰ δὲ τοῦ Φαραὼ, καὶ πᾶσαν τὴν ὑπ' αὐτὸν χώραν ὑποσημαίνει.

15α Σὺ διέῤῥηξας πηγὰς καὶ χειμάῤῥους.

Διαῤῥήξας, ἀνέδωκας. Λέγει δὲ, τὸ ἀπὸ τῆς πέτρας ἐν ἐρήμῳ ῥυὲν ὕδωρ· καὶ πηγὰς μὲν εἶπε, διὰ τὴν βλύσιν, χειμάῤῥους δὲ, διὰ τὸ σφοδρὸν τῆς φορᾶς. Ex 17.6

Πληθυντικῶς δὲ καὶ ἄμφω, κατὰ συνήθειαν τῆς Ἑβραΐδος διαλέκτου. Ὁ γὰρ Σύμμαχος καὶ Ἀκύλας ἑνικῶς ἐξέδωκαν.

15β Σὺ ἐξήρανας ποταμοὺς Ἠθάμ.

Τὸ, Ἠθὰμ, ἀρχαίους ἡρμήνευσεν ὁ Σύμμαχος. Λέγει δὲ, τοὺς τῶν Σοδόμων καὶ Γομόῤῥων, οὓς ὁ Θεὸς ἀπετέφρωσε διὰ τὴν τούτων παρανομίαν. Gen 19.24

Ἢ ἁπλῶς φησιν, ὅτι σὺ ἀνέδωκας μὲν ὕδατα νέα, ἐξήρανας δὲ παλαιὰ, ἐν οἷς ἂν ἠθέλησας τόποις.

Ἰσίδωρος δὲ ὁ Πηλουσιώτης, τὸ Ἠθὰμ, ὄνομα τόπου φησὶν, οὐ πόῤῥω τῆς Ἰερουσαλὴμ, ὃν ποταμοὶ πρὶν ἀρδεύοντες, ὕστερον, ἐπὶ τῆς ἁλώσεως τῆς ὑπὸ Ῥωμαίων, καὶ αὐτοὶ ἐξηράνθησαν ἐκ θεομηνίας. PG78.509A

16α Σή ἐστιν ἡ ἡμέρα, καὶ σή ἐστιν ἡ νύξ.

You made firm the divided parts of the Red Sea: *A wall on the right and a wall on the left*, as is written. By your power their strongly flowing currents were held fixed. Ex 14.22

13β You crushed the heads of the dragons in the water.

'Dragons' is what he calls the Egyptians on account of their wickedness, and their 'heads', the generals and commanders and captains, as rulers, for the head rules the other parts. All of these, the water having overwhelmed them, were crushed, that is, they were destroyed.

14α You shattered the head of the dragon.

'Dragon' in the singular is what he calls Pharaoh and the 'shattering of his head' the destruction of his rule and kingship.

14β You gave him as fodder to the peoples of the Ethiopians.

For the Ethiopians (bordering as they do on the Egyptians and bearing hostility towards them of old), when they saw their so great destruction, overrunning the country, they despoiled Egypt and slaughtered the survivors by the edge of the sword. 'You have given him', in the sense of, 'you have handed him over'. Through the person of Pharaoh, he indicated the entire country under him.

15α You burst open well-springs and torrents.

'You burst open', you have sent up. He is speaking of the water that flowed from the rock in the desert. He said 'well-springs' on account of its bubbling up from below and 'torrents' Ex 17.6
on account of the forcefulness of the rushing flow.

Both words are in the plural according to the habit of the Hebrew dialect. Symmachus and Aquila used the singular.

15β

You dried up the rivers of Etham.

Symmachus translated 'rivers of Etham' as 'ancient rivers'. He means those of Sodom and Gomorrah, which God reduced to ashes on account of their transgression of the law. Or else Gen 19.24
more simply, you sent up new waters and dried up the old in whatever places you wished.

Isidore of Pelusium says Etham is the name of a place not far from Jerusalem formerly PG78.509A
irrigated by rivers, but later, at the time of the siege by the Romans, these rivers were also dried up at God's wrath.

16α Yours is the day and yours is the night.

Ἀπὸ τῶν εἰδικῶν παραδοξοποιϊῶν, ἐπὶ τὰς κοινὰς τὸν λόγον προήγαγε. Σὸν ποίημα, φησὶν, ἡ ἡμέρα καὶ ἡ νὺξ, καὶ τῷ σῷ προστάγματι δουλεύουσι.

16β Σὺ κατηρτίσω φαῦσιν καὶ ἥλιον.

Φαῦσιν, τὴν ἀνατολὴν τῆς ἡμέρας, ἤτοι τὸν ὄρθρον. Κατηρτίσω δὲ, ἀντὶ τοῦ, ἐποίησας· διὰ δὲ τοῦ ἡλίου, καὶ τοὺς ἄλλους ἀστέρας ᾐνίξατο. Gen 1.14

17α Σὺ ἐποίησας πάντα τὰ ὡραῖα τῆς γῆς.

Ὡραῖα, τοὺς ἐτησίους καρπούς· ὧρος γὰρ, τὸ ἔτος.
Καί τινες μὲν, ἀντὶ τοῦ, τὰ ὡραῖα, τὰ ὅρια γράφουσιν, εἴτουν τοὺς ὅρους· ἄμεινον δὲ τὸ, τὰ ὡραῖα, καὶ τοῦτο δῆλον ἐκ τοῦ ἑξῆς ῥητοῦ.

17β Θέρος καὶ ἔαρ, σὺ ἔπλασας αὐτά.

Τούτων γὰρ τῶν ὡραίων, τὸ μὲν ἔαρ γεννητικὸν, τὸ δὲ θέρος τελειωτικόν· διὸ καὶ τῶν δύο μόνον ὡρῶν τοῦ ἐνιαυτοῦ ἐμνημόνευσε, τῶν ἄλλων δύο συμπεριλαμβανομένων τούτοις, ὡς μερῶν αὐτοῦ καὶ αὐτῶν.
Τὸ δὲ, *αὐτὰ*, παρέλκον. Εἴη δ' ἂν ἡ σύνταξις καὶ οὕτως· σὺ ἔπλασας αὐτὰ, τὸ θέρος καὶ τὸ ἔαρ. Ἀδιαφόρως δὲ πρῶτον ἔταξε τὸ θέρος.

18α Μνήσθητι ταύτης.

Ἐν προοιμίοις τοῦ ψαλμοῦ εἰπὼν, *Μνήσθητι τῆς συναγωγῆς σου, ἧς ἐκτήσω ἀπ' ἀρχῆς*, τὸ αὐτὸ καὶ νῦν ἐπανέλαβεν. Ps 73.2α

18β Ἐχθρὸς ὠνείδισε τὸν Κύριον.

Ὁ Τίτος, ἢ ὁ Ῥωμαίων στρατός.

18γ Καὶ λαὸς ἄφρων παρώξυνε τὸ ὄνομά σου.

Τοὺς αὐτοὺς πάλιν λέγει, μὴ φρονοῦντας περὶ Θεοῦ ὀρθῶς. Περὶ δὲ τοῦ, *παρώξυνε*, προείρηται μικρὸν ἀνωτέρω. Ps 73.10β

19α Μὴ παραδῷς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι.

Προεωρακὼς τὰ κατὰ τῶν Ἰουδαίων ὁ προφήτης, ἱκετεύει, μὴ παρα | δοθῆναι αὐτοὺς τοῖς Ῥωμαίοις, οὓς θηρία καλεῖ, διὰ τὴν ἀγριότητα καὶ ἀπανθρωπίαν.

From the special acts of wonder-working he moved on to the everyday miracles. Your creation, he says, is the day and the night and they obey your decree.

16β You primed rising light and sun.

'Rising light' is the dawning of the day, that is, the time of cock-crow. 'You primed', in the sense of, 'you made'. Through the sun he alluded also to the other stars. Gen 1.14

17α You made all the fair seasonable fruits of the earth.

The annual fruits, for ὧρος is a year.

Some, instead of 'the fair seasonable fruits' write 'the boundaries', that is, the limits. 'Seasonable fruits' is better, and this is clear from the following verse.

17β Summer and spring, you fashioned them.

For spring is generative of these annual fruits and summer is perfective of them; hence he mentioned only the two seasons of the year, with the other two being included along with them, as they also are part of the year.

The 'them' is redundant. Or the syntax may be interpreted as follows: You fashioned them, the summer and the spring. Indifferently he placed the summer first.

18α Remember her.

Having said at the beginning of the psalm, *Remember your assembly that you acquired for yourself from the beginning*, he repeats this again now. Ps 73.2α

18β An enemy reproached the Lord.

Titus or the army of Romans.

18γ And a foolish people provoked your name.

He means those same ones, not being rightly minded about God. 'Provoking' was discussed a few verses previously. Ps 73.10β

19α Do not surrender a soul confessing you to the wild beasts.

The prophet, having foreseen the fate of the Jews, entreats that they may not be surrendered to the Romans, whom he calls 'wild beasts', on account of their savagery and inhumanity.

By the 'soul' he signified the person, the part standing for the whole, as we have said before.

Ἀπὸ τῆς ψυχῆς δὲ, τὸν ἄνθρωπον ἐδήλωσεν, ὡς ἐκ μέρους τὸ πᾶν, καθὼς προειρήκαμεν. Ἐξομολογουμένην δὲ, ἀντὶ τοῦ, εὐχαριστοῦσάν σοι.

19β Τὰς ψυχὰς τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος.

Ἀδιάφορον τὸ, μὴ ἐπιλάθῃ. Τὰς ψυχὰς δὲ τῶν πενήτων, ἀντὶ τοῦ, τοὺς πένητάς σου, περιφραστικῶς, ἢ καὶ ἐλεειονολογικῶς.

Πένητας δὲ, αὐτοὺς πάλιν καλεῖ τοὺς Ἰουδαίους, ὡς τηνικαῦτα εἰς πᾶσαν ἔνδειαν ὑπὸ τῆς ἔξωθεν πολιορκίας τῶν περικαθημένων ἐχθρῶν καταστησομένους.

20α Ἐπίβλεψον εἰς τὴν διαθήκην σου.

Ἣν διέθου τῷ Ἀβραὰμ καὶ τοῖς προγόνοις ἡμῶν, ὡς κατὰ τὸν προλαβόντα ψαλμὸν, ἐν τῷ, *Ἰδοὺ τῇ γενεᾷ τῶν υἱῶν σου ἠσυνθέτηκας*, προδιελάβομεν· καὶ μὴ Ps 72.15
παρίδῃς ταύτην.

20β Ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν.

Ὅτι τὰ ἐσκοτισμένα κτήματα τῆς γῆς, εἴτουν οἱ Ἰουδαῖοι, οἱ ἐσκοτισμένοι τοῖς πάθεσιν, ἐπλήσθησαν οἴκων ἀνομιῶν, τουτέστι, πλήθους ἀνομιῶν.

Τὸ γὰρ, *οἴκων*, ἀντὶ τοῦ, πλήθους, ἔλαβεν, ὡς μέτρον, καθάπερ ὅτε δηλῶσαι πλῆθος σίτου θέλοντες, λέγομεν, ὁ δεῖνα ἔχει οἴκους σίτου.

21α Μὴ ἀποστραφήτω τεταπεινωμένος κατῃσχυμμένος.

Ὁ κατὰ τὸν καιρὸν τῆς πολιορκίας παρακαλῶν σε λαός· τεταπεινωμένος δὲ καὶ κατῃσχυμμένος, ἐν τῷ μὴ εἰσακούεσθαι.

21β Πτωχὸς καὶ πένης αἰνέσουσι τὸ ὄνομά σου.

Ὁ δηλωθεὶς λαὸς, ὡς ἀνωτέρω μικρὸν ἐν τῷ, Τὰς ψυχὰς τῶν πενήτων σου, Ps 73.19β
προειρήκαμεν· οἱ Ἰουδαῖοί σε, φησὶν, αἰνέσουσι σωθέντες, καὶ οὐχ οἱ πολέμιοι.

22α Ἀνάστα, ὁ Θεὸς, δίκασον τὴν δίκην σου.

Δίκη γὰρ συνέστη μέσον σοῦ καὶ τῶν ἐχθρῶν, ἡ περὶ ὕβρεως· οὐκ ἤρκει γὰρ αὐτοῖς ἡ κατὰ τοῦ λαοῦ μανία, ἀλλὰ προσέτι καὶ σὲ διέβαλλον, ὡς ἀσθενῆ.

Ἢ καὶ ἄλλως· ἡ τοῦ λαοῦ σου δίκη, σή ἐστιν.

22β Μνήσθητι τοῦ ὀνειδισμοῦ σου τοῦ ὑπὸ ἄφρονος ὅλην τὴν ἡμέραν.

19β[5] περικαθημένων MSCF : παρακαθημένων PBV. 21α[1] κατῃσχυμμένος MPAHV[TRa] : καὶ κατῃσχυμμένος SC. 22α[2] ἡ περὶ PABFHV : ἢ περὶ MS. 22α[3] διέβαλλον PCHV : διέβαλον MASBF.

'Confessing you', in the sense of, 'giving thanks to you'.

19β Do not forget the souls of your poor to the end.

The syntax of 'do not forget' is indifferent [accusative instead of genitive]. 'The souls of your poor', by way of circumlocution in the sense of, 'your poor', or else by way of piteous appeal.

'Poor' is what calls the Jews once again, as at that time having been brought into dearth of every kind by the siege from without by the encircling enemies.

20α Look upon your covenant.

That you made with Abraham and our ancestors, as we said previously in the previous psalm at the verse, *See, with the generation of your sons you have broken covenant*, and do not Ps 72.15
overlook it.

20β For the darkened of the earth have been filled with houses of lawlessnesses.

For the darkened estates of the earth, namely, the Jews, darkened by the passions, have been filled with houses of lawlessnesses, that is, with a multitude of lawless acts. For he took 'houses' in the sense of, 'a multitude', as a measure, just as when we want to indicate that someone has an abundance of grain, we say, so-and-so has barns of grain.

21α Let the humbled not be turned back shamed.

The people entreating you at the time of the siege, humbled and shamed in not being heard.

21β The poor and needy will praise your name.

The aforementioned people, as we said shortly before at 'the souls of your poor'. The Jews, Ps 73.19β
he says, having been saved will praise and not their enemies.

22α Arise, O God, judge your suit.

For a lawsuit has been set up between you and the enemies concerning insult, for their frenzy against the people was not enough for them, but in addition they would falsely accuse you as weak.

Or else in a different way, the cause of your people is your cause.

22β Remember your reproach by the fool all day long.

Ἄφρονα, τὸν Τίτον καὶ πάντα στρατιώτην αὐτοῦ καλεῖ. Καὶ ἀνωτέρω δὲ εἴρηκεν, ὅτι *Καὶ λαὸς ἄφρων παρώξυνε τὸ ὄνομά σου.* Τοῦ ὀνειδισμοῦ δὲ, τοῦ ὅλην τὴν ἡμέραν, εἴτουν τοῦ ἀεὶ γινομένου. Ps 73.18γ

23α *Μὴ ἐπιλάθῃ τῆς φωνῆς τῶν ἱκετῶν σου.*

Τῶν ἱκετευόντων σε κατὰ τὸν καιρὸν ἐκεῖνον, ὡς ἔφημεν.

Τινὰ δὲ τῶν ἀντιγράφων, *τῶν οἰκετῶν σου*, γράφουσιν.

23β *Ἡ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντός.*

Ἀνέβη, τουτέστιν, ὑψώθη, ἐκορυφώθη, ἢ ἀνέβη ἐνώπιόν σου.

Σκόπει δὲ, ὅπως οὐδεμία τις ἀγαθῶν ἐπαγγελία τοῖς ῥητοῖς τούτοις ἐπισυνῆπται καθάπερ ἐφ' ἑτέρων ψαλμῶν.

Ἀλλ' οὕτω μὲν κατὰ τὴν τῶν Ἑβραίων ἐκδοχήν.

[12] Ἀληθέστερον δὲ, τὰ ἀπὸ τοῦ στίχου τοῦ λέγοντος, *Εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς*, καὶ τὰ ἑξῆς, εἰς τὸν Χριστὸν ἀνάγονται. Ὄντως γὰρ εἰργάσατο σωτηρίαν, ἐνανθρωπήσας, καὶ τῆς πλάνης ἐλευθερώσας ἡμᾶς, καὶ ὑποδείξας τὴν τῆς σωτηρίας ὁδόν. Τὸ δὲ, *ἐν μέσῳ τῆς γῆς*, ἀντὶ τοῦ, *ἐν πάσῃ τῇ γῇ*. Τινὲς δὲ καὶ τὰ Ἱεροσόλυμα, μέσον τῆς γῆς φασι διακεῖσθαι.

[13] Ἐκραταίωσε δὲ καὶ τὴν θάλασσαν, ὅ ἐστι, κραταιὸν κατὰ δαιμόνων ἐποίησε τὸ ὕδωρ τοῦ ἁγίου βαπτίσματος. Θάλασσαν γὰρ τοῦτο καὶ Μιχαίας ἐκάλεσεν, εἰπὼν πρὸς Θεὸν, *Καταδύσεις τὰς ἁμαρτίας ἡμῶν εἰς τὰ βάθη τῆς θαλάσσης.* Θάλασσα δὲ, Mich 7.19
ὡς ὑποδεχόμενον τοὺς ῥύπους τῆς ψυχῆς τῶν βαπτιζομένων, καὶ ὡς ἀποκαθαῖρον, καὶ ὡς μέγιστον διὰ τὴν χάριν, καθὼς ἡ θάλασσα διὰ τὸ πλῆθος τῶν ὑδάτων.

[14] Καὶ δράκοντες μὲν ἂν εἶεν, οἱ δαίμονες, δράκων δὲ, | ὁ ἄρχων αὐτῶν διάβολος, ὧν τὰς κεφαλὰς συνέτριψε καὶ συνέθλασεν ἐν τῷ ὕδατι τοῦ βαπτίσματος. Κεφαλαὶ δὲ τούτων εἰσὶν αἱ ἁμαρτίαι· ἐν ταύταις γὰρ τὸν φθοροποιὸν ἰὸν ἐναποτεθησαυρισμένον ἔχουσιν· ὧν διαφθαρεισῶν ὑπὸ τοῦ βαπτίσματος, οὐκ ἔτι ζῶσιν ἐν ἡμῖν οἱ τοιοῦτοι δράκοντες.

Λαοὶ δὲ Αἰθιόπων, οἱ μεμελανωμένοι πρὶν τὰς ψυχὰς τῷ ῥύπῳ καὶ τῷ καπνῷ τῆς ἁμαρτίας· οἷς βρῶμα, εἴτουν παρανάλωμα, γίνεσθαι δέδωκε τὸν νοητὸν τοῦτον δράκοντα, μετὰ τὸ βάπτισμα δηλονότι.

[15] Διέῤῥηξε δὲ, ἤτοι ἀνέδωκε, πηγὰς καὶ χειμάῤῥους διδασκαλίας πνευματικῆς ἐν τῇ πρὶν ἐρήμῳ οἰκουμένῃ τῶν ἐθνῶν· πηγὰς μὲν, διὰ τὸ ἀένναον καὶ καθαρὸν καὶ ἥδιστον, χειμάῤῥους δὲ, ὡς ἐν τῷ λε´ ψαλμῷ προείρηται. Ps 35.9β

Ποταμοὶ δὲ Ἠθὰμ, αἱ ἐν Ἰουδαίοις προφητεῖαι, αἱ ἀρχαῖαι, ὅσον πρὸς τὰς ἐν Χριστιανοῖς νέας· ἐξηράνθησαν γὰρ διὰ τὴν κακίαν αὐτῶν, ἐπιλειψάντων τῶν προφητῶν. Τὰ δὲ ἑξῆς δεικνύουσι τὸν Χριστὸν ποιητὴν καὶ Κύριον τοῦ παντός.

[18] Μνήσθητι δὲ ταύτης τῆς συναγωγῆς, τῆς νέας, καὶ μὴ ἐκείνης τῆς παλαιᾶς.

[15][6] δεικνύουσι MPSV : δείκνυσι CB.

'Fool' is what he calls Titus and every soldier of his. And earlier he said, *And a foolish people has provoked your name*. The reproach all day long, namely, that goes on continually. Ps 73.18γ

23α Do not forget the voice of your suppliants.

Of those who are supplicating you at that time, as we said.

Some of the copies write 'of your servants'.

23β The pride of those who hate you has gone up for ever.

'Has gone up', that is, 'has been raised on high', 'has come to a peak', or has gone up before you.

Observe how no promise of blessings whatsoever is joined to these verses as in other psalms.

But such is according to the version of the Hebrews.

[12] More truly, however, the things from the verse saying, *He worked salvation in the midst of the earth*, and thereafter are taken in an anagogical sense in relation to Christ. For truly he worked salvation, having become incarnate and having freed us from error and having pointed out the path of salvation. 'In the midst of the earth' is in the sense of, 'in all the earth'. Some say that Jerusalem lies in the middle of the earth.

[13] And he gave mighty strength to the sea, which is, he made the water of holy baptism mighty in strength against demons. Micah also called the water of baptism 'sea', saying to God, *You will sink our sins into the depths of the sea*. It is 'sea' as receiving the filth of the souls Mich 7.19
of those being baptized and as purging and as immeasurably vast on account of the grace, just as the sea is so on account of the multitude of waters.

[14] And 'dragons' may be interpreted as the demons, and the 'dragon' as their ruler, the devil, whose heads he crushed and shattered in the water of baptism. Their 'heads' are the sins, for in these they have their destructive venom stored up. These heads having been destroyed through baptism, such dragons no longer live within us.

The 'peoples of the Ethiopians' are those whose souls were previously blackened by the filth and smoke of sin, to whom he gave this intelligible dragon to become their fodder, namely, to be consumed, after baptism that is.

He burst open, that is, he sent up well-springs and torrents of spiritual teaching in the
[15] formerly desert world of the nations, 'well-springs' on account of its ever-flowing and pure and pleasant nature, and 'torrents' as was said previously in the thirty-fifth psalm. Ps 35.9β

The 'rivers of Etham' are the prophecies among the Jews, ancient in relation to the new prophecies among the Christians, for they were dried up on account of their wickedness when the prophets ceased to exist. The following verses show Christ as the maker and Lord of all.

[18] Remember this assembly of the new covenant, and not that of the old covenant.

Ἐχθρὸς δὲ ὠνείδισε τὸν Χριστὸν, ὁ Ἰουδαῖος καὶ ὁ Ἕλλην, ὡς μὴ ὄντα Θεὸν, καὶ ὡς ἀσθενῆ, καὶ ὅσα ὑβριστά.

Καὶ λαὸς ἄφρων, ὁ Ἰουδαϊκὸς καὶ ὁ Ἑλληνικός· θηρία δὲ, οἵ τε Ἰουδαῖοι καὶ Ἕλληνες, καὶ οἱ δαίμονες.

[19] Πένητες δὲ, οἱ Χριστιανοὶ, ὡς καταλιπόντες πάντα καὶ ἀκολουθήσαντες τῷ Mk 10.28
Χριστῷ, καὶ ἁπλῶς, ὡς ἐν τῷ θʹ ψαλμῷ προείρηται. Ps 9.19β

[20] Διαθήκη δὲ τοῦ Χριστοῦ, καὶ ἄλλα μὲν περὶ βοηθείας, ἔτι δὲ καὶ τὸ, *Καὶ ἰδοὺ, ἐγὼ μεθ᾽ ἡμῶν εἰμι πάσας τὰς ἡμέρας.* Mt 28.20

Ἐσκοτισμένοι δὲ τῆς γῆς, πάντες κοινῶς οἱ ἄπιστοι, μὴ δυνάμενοι ἰδεῖν τὸ φέγγος τῆς ἀληθείας. Καὶ τὰ ἑξῆς ἁρμόσει ὁμοίως.

74 οδʹ

1 Εἰς τὸ τέλος· μὴ διαφθείρῃς· τῷ Ἀσάφ· ψαλμὸς ᾠδῆς.

Πρόῤῥησιν ἔχων ὁ ψαλμὸς τῆς ἐν συντελείᾳ τοῦ κόσμου δικαίας τοῦ Θεοῦ κρίσεως, καὶ τιμωρίας μὲν τῶν ἁμαρτωλῶν, τιμῆς δὲ τῶν δικαίων, παρεγγυᾶται πάντας εἰς τὸ τέλος τῆς ζωῆς ὁρᾶν, καὶ μὴ διαφθείρειν ἑαυτὸν ταῖς ἁμαρτίαις. Τινὲς δὲ τὸ, μὴ διαφθείρῃς, μὴ ἁμάρτῃς εἶπον.

Περὶ δὲ τοῦ Ἀσὰφ καὶ τῆς ἄλλης ἐπιγραφῆς εἰρήκαμεν ἐν τοῖς προοιμίοις τῆς βίβλου τῶν ψαλμῶν. §§ 46, 49, 64

Συντέθειται δὲ καὶ οὗτος ὁ ψαλμὸς προσώπῳ τῶν ἐν Βαβυλῶνι δορυαλώτων.

2α Ἐξομολογησόμεθά σοι, ὁ Θεὸς, ἐξομολογησόμεθά σοι.

Εὐχαριστήσομέν σοι, ἐλευθερωθέντες τῆς δουλείας. Ἡ δὲ ἀναδίπλωσις τοῦ, ἐξομολογησόμεθα, ἐπίτασιν ἢ βεβαίωσιν παρίστησι τῆς εὐχαριστίας.

2β Καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου.

Καὶ εἰς βοήθειαν ἐπικαλεσόμεθα τὸ ἐξονειδισθὲν παρὰ τῶν ἐχθρῶν ὄνομά σου.

Ἐγὼ δὲ, τοῖς μέλλουσιν εἰς Χριστὸν πιστεῦσαι προσήκειν ἡγοῦμαι τὸν λόγον, οἷς ἐπεκλήθη τὸ ὄνομα τοῦ Χριστοῦ, Χριστιανοῖς προσαγορευθεῖσι.

3α Διηγήσομαι πάντα τὰ θαυμάσιά σου.

Οὗτος ὁ στίχος κεῖται καὶ ἐν τῷ θʹ ψαλμῷ. Ps 9.2β

3β Ὅταν λάβω καιρὸν, ἐγὼ εὐθύτητας κρινῶ.

Τὸ, ὅτε λάβω καιρὸν, τινὲς τῷ προλαβόντι στίχῳ συνάπτουσι, λέγοντες, ὅτι διηγήσομαι πάντα τὰ θαυμάσιά σου, ὅτε λάβω καιρὸν τοῦ διηγεῖσθαι, τουτέστιν,

[18][2] ὑβριστά MV : ὑβριστικά PSCBF. 1[5] ἁμάρτῃς MCBFV : ἁμαρτάνῃς P.

And an enemy, the Jew and Greek, reproached Christ as not being God and weak and whatever other insults.

The 'foolish people' are the Jewish and Greek people, and 'wild beasts' are both Jews and Greeks and the demons.

[19] The 'poor' are the Christians, as having left everything and followed Christ, and simply as Mk 10.28
was said before in the ninth psalm. Ps 9.19β

[20] Christ's covenant is the various things about his help, and also the words, *And see, I am*
with you all the days. Mt 28.20

And the 'darkened of the earth' are all unbelievers in general, being unable to see the daylight of truth. And the following verses will adapt similarly.

74 Psalm 74

1 Towards fulfilment; do not destroy; belonging to Asaph; a psalm of an ode.

Containing prediction of God's just judgement at the consummation of the world, with punishment for the sinful and honour for the just, the psalm exhorts everyone to look to the end of life and not to destroy themselves by sins. Some said 'do not sin' for 'do not destroy'.

About Asaph and the rest of the superscription we spoke in the preamble to the book of psalms. §§ 46, 49, 64

This psalm is also composed in the person of the captives in Babylon.

2α We shall confess you, O God, we shall confess you.

We, having been freed from slavery, will give thanks to you. The repetition of 'we shall confess' represents an intensification or confirmation of the thanksgiving.

2β And we shall call upon your name.

And we shall call for help upon your name that has been reproached by our enemies.

For my own part, I believe that the verse is fitting for those who would come to believe in Christ, on whom the name of Christ was called as epithet, having been addressed as 'Christians'.

3α I shall tell of all your wonders.

This verse is also found in the ninth psalm. Ps 9.2β

3β When I shall take time, I shall judge straight judgements.

Some join 'when I shall take time' to the previous verse, saying, that I shall tell of all your wonders when I shall take time to tell, that is, when I am freed from enemies. It is better to

ὅταν ἀπαλλαγῶ τῶν πολεμίων. Ἄμεινον δὲ, τῷ ἑξῆς στίχῳ συντάττεσθαι· εἰσάγεται γὰρ ὡς ἀπὸ τοῦ Χριστοῦ τὸ ῥητὸν, λέγοντος, Μὴ ὀλιγοψυχεῖτε περὶ τῶν ἐθνῶν, ὅταν γὰρ λάβω καιρὸν τῆς κρίσεως, δικαίως κρινῶ καὶ τοῖς ἀδικοῦσι καὶ τοῖς ἀδικουμένοις. Τὸ δὲ, λάβω, ληπτέον εὐσεβῶς, ὅτι οὐ παρ' ἑτέρου, ἀλλὰ παρ' ἑαυτοῦ, ὡς Θεὸς, ἢ καὶ ὡς ἄνθρωπος παρὰ τῆς θεότητος.

4α Ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. |

Τῆξίς ἐστιν ἡ διάλυσις τῆς δυνάμεως. Ἐτάκη οὖν, ἐρχομένης τῆς κρίσεως, εἴτουν τακήσεται, Ὁ οὐρανὸς γὰρ, φησὶ, καὶ ἡ γῆ παρελεύσονται, ἀλλὰ καὶ πάντες οἱ Mt 24.35
κατοικοῦντες ἐν αὐτῇ· πάντες γὰρ ἀποθανοῦνται.

4β Ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς.

Ἐμοῦ κελεύσαντος, ἐτάκη· διότι ἐν ἀρχῇ ἐγὼ ταύτην ἔκτισα. Στῦλοι δὲ αὐτῆς, τὸ περὶ τοῦ στερεωθῆναι αὐτὴν πρόσταγμα· τοῦτο γὰρ ἀνέχει καὶ διαβαστάζει αὐτὴν, ἐπ' οὐδενὸς ἡδρασμένην. Ps 23.2

Ἔστι δὲ καὶ ἄλλως εἰπεῖν τῆξιν, τὴν φθορὰν, ὅτι ἐφθάρη μὲν ἡ γῆ ταῖς εἰδωλολατρείαις καὶ ταῖς ἄλλαις ἁμαρτίαις τῶν ἀνθρώπων, ἀλλ' ἐγὼ σπλαγχνισθεὶς ἐπὶ τῇ ἀπωλείᾳ τοῦ πλάσματος, ἐστερέωσα τοὺς ἀποστόλους· τούτους γὰρ νοήσομεν στύλους τῆς οἰκουμένης, ὡς ταῖς ἑαυτῶν διδασκαλίαις ὑπερείδοντας καὶ στηρίζοντας τοὺς ἁπανταχοῦ πιστούς· οὕτω γὰρ αὐτοὺς καὶ ὁ μέγας Παῦλος ὠνόμασεν εἰπὼν, Οἱ δοκοῦντες στῦλοι εἶναι. Gal 2.9

Τινὲς δὲ γῆν, τὴν τῆς Ἰερουσαλὴμ φασιν, ὅτι τακήσεται πολιορκηθεῖσα καὶ πυρποληθεῖσα ὑπὸ Ῥωμαίων. Καὶ οὕτως δὲ, στύλους αὐτῆς εἶπε τοὺς ἀποστόλους· στύλους μὲν, διὰ τὴν ῥηθεῖσαν αἰτίαν, αὐτῆς δὲ, ὡς ἐξ αὐτῆς ὡρμημένους, ἢ καὶ ὅτι μετὰ τὸ τακῆναι στερεωθήσεται τοῖς στύλοις τῆς πίστεως.

5 Εἶπον τοῖς παρανομοῦσι, Μὴ παρανομεῖτε, καὶ τοῖς ἁμαρτάνουσι, Μὴ ὑψοῦτε κέρας.

Κρίσεως, ὡς εἴρηται, γίνεσθαι μελλούσης, φησὶν ὁ προφήτης, ὅτι διαμαρτυράμενος τοῖς παρανομοῦσιν, εἶπον αὐτοῖς, Μὴ παρανομεῖτε, καὶ αὖθις τοῖς ἁμαρτάνουσι, Μὴ ὑψοῦτε κέρας, εἴτουν μὴ καυχᾶσθε, μηδὲ ἐπαίρεσθε ὡς ἐπὶ μεγάλοις κατορθώμασι ταῖς ἁμαρτίαις ὑμῶν· τοῦτο γὰρ, ἀνοίας ἐσχάτης. Τοὺς αὐτοὺς δὲ λέγει παρανόμους καὶ ἁμαρτάνοντας ἐκ παραλλήλου.

Πολλαχοῦ δὲ τῶν ψαλμῶν τὸ κέρας τίθησι, ποτὲ μὲν ἀντὶ δυνάμεως, ποτὲ δὲ ἀντὶ καυχήσεως· τὰ γὰρ κερασφόρα ζῷα ἐν τοῖς κέρασιν ἀμύνονται καὶ γαυριῶσι.

6α Μὴ ἐπαίρετε εἰς ὕψος τὸ κέρας ὑμῶν.

4α[2] ἐρχομένης PACFV : ἐρχομένη MS. 4β[8] νοήσομεν MPABF : νοήσωμεν SCV. 4β[14] στερεωθήσεται MAF : στερεωθήσονται PCHV. 5[7] παρανόμους MSCBF : παρανομοῦντας PV. 5[8] τίθησι MASCHBF : τίθεται PV.

join it to the following verse, for the expression is introduced as from Christ, saying, 'Do not be faint-hearted about the nations, for when I shall take the time of judgement, I shall judge justly between those who commit and those who suffer injustice'. The 'I shall take' is to be understood in a pious sense, for I shall take not from anyone else, but from myself as God, or else from my divinity as man.

4α The earth has been melted and all who dwell in it.

Melting is the dissolution of strength. Accordingly, it has been melted at the advent of judgement, namely, it will be melted, for as is written, *Heaven and earth will pass away*, as will Mt 24.35
also all who dwell in it for all will die.

4β I have upheld its pillars.

At my command it has been melted, because in the beginning I created it. Its 'pillars' are the decree that it be set firm, for it is this that upholds and supports it, being founded on nothing. Ps 23.2

Melting can also be interpreted as ruination, for the earth was brought to ruin by the idolatries and other sins of men, but I, moved to compassion at the perdition of my creation, upheld the Apostles, for we shall understand them as pillars of the inhabited world, as underpinning and supporting believers everywhere with their teachings. This is also how the great Paul named them, saying, *They who are reputed to be pillars*. Gal 2.9

Some say that 'the earth' is that of Jerusalem, because it will be melted, having been besieged and torched by the Romans. And in this sense also he calls the Apostles 'its pillars', pillars for the reason given, and 'its' as going out from Jerusalem, or else because after being melted it will be upheld by the pillars of faith.

5 I have said to those transgressing, 'Do not transgress', and to those sinning, 'Do not lift horn on high.

In view of the advent of the last judgment, as has been said, the prophet says, that having adjured those who are transgressing, I said to them, 'Do not transgress', and again to those who are sinning, 'Do not lift horn on high', namely, do not vaunt yourselves or be proud of your sins as of great achievements, for this is the height of folly. He calls the same people sinners and transgressors in parallel.

The 'horn' is placed in many places in the psalms, sometimes in the sense of power, and sometimes in the sense of boasting, for horned animals defend themselves and make display with their horns.

6α Do not raise your horn on high.

Τὸ αὐτὸ λέγει πάλιν εἰς ἐπίτασιν διαμαρτυρίας.

6β Καὶ μὴ λαλεῖτε κατὰ τοῦ Θεοῦ ἀδικίαν.

Τοῦτο ταὐτὸν δύναται τῷ, *Ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν*, ὃ κεῖται ἐν τῷ οβʹ ψαλμῷ. Ps 72.8β

7 Ὅτι οὔτε ἐξ ἐξόδων οὔτε ἀπὸ δυσμῶν οὔτε ἀπὸ ἐρήμων ὀρέων.

Ἐξόδους μὲν καλεῖ, τὴν τοῦ ἡλίου ἀνατολήν· *Ἀπ' ἄκρου γὰρ*, φησὶ, *τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ*· δυσμὰς δὲ, τὴν δύσιν· ἔρημα δὲ ὄρη, τὰ βόρεια καὶ νότια κλίματα, κατὰ μεσημβρίαν καὶ ἄρκτον· ταῦτα γὰρ ἔρημά εἰσιν ἀνθρώπων, τὸ μὲν δι' ὑπερβολὴν ψύχους, τὸ δὲ, θέρμης. Ps 18.7α

Ἐλλειπτικὸν δὲ τὸ σχῆμα· λείπει γὰρ τὸ, λέληθέ τι. Οὐ λέληθέ τι, φησὶν, ἀπ' οὐδενὸς κλίματος τῆς γῆς ἐν τῷ καιρῷ τῆς μελλούσης κρίσεως. Διὸ μηδὲν φαῦλον ποιεῖτε· ποιοῦντες δὲ, μὴ οἴεσθε λανθάνειν. Εἶτα τίθησι καὶ τὴν αἰτίαν τοῦ μηδὲν λανθάνειν.

8α Ὅτι ὁ Θεὸς κριτής ἐστιν.

Ὁ Θεὸς κρίνει, ὁ πάντα καὶ *ἰδὼν καὶ εἰδὼς πρὸ γενέσεως αὐτῶν*. Sus 35a

8β Τοῦτον ταπεινοῖ καὶ τοῦτον ὑψοῖ.

Τὸν μὲν ἀτιμάζει, τὸν δὲ τιμᾷ, κατὰ τὴν οἰκονομίαν τῶν βεβιωμένων ἑκάστῳ καὶ τὸν λόγον τῆς δικαίας αὐτοῦ κρίσεως.

9α Ὅτι ποτήριον ἐν χειρὶ Κυρίου οἴνου ἀκράτου πλῆρες κεράσματος.

Μεταφορικὸς ὅλος ὁ λόγος· καὶ χεῖρα μὲν Κυρίου καλεῖ, τὴν δύναμιν αὐτοῦ, ποτήριον δὲ οἴνου, τὸ μέτρον τῆς τιμωρίας· οἶνος γὰρ νῦν, ἡ τιμωρία, διότι παραπλησίως τῷ οἴνῳ ἀφαιρεῖται τὴν τοῦ ἀνθρώπου δύναμιν, καὶ ἐκλύει τὰς ἁρμονίας καὶ ποιεῖ σφάλλεσθαι. Ἄκρατος δὲ οὗτος ὁ οἶνος, ὡς αὐστηρὸς καὶ ἀπότομος καὶ ἀμιγὴς φιλανθρωπίας.

Ἀλλὰ τοῦτο μὲν τὸ ποτήριον, οἴνου ἐστὶν ἀκράτου· ἐστὶ δὲ ἐν τῇ χειρὶ αὐτοῦ | καὶ ἕτερον ποτήριον πλῆρες κεράσματος, εἴτουν φιλανθρωπίας. Κέρασμα γὰρ οἴνου μὲν, ὕδωρ, αὐστηρίας δὲ, φιλανθρωπία.

Χρὴ γὰρ τὸ, *πλῆρες κεράσματος*, μὴ συνάπτειν τῷ ὄπισθεν ῥητῷ, ἀλλὰ καθ' ἑαυτὸ ἀσυνδέτως ἀναγινώσκειν, τοῦ *καί* συνδέσμου ἐλλείποντος μὲν, συνεξακουομένου δὲ, ἕλκοντας καὶ ἐπὶ τούτου τὸ, *ποτήριον ἐν χειρὶ Κυρίου*.

7 Add. [MF in marg.]PBV : Οὔτε ἐκ τῶν ἀνατολῶν τῶν ἀστέρων, οὔτε ἐκ τῶν δύσεων αὐτῶν, κατὰ τοὺς ἀστρολόγους, οὔτ' αὖθις ἐκ τῶν δαιμόνων, τῶν ἐρήμων μὲν καλοῦ παντὸς, ὀρέων δὲ λεγομένων διὰ τὴν ἔπαρσιν καὶ ἀλαζονείαν, ἢ πλοῦτος ἢ δόξα χορηγοῦνται, ἢ πενία ἢ ἀδοξία προσγίνεται, ἀλλὰ κρίσει Θεοῦ δικαίᾳ.
8β3 αὐτοῦ PSCBV : ἑαυτοῦ MF. 9α12 ἕλκοντας MPCBFV : ἕλκοντος S.

He says the same again in intensification of his adjuration.

6β And do not speak injustice against God.

This has the same force as, *They have spoken injustice to the height*, that is found in the sevety-second psalm. Ps 72.8β

7 For neither from outgoings nor from westerings nor from desert mountains.

'Outgoings' is what he calls the rising of the sun, for it is written, *From heaven's extremity its outgoing*, and 'westerings' what he calls its setting. The 'desert mountains' are the north and south latitudes, the parts towards the meridies and the arctic, for these climes are deserted of people, the one on account of the extreme cold, the other on account of the extreme heat. Ps 18.7α

The figure is elliptical, for 'does anything escape notice' is missing. Nothing, he says, escapes notice from any clime of the earth at the time of the Last Judgement. Hence do nothing unworthy, and if you do, do not imagine you will escape notice. Then he adds the reason that nothing escapes notice.

8α For God is a judge.

God, who sees and knows all things before their origination, makes judgement. Sus 35a

8β One he humbles and one he exalts.

The one he dishonours and the other he honours, in accordance with the economy of how each has lived and in accordance with the computation of his just judgement.

9α For a cup is in the Lord's hand of unmixed wine, full of dilutive.

The entire verse is metaphorical. The 'Lord's hand' is what he calls his power, and the 'cup of wine' the measure of punishment, for 'wine' here is punishment, because, like wine, it takes away a person's strength and loosens his joints and causes him to err. This wine is unmixed, as rough and sheer and unmixed with kindliness.

But this cup is of unmixed wine; there is, however, in his hand another cup full of dilutive, that is, kindliness. For the dilutive of wine is water and the dilutive of austerity is kindliness.

For the words 'full of dilutive' should not be joined to the preceding expression, but to read it on their own as an *asyndeton* figure with the conjunction 'and' missing but understood and drawing to itself the words 'a cup is in the Lord's hand'.

For how could the same cup have unmixed wine and dilutive? The following verse shows that these are two cups.

7: Neither from the rising of the stars, nor from their settings, as the astrologers say, nor again from the demons who are barren of every good and called mountains on account of their presumption and arrogance, are either wealth or glory given, or poverty or contempt awarded, but by the just judgement of God.

Πῶς γὰρ ἂν εἴη τὸ αὐτὸ καὶ ἄκρατον ἔχον καὶ κέρασμα; Ὅτι δὲ δύο ταῦτα, δηλώσει τὸ ἐπαγόμενον.

9β Καὶ ἔκλινεν ἐκ τούτου εἰς τοῦτο.

Ἐνέχεεν ἐκ τοῦ μέτρου τῆς ἀκράτου τιμωρίας ἐπὶ τὸ μέτρον τῆς φιλανθρωπίας, ὥστε ποιῆσαι κρᾶσιν καὶ ποτίσαι ταύτην τοὺς ἔλαττον ἁμαρτάνοντας καὶ τοὺς ἰασίμους.

9γ Πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη.

Τρυγίαν ὠνόμασε, τὸ πάχος τῆς ἀκράτου τιμωρίας, τὴν ἐσχάτην κόλασιν, ἥτις ὑπελείφθη τοῖς τὰ μέγιστα πλημμελοῦσι καὶ τοῖς μὴ μεταβαλλομένοις ἀπὸ κακίας.

9δ Πίονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς.

Πίονται τὸν τρυγίαν. Ἁμαρτωλοὺς δὲ λέγει, τοὺς ἀνεπιστρόφως ἁμαρτάνοντας.

10 Ἐγὼ δὲ ἀγαλλιάσομαι εἰς τὸν αἰῶνα, ψαλῶ τῷ Θεῷ Ἰακώβ.

Ἐλευθερωθεὶς τῆς δουλείας τῶν ἐχθρῶν, καὶ ἀγαλλιάσομαι μὲν ἐπὶ τῇ ἀπαλλαγῇ τῶν ἀνιαρῶν, ψαλῶ δὲ εὐχαριστήρια.

11α Καὶ πάντα τὰ κέρατα τῶν ἁμαρτωλῶν συνθλάσω.

Τῶν αὖθις πολεμησόντων μοι δυσμενῶν.

11β Καὶ ὑψωθήσεται τὸ κέρας τοῦ δικαίου.

Νικήσαντος. Οἵ τε γὰρ Ἰσραηλῖται μετὰ τὴν τῆς ἐν Βαβυλῶνι δουλείας ἐπάνοδον, προσβαλλόντων αὐτοῖς τῶν γειτονούντων ἐθνῶν, ἐνίκησαν, καὶ οἱ Χριστιανοὶ, ἐκ τῆς δουλείας τῶν εἰδώλων ἐπανελθόντες εἰς ἐλευθερίαν, συνθλῶσι τὰς δυνάμεις τῶν πέριξ διαιτωμένων δαιμόνων ἐπιτιθεμένων αὐτοῖς.

Δίκαιον δὲ καλεῖ, πάντα εὐσεβῆ· εἴη δ' ἂν καὶ ὁ Ζοροβάβελ, ὁ τὸν λαὸν τηνικαῦτα ἐπαναγαγὼν, ἀλλὰ καὶ ὁ Χριστὸς, ὁ κυρίως δίκαιος, ὡς ἀναμάρτητος, οὗ τύπος ὁ Ζοροβάβελ. 2Esdr 2.2

Τῶν γὰρ ἐν σώματι τοὺς ἀσωμάτους πολεμίους νικώντων, ὑψοῦται ἡ δύναμις καὶ ὁ ἔπαινος τοῦ Χριστοῦ, τοῦ δυναμοῦντος αὐτούς.

75 οε´

1 Εἰς τὸ τέλος· ἐν ὕμνοις· ψαλμὸς τῷ Ἀσάφ· ᾠδὴ πρὸς τὸν Ἀσσύριον.

11β[3] προσβαλλόντων PSCFV : προσβαλόντων MB.

9β And he has tipped from this into this.

He poured from the measure of unmixed punishment into the measure of leniency so as to make a mixture and give this as drink to those who sin in a lesser way and to those who are curable.

9γ Except its dregs have not been emptied out.

The 'dregs' are what he called the thick consistency of unmixed punishment, the extreme-most chastisement, that has been left over for those who transgress in the greatest way and for those who do not turn away from evil.

9δ All the sinful of the earth will drink.

They will drink the dregs. He calls 'the sinful' those who sin unrepentantly.

10 But I shall rejoice to the age, with psaltery I shall praise the God of Jacob.

Having been freed from slavery to the enemies, I shall rejoice at my release from griefs and sing songs of thanksgiving.

11α And all the horns of sinners I shall shatter.

Of the adversaries who will once again make war on me.

11β And the horn of the just man will be raised on high.

Having been victorious. For the Israelites, after their return from their slavery in Babylon, when the neighbouring nations were harassing them, were victorious, and the Christians, having returned to freedom from their slavery to the idols, shatter the powers of the surrounding demons who are attacking them.

The 'just man' is what he calls every pious person. He may also be interpreted as Zorobabel, who at that time led the people back, but also as Christ, the pre-eminently 'just man', as without sin, of whom Zorobabel was the type. 2Esdr 2.2

When those in body defeat their bodiless enemies, the power and praise of Christ who empowers them is raised on high.

75 Psalm 75

1 Towards fulfilment; in hymns; a psalm belonging to Asaph;
an ode in respect of the Assyrian.

Εἴρηται ἡμῖν καταρχὰς, ὅτι ἐν ταῖς ἐπιγραφαῖς τῶν ψαλμῶν, τὸ, εἰς τὸ τέλος,
προφητείαν δηλοῖ, παρεγγυῶν ἀποβλέπειν εἰς τὸ τέλος αὐτῆς. Λοιπὸν οὖν κἀνταῦθα Ps 4.1
προφητείαν, κατὰ μὲν Ἑβραίους, τῆς συντριβῆς τῶν ἀμφὶ τὸν Σεναχηρείμ, κατὰ δὲ
Χριστιανοὺς, τῶν ἀμφὶ τὸν νοητὸν Σεναχηρείμ, ἤτοι τὸν διάβολον. 4Rg 18-19

Καὶ ἄλλως δὲ, εἰς τὸ τέλος, ὅτι ἐν τῷ τέλει περὶ τοῦ τέλους τοῦ κόσμου διαλαμβάνει, εἴτουν τῆς μελλούσης κρίσεως.

Ἐν ὕμνοις δὲ, ὅτι εὐχαριστήριός ἐστιν ὁ ψαλμὸς ἐπὶ τῇ κατὰ τῶν πολεμίων νίκῃ.

Περὶ δὲ τοῦ Ἀσὰφ, ἔτι δὲ καὶ τῆς ᾠδῆς, προπαρεδώκαμεν ἐν τῷ προοιμίῳ τῆς
βίβλου τῶν ψαλμῶν. §§ 50, 62

Πρὸς τὸν Ἀσσύριον δὲ, ἀντὶ τοῦ, πρὸς τὰ κατὰ τὸν Ἀσσύριον Σεναχηρείμ.

Ὅρα δὲ ὅπως τὸ θεῖον Πνεῦμα τῇ Ἰουδαϊκῇ ἱστορίᾳ Χριστιανικὰ δόγματα συνανέπλεξεν, ὡς ψυχαγωγεῖν μὲν καὶ τὸν Ἑβραῖον, ταπεινῶς ἐκδεχόμενον τὰ ῥητὰ, εὐφραίνειν δὲ μᾶλλον τὸν Χριστιανὸν, ὑψηλῶς ταῦτα νοοῦντα.

2α Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός.

Οἱ μὲν Ἰουδαῖοί φασιν, ὅτι γνώριμός ἐστιν ὁ Θεὸς ἐν μόνῃ τῇ Ἰουδαίᾳ· ὁ δὲ Θεός
φησι πρὸς αὐτοὺς διὰ τοῦ προφήτου, *Κατὰ ἀριθμὸν τῶν πόλεών σου ἦσαν | θεοί σου,*
Ἰούδα, καὶ κατὰ ἀριθμὸν ἀμφόδων Ἰσραὴλ, ἔθυον τῇ Βάαλ. Jer 11.13

Δῆλον οὖν, ὅτι οὐ περὶ τῆς κατὰ Παλαιστίνην Ἰουδαίας ὁ ψαλμὸς λέγει νῦν, ἀλλ'
Ἰουδαίαν καλεῖ, τὴν Ἰουδαϊκὴν Γραφὴν, ἐν ᾗ πάσῃ γνώριμός ἐστιν ὁ Χριστός· τά
τε γὰρ Μωσαϊκὰ καὶ τὰ λοιπὰ πάντα περὶ αὐτοῦ προκατήγγειλαν, καὶ αὐτὴ δὲ ἡ Lk 24.44
νομικὴ λατρεία, τύπος καὶ σκιὰ καὶ προχάραγμα ἦν Χριστοῦ. Heb 10.1

2β Ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Καὶ μὴν οὐκ ἐν μόνῳ τῷ Ἰσραήλ. Αὖθις γάρ φησιν ὁ Θεὸς διὰ τοῦ προφήτου,
ὅτι, *Ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν δεδόξασται τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν,*
καὶ πάλιν, *Ὑμεῖς δὲ βεβηλοῦτε αὐτὸ,* καὶ αὖθις, *Τὸ ὄνομά μου μέγα ἐν τοῖς ἔθνεσιν·* Mal 1.11-12
ὥστε καὶ Ἰσραὴλ πάλιν, τὴν Ἰσραηλιτικὴν Γραφὴν ὀνομάζει, τὴν δοθεῖσαν τῷ
Ἰσραηλιτικῷ λαῷ, ἐν ᾗ μέγα καὶ ἔνδοξον ᾄδεται τὸ ὄνομα τοῦ Χριστοῦ.

Μάξιμος δὲ, ὁ μέγας φιλόσοφος, Ἰουδαίαν μὲν λέγει, τὴν πρακτικὴν φιλοσοφίαν, PG90.325A
Ἰσραὴλ δὲ, τὴν θεωρητικὴν, διότι Ἰουδαία μὲν, ἐξομολόγησις ἁμαρτιῶν ἑρμηνεύεται,
ἥτις ἐστὶν ἀρχὴ τῆς πρακτικῆς, Ἰσραὴλ δὲ, νοῦς ὁρῶν Θεόν· ὁ μὲν γὰρ πρακτικὸς
γινώσκει τὸν Θεὸν, ὅτι κριτής ἐστι τῶν ἑκάστῳ βεβιωμένων, καὶ διὰ τοῦτο καθαίρει
ἑαυτὸν, ὁ δὲ θεωρητικὸς, κατανοῶν τὰ μεγαλεῖα αὐτοῦ, ἀξίως μεγαλύνει αὐτόν.

Εἴη δ' ἂν Ἰουδαία νέα, καὶ ἡ ἐξ ἐθνῶν Ἐκκλησία, ἥτις, ἐξομολογησαμένη τὰ
παλαιὰ αὐτῆς ἁμαρτήματα, ἐπέγνω τὸν ἀληθινὸν Θεόν. Ἡ δ' αὐτὴ, καὶ Ἰσραὴλ
νέος· φησὶ γὰρ ὁ μέγας Παῦλος, *Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν*
τῷ φανερῷ ἐν σαρκὶ περιτομὴ, ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας
ἐν πνεύματι, οὐ γράμματι. Rom 2.28

[1][2] παρεγγυῶν MSCBFV : παρεγγυῶσα P. [1][3] προφητείαν MBV : προφητεία PSCF. [1][8] προπαρεδώκαμεν MSBF : προπαραδεδώκαμεν PCV. [1][12] συνανέπλεξεν MSF : συνέπλεξεν PCBV.

We said at the beginning that in the superscriptions to the psalms 'towards fulfilment' indicates a prophecy, exhorting to look to its fulfilment. So here, too, there is therefore a prophecy, according to the Hebrews, about the crushing of those around Sennacherib, according to the Christians, of those around the intelligible Sennacherib, that is, the devil. Ps 4.1 4Rg 18-19

And, moreover, it is 'towards fulfilment' because at the end it treats about the end of the world, namely, the last judgement.

'In hymns', because the psalm is one of thanksgiving for victory over the enemies.

About Asaph and also about the ode we have explained earlier in the preamble to the book of psalms. §§ 50, 62

'In respect of the Assyrian', in the sense of, 'in respect of the events at the time of the Assyrian Sennacherib'.

Observe how the divine Spirit has co-entwined Christian doctrines with Jewish history, so as to edify the Hebrew, when taking the words in a humble way, while delighting even more the Christian, understanding them in a higher manner.

2α God is known in Judea.

The Jews say that God is well-known in Judea alone, but God says to them through the prophet, *According to the number your cities, so were your gods, O Judah, and according to the number of streets of Israel they would make offering to Baal*. Jer 11.13

It is clear therefore that the psalm is not now talking about Judea in Palestine, but 'Judea' is what he calls the Judean Scripture, in which Christ is well-known to all, for both the Mosaic books and all the others foretold about him, and the worship of the law itself was a type and shadow and prefiguring of Christ. Lk 24.44 Heb 10.1

2β In Israel his name is great.

And indeed not only in Israel. For again God says through the prophet that, *From the rising of the sun to its setting my name is glorified among the nations*, and again, *But you defile it*, and then, *My name is great among the nations*. Thus Israel again is what he names the Israelite Scripture given to the Israelite people, in which Scripture the name of Christ is sung as great and glorious. Mal 1.11-12

Maximus the great philosopher calls 'Judea' practical philosophy and 'Israel' theoretical philosophy, because Judea translates as 'confession of sins', which is the beginning of the practical way, while Israel translates as 'mind seeing God'. The practical man knows God, namely, that he is judge of the actions in the life of each and on this account he purifies himself, while the theoretical man comprehending his magnificence worthily magnifies him. PG90.325A

New Judea may also be interpreted as the Church from the nations, which having confessed her old sins has recognized the true God. The same is also the new Israel, for the great Paul says, *For he is not a Jew, who is one outwardly; neither is circumcision that which is outward in the flesh, But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter*. Rom 2.28

3 Ἐγενήθη ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, καὶ τὸ κατοικητήριον αὐτοῦ ἐν Σιών.

Εἰ μὴ πολλάκις ἐπολεμήθη καὶ ἑάλω τὰ Ἱεροσόλυμα, εἶχεν ἄν τινα λόγον περὶ αὐτῶν εἰρῆσθαι ταῦτα, νῦν δὲ εἰρήνην φησὶ, τὸν εἰρηνεύοντα ἄνθρωπον, πρὸς μὲν τοὺς ἀνθρώπους, ἐν τῷ ἀγαπᾶν αὐτοὺς, πρὸς δὲ τὰ πάθη, ἐν τῷ ὑποτάττειν αὐτά. Ἐν τῷ τοιούτῳ γὰρ ἀνδρὶ γίνεται τόπος χωρητικὸς Θεοῦ.

Σιὼν δὲ ἑρμηνεύεται, σκοπευτήριον· εἴη δ' ἂν ὁ πόῤῥωθεν κατασκεπτόμενος τὰς ἐπελεύσεις τῶν δυσμενῶν.

4 Ἐκεῖ συνέτριψε τὰ κράτη τῶν τόξων, ὅπλον καὶ ῥομφαίαν καὶ πόλεμον.

Ἱστορικῶς, περὶ τῆς ἀπωλείας τῶν Ἀσσυρίων ταῦτα. Ἐκεῖ μὲν, ἀντὶ τοῦ, ἐν τῇ Σιών· συνέτριψε δὲ, ἀντὶ τοῦ, κατήργησε τὰς δυνάμεις τῶν τόξων· ὅπλον δὲ καλεῖ νῦν, οὐ τὸ ἀμυντήριον, ἀλλὰ τὸ φυλακτήριον, οἷον θώρακα καὶ εἴ τι τοιοῦτον, ἐξ οὗ καὶ ὁπλίτης, ὁ τεθωρακισμένος, πρὸς ἀντιδιαστολὴν τοῦ ψιλοῦ· ῥομφαία δὲ, ἡ σπάθη.

Καὶ προέταξε μὲν τὰ τόξα, ὅτι τὸ πλεῖον ἐν τόξοις ἐκράτουν οἱ Ἀσσύριοι. Εἶτα διὰ Judith 9.7
μὲν τοῦ ὅπλου, πᾶν φυλακτήριον ἐνέφηνε, διὰ δὲ τῆς ῥομφαίας, πᾶν ἀμυντήριον. Τελευταῖον δὲ ἐπήγαγε καὶ τὸν πόλεμον αὐτὸν, δι' ὃν ταῦτα, καὶ οὗ σκεύη ταῦτα καὶ ὄργανα.

Ἀναγωγικῶς δὲ, τόξα μὲν, αἱ μεθοδεῖαι καὶ μηχαναὶ τῶν δαιμόνων, ἀφ' ὧν ἀφίενται βέλη παθῶν πεπυρωμένα. Ὅπλον δὲ φυλακτήριον τοῦ διαβόλου, ἡ παρα- Eph 6.16
χώρησις τοῦ Θεοῦ καὶ ἡ καθ' ἡμῶν ἐξουσία τοῦ ἐχθροῦ· τότε γὰρ βαλλόμενος παρ' ἡμῶν οὐκ αἰσθάνεται. | Ῥομφαία δὲ αὐτοῦ τμητικὴ, καὶ ὁ ἀπὸ Θεοῦ χωρισμὸς ἡμῶν, ὁ διὰ τῶν παθῶν ἐπιγινόμενος. Πόλεμος δὲ, ἡ πάλη, ἢ καὶ αὐτὸς ὁ διάβολος· ὥσπερ γὰρ εἰρήνη ὁ Θεὸς, οὕτω καὶ πόλεμος ὁ ἀντικείμενος δαίμων. Ἃ πάντα ὁμοῦ κατήργησεν ὁ Θεὸς ἐν τῷ εἰρηνεύοντι καὶ σκοπεύοντι, καθὼς εἴρηται.

5 Φωτίζεις σὺ θαυμαστῶς ἀπὸ ὀρέων αἰωνίων.

Ὄρη αἰώνια καλεῖ, τοὺς οὐρανούς· ὄρη μὲν, διὰ τὸ ὕψος, αἰώνια δὲ, διὰ τὸ διαρκέστερον καὶ μακροχρονιώτερον τῆς τούτων οὐσίας.

Λέγει δὲ, ὅτι φωτίζεις φωτὶ χαρᾶς τοὺς ἐν σκότει λύπης, καὶ φωτὶ ἀντιλήψεως τοὺς ἐν σκότει ἀπογνώσεως.

6α Ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ.

Ἀναιρούμενοι ἀδοκήτως, ἐταράττοντο· ἀσυνέτους δὲ αὐτοὺς εἶπεν, ὡς θεο- 4Rg 19.35
μάχους.

6β Ὕπνωσαν ὕπνον αὐτῶν, καὶ οὐχ εὗρον οὐδέν.

3 His place has come to be in peace, and his dwelling-place in Zion.

If Jerusalem had not been attacked and captured many times, there would be some reason for these things to be said about it, but now 'peace' is what he calls the man who is at peace, on the one hand towards people, in loving them, and on the other hand towards the passions, in subduing them. In such a man there comes to be a place capable of containing God.

Zion translates as 'watch tower', and may be interpreted as the one who sees the incursions of hostile forces from afar.

4 There he has crushed the might of bows, shield and sword and war.

In a historical sense, these words are about the destruction of the Assyrians. 'There' means in Zion. 'He has crushed', in the sense of, he has abolished the forces of archers. The 'shield' [ὅπλον], which can also mean 'weapon' in general, does not here denote an offensive weapon, but indicates defensive armour, such as the breastplate and any suchlike - hence the hoplite is the soldier covered in defensive armour, in contrast to light troops. 'Sword' is the broadsword.

He placed the bows first because the Assyrians prevailed for the most part through archery. Then by the shield he denoted every kind of defensive armour and by the sword every Judith 9.7 kind of offensive weapon. Finally, he added war itself, on account of which these exist and of which these are instruments and implements.

In an anagogical sense, 'bows' are the wiles and contrivances of the demons by whom the fiery arrows of the passions are discharged. The devil's defensive weapon is God's permission Eph 6.16 and the power of the enemy against us, for then when shot at by us he feels nothing. His cutting sword is our separation from God that comes about through the passions. 'War' is the struggle or else the devil himself, for just as God is peace, so the opposing demon is war. All these things God at once abolished in the man who is peaceful and watchful, as we said.

5 You give light marvellously from eternal mountains.

'Eternal mountains' is what he calls the heavens, 'mountains' on account of their height and 'eternal' on account of the long duration and long lasting nature of their being.

He is saying that you illumine with the light of joy those in the darkness of sorrow and with the light of assistance those in the darkness of despair.

6α All those void of understanding in their heart were troubled.

Being unexpectedly slain, they were troubled. He called them 'void of understanding' as 4Rg 19.35 fighting against God.

6β They slept their sleep and found nothing.

Ἐκοιμήθησαν μὲν μετ’ ἐλπίδων μεγάλων οἱ πολιορκοῦντες, οὐχ εὗρον δέ τι ὧν προσεδόκησαν.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι κύκλῳ τοὺς ἐχθροὺς βλέποντες οἱ πολιορκούμενοι, μὴ συνιέντες τοῦ Θεοῦ τὴν δύναμιν, ἐταράχθησαν· τοῦτο γὰρ καὶ ἡ ἱστορία διδάσκει. 4Rg 18.37
Εἶτα ἐκοιμήθησαν ἐν ἐλπίδι ἁλώσεως, καὶ τὸ πρωῒ οὐχ εὗρον οὐδὲν ὧν ἤλπισαν, ἢ οὐδὲν πολέμιον, ἑκατὸν ὀγδοήκοντα πέντε χιλιάδων ἀναιρεθεισῶν ἐν ἐκείνῃ τῇ νυκτί. 4Rg 19.35

Τὸ δὲ, τῇ καρδίᾳ, παρέλκει, ὡς ἰδίωμα· ἢ καὶ ἐπιτατικόν ἐστι τῆς ἀσυνεσίας.

6γ Πάντες οἱ ἄνδρες τοῦ πλούτου ταῖς χερσὶν αὐτῶν.

Οἱ ἄνδρες τοῦ πλούτου, ἀντὶ τοῦ, οἱ πλούσιοι, ὡς τὸ, *ἄνδρες αἱμάτων*, οἱ αἱμοχαρεῖς. Ps 54.24β

Λέγει δὲ, ὅτι πάντας τοὺς πλουσίους Ἰσραηλίτας οἱ Ἀσσύριοι μονονουχὶ ταῖς χερσὶν ἔχειν ᾤοντο μεθ’ ἡμέραν. Ἢ καὶ τοὐναντίον, πάντες οἱ πλούσιοι τῶν Ἀσσυρίων ταῖς χερσὶ τῶν πολιορκουμένων ἑάλωσαν· νεκροὶ εὑρεθέντες καὶ ἐσκυλεύθησαν.

7 Ἀπὸ ἐπιτιμήσεώς σου, ὁ Θεὸς Ἰακὼβ, ἐνύσταξαν οἱ ἐπιβεβηκότες τοῖς ἵπποις.

Ἐπιτίμησιν μὲν λέγει, τὴν κατὰ τῶν πολεμίων ἀπόφασιν, νυσταγμὸν δὲ, τὴν πάρεσιν τῆς δυνάμεως· ἐκλύει γὰρ τὸν τόνον ὁ νυσταγμός. Ἐπιβεβηκότας δὲ τοῖς ἵπποις εἶπε, τοὺς ἐχθροὺς, ὡς ἐπὶ τῷ πολεμικῶς ἱππάζεσθαι τεθαῤῥηκότας· *Οὗτοι* Judith 9.7
γὰρ, φησὶν, *ἐν ἅρμασι, καὶ οὗτοι ἐν ἵπποις*. Ps 19.8α

8α Σὺ φοβερὸς εἶ, καὶ τίς ἀντιστήσεταί σοι;

Τοῦτο, σαφές.

8β Ἀπὸ τότε ἡ ὀργή σου.

Ἔκτοτε, ἀφ’ οὗ κατὰ σοῦ ἐβλασφήμησαν· ἐδίδους δὲ αὐτοῖς χώραν μετανοίας 4Rg 18.22,
κατὰ τὸν νόμον τῆς σῆς χρηστότητος. 19.22

Ἢ καὶ τὸ, ἀπὸ τότε, ἁπλῶς ἀντὶ τοῦ, πάλαι, πρὸ πολλοῦ.

9α Ἐκ τοῦ οὐρανοῦ ἠκούτισας κρίσιν.

Τὴν δηλωθεῖσαν ἀπόφασιν ἐκ τοῦ οὐρανοῦ ἀκουστήν μοι ἐποίησας, ἐνηχήσας μοι αὐτὴν, ὡς προφήτῃ.

Εἴη δ’ ἂν καὶ περὶ τῆς μελλούσης παγκοσμίου κρίσεως νοεῖν τὸ ῥητὸν, ὅτι ἀκουστὴν ἐποίησας αὐτὴν πᾶσιν ἀνθρώποις διὰ τῆς θεοπνεύστου Γραφῆς, ὡς εἶναι 2Tim 3.16
καὶ τὰ ἑξῆς ἀκόλουθα.

6β[9] ἀσυνεσίας PSBV : ἀσινέας MC : ἀσθενείας F. 9α[2] ἐνηχήσας μοι MSCB : ἐνήχησάς μοι PFV. 9α[5] θεοπνεύστου Γραφῆς MSBF : θεοπνεύστων Γραφῶν PCV.

The besiegers went to sleep with great hopes, but they did not find anything of what they expected.

It is also possible to interpret it in a different way, namely, that the besieged seeing their enemies all around and not comprehending the power of God were troubled; this indeed is what the story tells. Then they went to sleep in the expectation of being taken, and in the morning they did not find what they expected, or else they did not find any enemy, since one hundred and eighty-five thousand had been slain in that night. 4Rg 18.37 4Rg 19.35

The 'in their heart' is redundant as an idiom, or else it is an intensification of their lack of understanding.

6γ All the men of wealth in their hands.

'Men of wealth', in the sense of, 'the wealthy', just as 'men of bloodshed' are the bloodthirsty. Ps 54.24β

He is saying that the Assyrians imagined that on the next day they would, as it were, have all the rich Israelites in their hands. Or conversely, all the rich Assyrians fell into the hands of the besieged; having been found dead, they were despoiled.

7 At your rebuke, O God of Jacob, those mounted on horses dozed in sleep.

'Rebuke' is what he calls his verdict against the enemies, and 'dozing' the paralysis of their power, for doziness relaxes alertness. 'Those mounted on horses' is what he called the enemy, as having trusted in their cavalry war-force, for it is written, *They in chariots and they in horses*. Judith 9.7 Ps 19.8α

8α You are fearful, and who will resist you?

This is clear.

8β From then is your anger.

From the time they blasphemed against you; but you gave them room for repentance in accordance with the custom of your goodness. 4Rg 18.22, 19.22

Or else 'from then' is to be taken simply in the sense of, 'from the past', 'from long ago'.

9α From heaven you have made judgement to be heard.

You have made the above-mentioned verdict from heaven audible to me, you have imparted it to me as a prophet.

One may also understand the verse as about the future universal judgement, namely, that you have made this audible to all people through divinely inspired Scripture, so that what follows is in conformity with this. 2Tim 3.16

9β-10 Γῆ ἐφοβήθη καὶ ἡσύχασεν ἐν τῷ ἀναστῆναι εἰς κρίσιν τὸν Θεὸν τοῦ σῶσαι πάντας τοὺς πραεῖς τῆς γῆς.

Γῆν καλεῖ, πάντα ἄνθρωπον πρὸς ὃν εἴρηται, ὅτι *Γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ*, μάλιστα δὲ, τὸν φρονοῦντα γήϊνα. Ἐν τῷ ἀναστῆναι γὰρ, φησὶν, εἰς τὴν ῥηθεῖσαν πάνδημον κρίσιν τὸν Θεὸν, οἱ ἄνθρωποι πάντες ἡσύχασαν, καταργηθέντος λοιπὸν παντὸς ἔργου· ἀναστῆναι δὲ εἰς κρίσιν ἐπὶ τῷ σῶσαι πάντας τοὺς δικαίους· ἴδιον γὰρ | δικαίου παντὸς, ἡ πραότης. Gen 3.19

11α Ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεταί σοι.

Τοῦτο πρὸς φόβον κεῖται τῶν ἀναλγήτων. Καὶ γὰρ τότε, φησὶ, πᾶν ἀνθρώπινον ἐνθύμιον, αὐτὸ ἑαυτὸ ἀνακαλύψει σοι δικάζοντι. Καὶ ἄκουε τοῦ μεγάλου Παύλου περὶ τούτου λέγοντος, *Μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων.* Rom 2.15-16

11β Καὶ ἐγκατάλειμμα ἐνθυμίου ἑορτάσει σοι.

Ἐγκατάλειμμα νοεῖται, τὸ λείψανον. Βούλεται δὲ εἰπεῖν, ὅτι καὶ αὐτὸ τὸ βραχύτατον μόριον τοῦ ἐνθυμήματος ἑορτάσει σοι, τουτέστιν, ἐπιδείξει σοι ἑαυτό· ἡ ἑορτὴ γὰρ ἐπίδειξίς ἐστι τοῦ ἑορταζομένου πράγματος. Ὅθεν καὶ ἑορτάσει, ἀντὶ τοῦ, θεατρίσει.

Λέγοιτο δ' ἂν καὶ ἄλλως, ὅτι οὐ μόνον αἱ ἐνθυμήσεις δῆλαί σοι ἔσονται, ἀλλὰ καὶ εἴ τις βιαζόμενος ὑπὸ τοῦ δαίμονος ἐνθυμηθῆναί τι πονηρὸν, μὴ πεισθεὶς, ἐγκατέλιπε τὸ τοιοῦτον ἐνθύμιον, μὴ ἐνθυμηθεὶς αὐτὸ, καὶ αὐτὴ ἡ ἐγκατάλειψις τοῦ τοιούτου ἐνθυμίου φανερώσει σοι ἑαυτήν· οὕτως οὐδὲν τὸ τυχόν σε λέληθεν.

12α Εὔξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Τούτων οὖν οὕτως ἐχόντων, ὑπόσχεσθε τῷ Θεῷ δῶρα μετανοίας, καὶ ἀπόδοτε αὐτὰ, ὡς χρέος ἀναγκαιότατον.

12β Πάντες οἱ κύκλῳ αὐτοῦ οἴσουσι δῶρα.

Κύκλῳ τοῦ Θεοῦ, οἱ ἀγαπῶντες αὐτὸν, ἐν οἷς ἐστιν αὐτός· *Ἐκεῖ γὰρ*, φησὶν, *εἰμὶ ἐν μέσῳ αὐτῶν*· οἳ πάντες οἴσουσι δῶρα, τὰς ἀρετάς. Mt 18.20

13α Τῷ φοβερῷ καὶ ἀφαιρουμένῳ πνεύματα ἀρχόντων.

Πνεύματα, τὰς ψυχάς.

11β[8] *αὐτὴ* MCBF : *αὕτη* PSV.

9β-10 Earth has been struck with fear and fallen silent as God has arisen in judgement to save all the meek of the earth.

He is calling 'earth' every man to whom it was said, *Earth you are and to earth you will depart*, and in particular the earthly-minded person. Once God has risen for the universal judgement mentioned, all people fell silent, every work having been abolished; moreover, he has risen in judgement to save all the just, for meekness is a characteristic of every just person. Gen 3.19

11α For a man's inner desire will make confession to you.

This is placed to instil fear into the insensible. For at that time, he says, every human hidden desire will reveal itself to you as you judge. And listen to the great Paul speaking about this, *Their conflicting thoughts accusing or perhaps excusing them on that day when God will judge the secrets of men*. Rom 2.15-16

11β And a remnant of inner desire will make festal display to you.

A remnant is something left over. He wishes to say that even the smallest morsel of inner desire will make festal display to you, that is, it will manifest itself to you, for a feast is a displaying forth of the thing celebrated. Hence it will 'make festal display', in the sense of, 'it will hold up to public gaze'.

It may also be interpreted in a different way [where 'remnant' is understood as 'something abandoned'], that not only will your inner desires be manifest to you, but even if someone, being pressured by the demon to desire something evil and not being persuaded has abandoned this desire, not having desired it, then even this abandonment of the desire will reveal itself to you. Thus nothing whatsoever escapes your notice.

12α Make vows and repay to the Lord our God.

These things therefore being the case, promise to God gifts of repentance and render them as a most necessary obligation.

12β All those around him will offer gifts.

Around God are those who love him, among whom is God himself, for it is written, *There am I in the midst of them*, all of whom will offer the virtues as gifts. Mt 18.20

13α To the one who is fearful and takes away the spirits of princes.

'Spirits' are the souls.

13β Φοβερῷ παρὰ τοῖς βασιλεῦσι τῆς γῆς.

Παρὰ τῷ Φαραὼ καὶ τοῖς ἄλλοις, ὅσοι τὰς τῆς Αἰγύπτου μάστιγας καὶ τὰς λοιπὰς αὐτοῦ τερατουργίας ἠκηκόεισαν.

76 οϛʹ

1 Εἰς τὸ τέλος· ὑπὲρ Ἰδιθούμ· ψαλμὸς τῷ Ἀσάφ.

Εἰς τὸ τέλος μὲν, ὅτι προφητεύει καὶ οὗτος ὁ ψαλμὸς ἃ πείσονται ἐν Βαβυλῶνι οἱ δορυάλωτοι, καὶ ἃ εἴποιεν.

Ψαλμὸς δὲ, φησὶ, ψαλθεὶς τῷ χοράρχῃ Ἀσὰφ, ὑπὲρ Ἰδιθοὺμ, τουτέστιν, ἀντὶ τοῦ χοράρχου Ἰδιθούμ. Φαίνεται γὰρ ὅτι τῷ Ἰδιθοὺμ μὲν ἐδόθη πρὸς τὸ ψαλθῆναι, μὴ εὐκαιρήσαντος δὲ, ἐψάλθη παρὰ τοῦ Ἀσάφ.

Ἐσχημάτισται δὲ προσώπῳ τοῦ λαοῦ, τοῦ ἐν Βαβυλῶνι.

2α Φωνῇ μου πρὸς Κύριον ἐκέκραξα.

Ἐν Βαβυλῶνι δουλεύων, ἐβόησα πρὸς Θεόν.

2β Φωνῇ μου πρὸς τὸν Θεόν.

Ἀπὸ κοινοῦ κἀνταῦθα τὸ, ἐκέκραξα· ἰστέον δὲ ὅτι τὸ θέμα, κεκράζω ἐστί. Περιττὸν δὲ δοκεῖ, τὸ, φωνῇ μου, ἀλλ' ἔστιν ἰδίωμα καὶ τοῦτο, ὥσπερ καὶ τὸ δὶς τῷ αὐτῷ χρήσασθαι· δύνανται δὲ ἐμφαίνειν καὶ ἐπίτασιν τῆς κραυγῆς.

2γ Καὶ προσέσχε μοι.

Θερμῶς βοῶντι καὶ ὁλοψύχως.

3α Ἐν ἡμέρᾳ θλίψεώς μου τὸν Θεὸν ἐξεζήτησα.

Τὸ, ἐξεζήτησα, τὴν σπουδαίαν ζήτησιν δηλοῖ· ἐξεζήτησα δὲ αὐτὸν εἰς ἀντίληψιν.

3β Ταῖς χερσί μου νυκτὸς ἐναντίον αὐτοῦ.

Ἀπὸ κοινοῦ ληπτέον καὶ ἐπὶ τούτου τὸ, ἐξεζήτησα.

Πῶς δέ τις ἐκζητεῖ τὸν Θεὸν ταῖς χερσίν; ἐκτείνων αὐτὰς πρὸς αὐτὸν μετὰ δεήσεως· νυκτὸς δὲ, ὅτε πᾶσα πανταχόθεν ἄδεια· ἐναντίον δὲ αὐτοῦ, τουτέστιν, ἐνώπιον αὐτοῦ πάντα βλέποντος.

Τινὲς δὲ χεῖρας ἐνταῦθα, τὰς πράξεις νοοῦσι· νυκτὸς δὲ, τὸ λανθάνειν, ὅτι ἐξεζήτησα τὸν Θεὸν διὰ τῶν ἀγαθῶν πράξεων, λανθάνων τοὺς ἀνθρώπους. Mt 6.3

1[7] τοῦ ἐν Βαβυλῶνι PSHVL : om. MACBF. 3α[2] ἐξεζήτησα MCABF : ἐξεζήτει PSHV. 3β[6] τὸ λανθάνειν MCBF : διὰ τὸ λανθάνειν PSHV. 3β[7] ἐξεζήτησα MACBF : ἐξεζήτησε PSHV.

13β Who is fearful before the kings of the earth.

Before Pharaoh and all the others who had heard tell of the plagues of Egypt and his other wonders.

76 Psalm 76
1 Towards fulfilment; for Idithum; a psalm belonging to Asaph.

'Towards fulfilment', because this psalm also prophesies what the captives will suffer in Babylon and what they would say.

It is, he says, a psalm sung by the choir-leader Asaph, 'for Idithum', that is, instead of the choir-leader Idithum, for it appears that it was given to Idithum to be sung, but being unable to do so, it was sung by Asaph.

It is cast in the person of the people in Babylon.

2α With my voice I cried to the Lord.

When enslaved in Babylon, I cried out to God.

2β With my voice to God.

'I cried' is understood here also. One should know that the root of the verb is κεκράζω [not κράζω]. 'With my voice' appears redundant, but this is an idiom, as is using it twice; it may also indicate an intensification of the cry.

2γ And he turned to me.

Crying to him fervently and whole-heartedly.

3α In the day of my affliction I sought out God.

'I have sought out' indicates a fervent seeking. I have sought him out for assistance.

3β With my hands by night before him.

'I sought out' is to be understood here also.

How does one seek out God with one's hands? By stretching them out to him in entreaty. 'By night' when from every side there is every freedom; 'before him', that is, face to face with him who sees all things.

Some understand 'hands' here as actions, and 'by night' as escaping attention, namely, I sought out God through good actions, escaping the attention of men. Mt 6.3

3γ Καὶ οὐκ ἠπατήθην.

Καὶ ἐλπίσας εὑρεῖν βοηθὸν αὐτὸν, οὐκ ἠπατήθην ταῖς ἐλπίσιν, εἴτουν οὐκ ἠστόχησα.

Δῆλον οὖν ὅτι μετὰ τὴν ἐκ Βαβυλῶνος | ἐπάνοδον ἁρμόσει ταῦτα τῷ λαῷ, ναὶ μὴν καὶ παντὶ τῷ ἐκ κινδύνων περισωθέντι.

3δ Ἀπηνήνατο παρακληθῆναι ἡ ψυχή μου.

Ἀπηρνήσατο, ἀπηγόρευσεν, οὐκ ἐδέξατο παρηγορηθῆναι ἐξ ἀνθρώπου, λίαν βαρυθυμοῦσα.

4α Ἐμνήσθην τοῦ Θεοῦ καὶ εὐφράνθην.

Μίαν μόνην εἶχον παράκλησιν ἐν τοσούτοις κακοῖς, τὴν τοῦ Θεοῦ μνήμην. Μνημονεύων γὰρ ὅτι δύναται ἀπαλλάξαι με, παρηγορούμην. Ὢ τῆς εὐπορίστου παραμυθίας!

4β Ἠδολέσχησα, καὶ ὠλιγοψύχησε τὸ πνεῦμά μου.

Ἀδολεσχία, κυρίως μὲν, ἡ περιττολογία καὶ φλυαρία, ὡς τὸ, *Διηγήσαντό μοι παράνομοι ἀδολεσχίας*· τάττεται δὲ καὶ ἐπὶ μελέτης καὶ φροντίδος, ὡς ἐπὶ τοῦ Ps 118.85
παρόντος. Ἐμελέτων γὰρ, φησὶν, ἐν ἑαυτῷ καὶ ἐφρόντιζον πῶς ἂν ἀπαλλαγείην τῶν ἀλγεινῶν, καὶ μὴ εὑρίσκοντός μου λύσιν, ἐστενοχωρήθη ἡ ψυχή μου. Τοιοῦτόν ἐστι καὶ τὸ, *Ἐν ταῖς ἐντολαῖς σου ἀδολεσχήσω*, καὶ τὸ, *Ὁ δὲ δοῦλός σου ἠδολέσχει ἐν τοῖς* Ps 118.15
δικαιώμασί σου, καὶ πολλὰ τοιαῦτα ἐν τῷ ριη´ ψαλμῷ. Ps 118.23

Λέγεται δὲ ἀδολεσχία, καὶ ἡ προσευχὴ, ὡς τὸ τῆς Ἄννης, *Ἐκ πλήθους ἀδολεσχίας μου ἐκτέτηκα*. 1Rg 1.16

5α Προκατελάβοντο φυλακὰς οἱ ὀφθαλμοί μου.

Οἱ φυλάσσοντες τὰ στρατόπεδα διαιροῦσιν εἰς τέσσαρας φυλακὰς τὴν νύκτα· πρώτην, δευτέραν, τρίτην, καὶ τετάρτην· καὶ ἀμοιβαδὸν ἀλλήλοις αὐτὰς παραδιδόασι. Φησὶν οὖν, ὅτι προέφθασαν οἱ ὀφθαλμοί μου πάσας τὰς τῆς νυκτὸς φυλακὰς, τουτέστιν, ἀγρυπνοῦντες, προελάμβανον τοὺς καιροὺς τῶν τοιούτων φυλακῶν· μεριμνοῦντος γὰρ, ἀφίστατό μου ὁ ὕπνος.

Ἢ ὀφθαλμοὺς λέγει, τοὺς ἐπιτηροῦντας αὐτὸν ἐχθρούς· ὅτι προκατελάβοντο κατ᾽ ἐμοῦ φυλακὰς οἱ ἐπιτηρηταί μου.

5β Ἐταράχθην καὶ οὐκ ἐλάλησα.

3γ And I was not deceived.

And having hoped to find him as a helper I was not deceived in my hopes, namely, I did not miss the mark.

It is clear therefore that these words will be fitting for the people after the return from Babylon, and indeed for everyone who has been saved from dangers.

3δ My soul refused to be comforted.

In deep despondence it utterly rejected, it forbad, it did not accept to be comforted by men.

4α I remembered God and was glad.

I would have only one comfort amid so many evils, the remembrance of God. For remembering that he is able to set me free I would be comforted. O what readily secured consolation!

4β I ruminated and my spirit became faint.

'Rumination' [ἀδολεσχία], strictly speaking, is garrulity and empty verbosity, as in, *Transgressors have rehearsed ruminations to me* [= empty nonsense], but it is used for meditation and reflection as in the present case. I would meditate to myself, he says, and I would reflect on how I might be freed from my griefs, and not finding any solution, my soul was distressed. Such is the verse, *I shall ruminate on your commandments*, and, *But your servant would ruminate on your statutes*, and many such expressions in the one hundred and eighteenth psalm.

Ps 118.85
Ps 118.15
Ps 118.23

Prayer is also called 'rumination' as in Hannah's expression, *I have wasted away from the multitude of my ruminations*. 1Rg 1.16

5α My eyes anticipated the watches of the night.

Those guarding military camps divide the night into four watches - the first, second, third and fourth – and they hand them over to one another in turn. He is saying therefore that my eyes anticipated all the watches of the night, that is, keeping awake, they would mentally await the times of such watches, for, preoccupied with care, sleep would elude me.

Or else 'eyes' is what he calls the enemies observing him, for those sent to observe me have taken up night-watches in advance against me.

5β I was troubled and did not speak.

I was confused by afflictions, but I did not reveal these to my enemies, so that they would not rejoice over me even more.

Συνεχύθην ταῖς θλίψεσιν, ἀλλ᾽ οὐκ ἐξέφηνα ταύτας πρὸς τοὺς ἐχθροὺς, ἵνα μὴ καὶ μᾶλλον ἐπιχαρῶσί μοι.

6 Διελογισάμην ἡμέρας ἀρχαίας καὶ ἔτη αἰώνια ἐμνήσθην καὶ ἐμελέτησα.

Ἡμέρας ἀρχαίας λέγει, τὰς ἐπὶ Μωυσέως καὶ Ἰησοῦ τοῦ Ναυῆ, ὅπως οἱ τότε ἠλευθερώθησαν τῆς ἐν Αἰγύπτῳ δουλείας, καὶ διέβησαν ἀβρόχως τὴν Ἐρυθρὰν, καὶ μυρία εὐεργετηθέντες, εἰσῆλθον εὐκλεῶς εἰς τὴν γῆν τῆς ἐπαγγελίας.

Αἰώνια δὲ καλεῖ, τὰ παλαιά· οὕτω καὶ ἀπ᾽ αἰῶνος λέγομεν τὰ ἔκπαλαι. Ἀδιάφορος γὰρ ἡ σύνταξις τοῦ, *ἐμνήσθην*. Ἐμελέτησα δὲ, ἀντὶ τοῦ, ἀνεπόλησα ταῦτα ἐν τῷ νοΐ μου· ἐκείνας δὲ τὰς ἀρχαίας ἡμέρας, εἶπε καὶ ἔτη αἰώνια.

Ἐντεῦθεν κινούμενοί τινες, τὸ, *προκατελάβοντο φυλακὰς*, ἄλλως ἡρμήνευσαν, ὅτι οἱ ὀφθαλμοὶ τῆς ψυχῆς μου, τουτέστιν, ὁ νοῦς μου, προκατεσκέψατο τὰς πολιτείας τοῦ βίου. Νὺξ μὲν γὰρ, ὁ βίος, διὰ τὴν ἐν αὐτῷ πλάνην, φυλακαὶ δὲ αὐτοῦ, αἱ πολιτεῖαι — ἡ πρὸ τοῦ νόμου, ἡ νομικὴ, καὶ ἡ εὐαγγελική. Τὰς δύο τοίνυν φησὶν ἀναθεωρῆσαι καὶ μὴ εὑρεῖν τοιαύτην ἐγκατάλειψιν· καὶ τοῖς πατριάρχαις γὰρ ὁ Θεὸς ἐβοήθει, καὶ τοῖς μετὰ τὸν νόμον ἄχρι τοῦ παρόντος ἐξανδραποδισμοῦ.

Περὶ τῶν τοιούτων οὖν φυλακῶν καὶ ὁ Κύριος εἴρηκεν ἐν οἷς μακαρίζει τοὺς γρηγοροῦντας δούλους· φησὶ γὰρ, ὅτι *Κἂν ἐν τῇ δευτέρᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ εὕρῃ οὕτως, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.* Lk 12.38

7α Νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν.

Νυκτὸς, ἀντὶ τοῦ, ἐν νυκτὶ, ὅτε ἠρεμία πάντων· καὶ αὕτη δὲ ἡ ἀδολεσχία ὁμοία ἐστὶ τῇ προῤῥηθείσῃ· μετὰ τῆς καρδίας μου δὲ, ἀντὶ τοῦ, ἐν τῇ ψυχῇ μου. Ps 76.4β

7β Καὶ ἔσκαλλε τὸ πνεῦμά μου.

Ἐσκάλευεν, ἀνώρυττεν, ἀνηρεύνα — οὕτω γὰρ ἐξέδω | κεν ὁ Θεοδοτίων· τί δὲ ἠρεύνα, ἄκουσον ἑξῆς.

8 Μὴ εἰς τοὺς αἰῶνας ἀπώσεται Κύριος καὶ οὐ προσθήσει τοῦ εὐδοκῆσαι ἔτι;

Ἐπαπορητικὰ τὰ ῥητὰ μέχρι τοῦ, *Καὶ εἶπα, Νῦν ἠρξάμην.* Ps 76.11α

Ἀνηρεύνων, φησὶ, μήποτε παντελῶς ἀπώσεται ἡμᾶς καὶ οὐ θελήσει — τοῦτο γὰρ δηλοῖ τὸ, *καὶ οὐ προσθήσει* — εὐδοκῆσαι ἔτι, εἴτουν εὐαρεστηθῆναι ἐν ἡμῖν εἰς τὸ ἑξῆς, περιττεύοντος τοῦ, τοῦ.

9α Ἦ εἰς τέλος τὸ ἔλεος αὐτοῦ ἀποκόψει;

Ἦ μέχρι παντὸς ἀποκόψει ἀφ᾽ ἡμῶν τὸ σύνηθες ἔλεος. Τοῦτο δὲ, εἰ καὶ ταὐτὸν

7β[2] ἐσκάλευεν CB : ἐσκάλλευεν MAF : ἔσκαλλεν PS[2]HV. 8[2] ἐπαπορητικά PSAHB : ἐπαπορηματικά MCFV.

6 I moved my thoughts to days of old and remembered age-long years and meditated.

By 'days of old' he is referring to the days of Moses and of Joshua the son of Nun, how these at that time were freed from slavery in Egypt and crossed the Red Sea untouched by water and, having received countless benefactions, famously entered into the promised land.

'Age-long' is what he calls the ancient years, and thus we say 'age-old' for things that are from long ago. The syntax of 'remembered' is indifferent [accusative in place of genitive]. I 'meditated', in the sense of, 'I turned these things over in my mind'. Those 'days of old' are those he also called 'age-long years'.

On the basis of these words, some have interpreted 'my eyes anticipated the watches of the night' in a different way, namely, that the eyes of my soul, that is, my mind, espied beforehand the various modes of life. For life is 'night' on account of the erroneous straying in it, and its 'watches' are the various modes of life – that before the law, that of the law, and that of the Gospel. He is saying accordingly that he reviewed the two of these and did not find such abandonment in them, for God gave assistance to the patriarchs and also to those after the law up to the present captivity and enslavement.

The Lord also spoke about such watches in the words whereby he invokes blessings on his vigilant servants, saying, *And if he comes in the second watch, or in the third, and finds them so, blessed are those servants!* Lk 12.38

7α By night I would ruminate with my heart.

'By night', in the sense of, 'in the night' when there is stillness of all things. This rumination is similar to that mentioned above. 'With my heart', in the sense of, 'in my soul'. Ps 76.4β

7β And my spirit would dig around.

It would hoe over, dig up, it would search out – for this is how Theodotion rendered it. What it would search out, hear in what follows.

8 Will the Lord reject to the ages and will he not persist in showing favour any longer?

The words are dubitative up to the verse, *And I said, Now I have begun*. Ps 76.11α

I would search out, he says, whether he will reject us utterly and will not wish – for this is what 'and he will not persist' signifies – to show favour any longer, that is, to be well pleased with us hereafter. [The τοῦ in the Greek is redundant].

9α Or will he cut off his mercy to the end?

δοκεῖ τῷ, Μὴ εἰς τοὺς αἰῶνας ἀπώσεται, ἀλλ' οὖν οἰκτρότερον καὶ παθητικώτερόν ἐστι.

9β Συνετέλεσε ῥῆμα ἀπὸ γενεᾶς εἰς γενεάν;

Μή ποτε συνετέλεσε τὸ ῥῆμα τοῦ λόγου, Οὗ ἐνετείλατο εἰς χιλίας γενεάς; περὶ οὗ ζήτει ἐν τῷ ρδ' ψαλμῷ. Ps 104.8

Συνετέλεσε δὲ, ἀντὶ τοῦ, συνέκλεισε καὶ περιώρισεν αὐτὸ, ἀπὸ τῆς γενεᾶς ἐκείνης ἄχρι καὶ εἰς τὴν νῦν, ὡς μὴ περαιτέρω χωρῆσαι.

10 Μὴ ἐπιλήσεται τοῦ οἰκτιρῆσαι ὁ Θεός; ἢ συνέξει ἐν τῇ ὀργῇ αὐτοῦ τοὺς οἰκτιρμοὺς αὐτοῦ;

Ταῦτα, εἰ καὶ τοῖς προλαβοῦσιν ὅμοια φαίνεται τὰ ῥητὰ, ἀλλ' οὖν ἐμφαίνουσιν ὅτι φύσει οἰκτίρμων ἐστὶν ὁ Θεὸς, ὥσπερ καὶ τὸ φῶς, φωτιστικὸν, καὶ τὸ πῦρ, καυστικόν· διὸ καὶ τὸ κατὰ φύσιν οὐκ ἀποβαλεῖ.

Ἐντεῦθεν οὖν συνῆκεν ὃ ἠπόρει, ὅτι οὐκ εἰς τοὺς αἰῶνας ἀπώσατο αὐτοὺς, καὶ τὰ ἑξῆς· ἀλλ' ὅτι πρὸς τὰ πλήθη καὶ τὰ μεγέθη τῶν ἁμαρτιῶν ἐπάγει καὶ τὴν τιμωρίαν.

11α Καὶ εἶπα, Νῦν ἠρξάμην.

Εὐγνωμοσύνης ὁ λόγος. Ἀναλογισάμενος, φησὶν, ἃ ἥμαρτον, εἶπα, Ὅτι νῦν ἀρχή μοι τῆς ἀξίας τιμωρίας· τὰ γὰρ μέχρι νῦν, προοίμια ταύτης.

11β Αὕτη ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ Ὑψίστου.

Ἡ ἐναλλαγὴ, ἡ ἀπὸ ἐλευθερίας καὶ ἀνέσεως εἰς δουλείαν καὶ στενοχωρίαν, τῆς θείας ἔργον χειρὸς κολαζούσης ἡμᾶς.

12α Ἐμνήσθην τῶν ἔργων Κυρίου.

Ἔργα Κυρίου λέγει, τὰς ἐπὶ συμφέροντι παιδείας.

12β- Ὅτι μνησθήσομαι ἀπὸ τῆς ἀρχῆς τῶν θαυμασίων σου, καὶ μελετήσω ἐν πᾶσι τοῖς
13 ἔργοις σου, καὶ ἐν τοῖς ἐπιτηδεύμασί σου ἀδολεσχήσω.

Ἀπὸ κοινοῦ ληπτέον αὖθις τὸ, Καὶ εἶπα· ἐν τῷ καιρῷ γὰρ, φησὶν, ἐκείνῳ, εἶπα ὅτι μνησθήσομαι, καὶ τὰ ἑξῆς· ἡ μνήμη γὰρ αὐτῶν ἔφερέ μοι παράκλησιν, ὡς εἴρηται. Ἐπιτηδεύματα δὲ καλεῖ, τὰς πρὸς σωτηρίαν ἀνθρώπων μηχανάς. Παρατήρει δὲ καὶ τουτὶ τὸ, ἀδολεσχήσω· ταὐτὸν γὰρ σημαίνει τοῖς προῤῥηθεῖσιν. Ps 76.4β, 7α

Or will he cut off his accustomed mercy from us for ever. This, even though it appears to be the same as, *Will he reject to the ages*, is, however, even more pitiful and emotive.

9β Has he brought to an end what was spoken from generation to generation?

Has he brought to an end the matter spoken, *That he has commanded for a thousand generations*? concerning which verse consult the one hundred and fourth psalm. Ps 104.8

'Brought to an end', in the sense that he has closed it off and set a limit to it, from that generation up to the present one, as not proceeding any further.

10 Will God forget to show compassion? Or in his anger will he close off his compassion?

These words, even though they appear similar to the preceding verses, nevertheless reveal that God is compassionate by nature, just as light is illuminating and fire is caustic; and so he will not cast off what is in his nature.

From this therefore he came to understand what was perplexing him, namely, that he has not rejected them to the ages and so on, but that he brings on punishment according to the multitude and magnitude of the sins.

11α And I said, 'Now I have begun'.

The words are of gratitude. Having considered how I have sinned, I said, 'Now is the beginning for me of worthy punishment', for the things up to now were the preliminaries to this.

11β This is the change of the right hand of the Most High.

The alteration from freedom and comfort to slavery and affliction, the work of the divine right hand chastising us.

12α I remembered the works of the Lord.

The 'works of the Lord' is what he calls the chastisements for our benefit.

12β-13 For I shall remember your wonders from the beginning and will meditate on all your words and ruminate on your practices.

Again 'I said' is to be understood here, for, he says, at that time I said 'for I shall remember', and so on. For the memory of these things brought me comfort, as has been said. 'Practices' are what he calls the artifices for the salvation of mankind. Note also this use of 'I shall ruminate' for it means the same as in the previous cases. Ps 76.4β, 7α

14α Ὁ Θεὸς, ἐν τῷ ἁγίῳ ἡ ὁδός σου.

Ἅγιον, ἢ τὸν οὐρανόν φησιν, ὡς ἁγνὸν, ἐν ᾧ ἐνδιατρίβειν λέγεται ὁ Θεὸς, ἢ τὸ ὄρος Σινᾶ, ὡς ἀφωσιωμένον Θεῷ, ἐν ᾧ ἐπεδήμησεν, ἢ τὸν ναὸν, ὡς σεπτὸν, ἐν ᾧ κατιὼν ἐχρημάτιζεν. Ex 25.22
Ὁ δὲ Σύμμαχος, ἀντὶ τοῦ, ἐν τῷ ἁγίῳ, ἐν ἁγιότητι ἐξέδωκε, δοὺς νοεῖν ὅτι πᾶσα πρᾶξις Θεοῦ, ἁγία καὶ ἄμεμπτός ἐστιν, εἰ καὶ ἡμῖν αἱ παιδεῖαι φορτικαὶ φαίνονται.

14β Τίς θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν;

Ὑποσχόμενος μνησθῆναι τῶν θαυμάτων τοῦ Θεοῦ, πρὸ πάντων ἀνυμνεῖ αὐτὸν, εἰπὼν, Τίς θεὸς τῶν ἀλλοφύλων οὕτως ἐστὶ μέγας, εἴτουν μεγαλοδύναμος καὶ μεγαλουργὸς, ὡς ὁ ἡμέτερος;

15α Σὺ εἶ ὁ Θεὸς ὁ ποιῶν θαυμάσια.

Σὺ εἶ ὁ κυρίως Θεὸς, ὁ ποιῶν θαυμαστὰ ἔργα.

15β Ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμίν σου.

Λαοὺς ἐνταῦθα, τὰ ἔθνη καλεῖ, λέγω δὴ τοὺς Αἰγυπτίους καὶ τοὺς ἄλλους, ὅσους ἀνθισταμένους οἱ Ἑβραῖοι παραδόξως κατεπολέμησαν, πείρᾳ μαθόντας ὅτι μέγας ἐστὶν ὁ τούτοις βοηθῶν Θεός.

16α Ἐλυτρώσω ἐν τῷ βραχίονί σου τὸν λαόν σου. |

Βραχίονα, τὴν δύναμιν ὀνομάζει.

16β Τοὺς υἱοὺς Ἰακὼβ καὶ Ἰωσήφ.

Υἱοὺς, τὸν λαὸν εἶπε, τοῦ μὲν Ἰακὼβ, ὡς προγόνου, τοῦ δὲ Ἰωσὴφ, ὡς τροφέως καὶ εὐεργέτου καὶ δόξης αὐτοῖς αἰτίου, διὰ τὴν σοφίαν καὶ δυναστείαν.

17α Εἴδοσάν σε ὕδατα, ὁ Θεὸς, εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν.

Περὶ τοῦ ἐν Ἐρυθρᾷ θαύματος ὁ λόγος· εἶδόν σε, φησὶν, ἀῤῥήτως, καὶ φοβηθέντα, Ex 13.21
διέστησαν. Προώδευε γὰρ τοῦ λαοῦ ὁ Θεὸς, ἐν στύλῳ πυρὸς καὶ νεφέλης. Ex 14.24

17β Ἐταράχθησαν ἄβυσσοι.

Τῷ ἐμπεσόντι τοῖς ὕδασιν ἀνέμῳ ἐταράχθησαν τὰ βάθη τῆς θαλάσσης. Ex 14.21

14α O God, your way is in the holy.

The ‘holy’ is what he calls either heaven, as hallowed and in which God is said to abide, or else Mount Sinai, as dedicated to God and on which he made visitation, or else the temple, as august and on which he would descend to give oracular response. Ex 25.22

Symmachus, instead of ‘in the holy’ wrote ‘in holiness’, indicating that every act of God is holy and blameless, even though for us his chastisements seem most onerous.

14β Which god is great as is our God?

Having promised to remember God’s wonders, first of all he praises him saying, ‘Which god of the other tribes is great, that is, great in power and great in deeds, in the way our God is?’

15α You are the God who works wonders.

You are God in the eminent sense who does wondrous works.

15β You made known your power among the peoples.

‘Peoples’ here are what he calls the nations, namely, the Egyptians and the others whom the Hebrews strangely defeated when they resisted them and who learned from experience that the God helping the Hebrews is great.

16α You redeemed your people by your arm.

‘Arm’ is what he calls his power.

16β The sons of Jacob and of Joseph.

He called the people ‘sons’, on the one hand of Jacob as forefather, and on the other hand of Joseph as their provider and benefactor and cause of glory for them on account of his wisdom and position of power.

17α Waters saw you, O God, waters saw you and were seized with fear.

The verse is about the miracle at the Red Sea. They saw you ineffably, he says, and having been Ex 13.21
struck with fear they parted, for God was going before the people *in a pillar of fire and cloud*. Ex 14.24

17β The deeps were troubled.

The depths of the sea were troubled by the wind bearing down on the waters. Ex 14.21

17γ Πλῆθος ἤχους ὑδάτων.

Πλῆθος γέγονε τότε τοῦ ἤχους τῶν ὑδάτων, τουτέστι, πολὺς ἦχος.
Ἔστι δ' ἡ εὐθεῖα, τὸ ἦχος. cf. Jer 28.16

18α Φωνὴν ἔδωκαν αἱ νεφέλαι.

Φωνὴ τῶν νεφελῶν, ἡ βροντή.

18β Καὶ γὰρ τὰ βέλη σου διαπορεύονται.

Φησὶν ἡ ἱστορία ὅτι νότου βιαίου πνεύσαντος, διῃρέθη ἡ θάλασσα. Ὅθεν Ex 14.21
καταιγίδος γενομένης, βροντὰς καὶ ἀστραπὰς εἰκὸς ἐκπεσεῖν εἰς κατάπληξιν τῶν Αἰγυπτίων· καὶ λοιπὸν βέλη, τὰς ἀστραπὰς νοήσεις, διαπορευομένας κατὰ τῶν ἐχθρῶν. Τὸ μέντοι, διαπορεύονται, ἀντὶ τοῦ, διεπορεύοντο, ἀντιχρονικῶς· καὶ τὸ, γάρ, περιττόν.

19α Φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ.

Καὶ συνέδησε, φησὶν, ὁ Θεὸς τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν, καὶ ἦγεν αὐτοὺς
μετὰ βίας. Λέγει τοίνυν ὅτι ἡ φωνὴ τῆς βροντῆς σου κατεῤῥάγη ἐν ἑκάστῳ ἅρματι Ex 14.25
— τροχὸν γὰρ, τὸ ἅρμα καλεῖ, ὡς ἀπὸ μέρους τὸ ὅλον — ὑφ' ἧς ἐκταραχθέντων τῶν ἵππων, συνεδέθησαν οἱ ἄξονες τῶν τροχῶν ἀλλήλοις.

19β Ἔφαναν αἱ ἀστραπαί σου τῇ οἰκουμένῃ.

Ἐφάνησαν πᾶσιν αἱ λαμπρότητες τοῦ τοιούτου θαύματος.

19γ Ἐσαλεύθη καὶ ἔντρομος ἐγενήθη ἡ γῆ.

Ἐταράχθησαν, ἐθορυβήθησαν καὶ ἐφοβήθησαν πάντες οἱ ἄνθρωποι, μαθόντες οἷα εἰργάσω διὰ τὸν λαόν σου.

20α Ἐν τῇ θαλάσσῃ ἡ ὁδός σου.

Ἐπιφώνημα τοῦτο τοῦ θαύματος· ὅτι ἐν τῇ θαλάσσῃ ὁδεύεις, ὅτε βούλῃ.

20β Καὶ αἱ τρίβοι σου ἐν ὕδασι πολλοῖς.

Τὸ αὐτὸ λέγει πάλιν, ἐπιτείνων τὸν ὕμνον.

19α Add. [M in Marg.]PS[2]CBV : Καὶ ἄλλως, ἡ φωνὴ τῆς θεολογίας ἐν τῷ ἀνθρώπῳ, τῷ, τροχοῦ δίκην, ὀλίγον ἐφαπτομένῳ τῆς γῆς, ἤτοι τῶν γεηρῶν, τῷ λοιπῷ δὲ παντὶ τούτων ὑπερηρμένῳ. : om. F.

17γ A multitude of sound of waters.

At that time there came about a multitude of the sound of waters, that is, a great sound.

The nominative case of the word for sound is the neuter τὸ ἦχος [hence ἤχους is a genitive singular rather than a masculine accusative plural]. cf. Jer 28.16

18α The clouds gave forth voice.

Thunder is the voice of the clouds.

18β And indeed your arrows are passing through.

The story tells that a violent south wind having blown the sea was parted. Hence with a hurricane having descended, it is likely for thunder and lightning to have fallen down causing consternation among the Egyptians. 'Arrows' accordingly you will understand as lightning shafts passing through against the enemies. 'They are passing through' is in the sense of 'they were passing through', substituting one tense for another, and the 'indeed' is redundant. Ex 14.21

19α The voice of your thunder in the wheel.

And, it is written, *he bound together the axles of their chariots and led them violently*. He is saying accordingly that the voice of your thunder struck in each chariot – for he is calling the chariot 'the wheel', the part standing for the whole – whereon, the horses having been startled, the axles of the wheels became caught up in one another. Ex 14.25

19β Your lightning shafts appeared to the world.

The brilliant flashes of this miracle appeared to all.

19γ The earth was shaken and overtaken by trembling.

On learning what you have worked for your people, all men were troubled, thrown into consternation and been seized by fear.

20α Your way is in the sea.

This is an exclamation of wonder at the miracle, because you make your path in the sea whenever you wish.

20β And your paths are in many waters.

He says the same again, intensifying the hymn of praise.

19α: And in a different way, the voice of things divine is in man, who is like a wheel, touching the earth or earthly things in small part and for the rest raised up entirely above them.

20γ *Καὶ τὰ ἴχνη σου οὐ γνωσθήσονται.*

Συνήχθη γὰρ καὶ ἡνώθη πάλιν ἡ θάλασσα, καὶ οὕτως ὡς μὴ φαίνεσθαι ἴχνος διαιρέσεως.

21 *Ὡδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωυσῆ καὶ Ἀαρών.*

Ὡς πρόβατα εἶπεν, ἐμφαίνων τὴν εἰς αὐτοὺς ἐπιμέλειαν καὶ φυλακὴν καὶ ἀπαγωγὴν ἐπὶ νομὴν εὐθαλῆ καὶ μάνδραν ἀσφαλῆ· ἐπεὶ καὶ *Ποιμαίνων τὸν Ἰσραὴλ* ὀνομάζεται. Ps 79.2α

Ὁ μὲν οὖν ψαλμὸς ἤδη πεπεράτωται. Τινὲς δὲ, ὧν καὶ ὁ Θεολόγος Γρηγόριος, τοῖς τοῦ Δαυὶδ πράγμασιν ἐφαρμόζουσι τὰ τοῦ ψαλμοῦ. Εἰκὸς γὰρ αὐτὸν, πολιορκίᾳ ποτὲ θλίψεων αἰχμαλωτισθέντα τὴν ψυχὴν, μετὰ τὴν ἀπαλλαγὴν, συνθεῖναι τὸν ψαλμὸν, ἐκδιηγούμενον ὅσα πέπονθεν, περιπλέξαντα καὶ προφητείαν περὶ Χριστοῦ, δι' ἣν, οἶμαι, καὶ τὸ, *εἰς τέλος* ἐν τῇ ἐπιγραφῇ. PG35.965B

[2] Ἐκέκραξα, φησὶν, ὅτε συνειχόμην ταῖς θλίψεσι. Τὰ δ' ἑξῆς, ἁρμόζουσιν εὐχερῶς
[6] ἄχρι τοῦ, *Διελογισάμην ἡμέρας ἀρχαίας*· εἶεν δ' ἂν αἱ τῆς εὐημερίας αὐτοῦ, ὅτε τὸν Θεὸν εἶχεν ὑπερασπιστήν. Καὶ τὰ ἐφεξῆς δὲ, πρόχειρα, μέχρι τοῦ, *Συνετέλεσε*
[9] *ῥῆμα*· τοῦτο δὲ, οὐκ ἐπαπορητικῶς, ἀλλ' ἀποφαντικῶς νοήσεις, ὅτι συνεπέρανεν ἤδη πᾶσαν ἀπόφασιν περὶ παντὸς ἀνθρώπου προεξενεχθεῖσαν αὐτῷ. Ῥῆμα γὰρ νῦν, τὴν ἀπόφασιν τοῦ Θεοῦ νοοῦμεν· καὶ λοιπὸν ὃ προώρισε, πείσομαι. Τὸ δὲ, *ἀπὸ γενεᾶς εἰς γενεὰν*, ἀντὶ τοῦ, κατὰ διαδοχὴν ἑκά | στης γενεᾶς, εἴτουν ἐφ' ἑκάστης γενεᾶς.
[11] Τὸ δὲ, *Αὕτη ἡ ἀλλοίωσις*, περὶ τῆς εὐαγγελικῆς πολιτείας προφητεύει· προϊδὼν γὰρ αὐτὴν προφητικοῖς ὀφθαλμοῖς παρηλλαγμένην τῆς νομικῆς, φησὶν, ὅτι αὕτη τοῦ Χριστοῦ ἐστιν ἔργον· οὗτος γὰρ δεξιὰ καὶ βραχίων τοῦ Πατρὸς κατὰ τὴν θεότητα προσαγορεύεται, ὡς ποιητὴς πάντων καὶ ὡς δύναμις. Ps 15.11γ
[14] Τὰ δ' ἐντεῦθεν, σαφῆ, ἕως τοῦ, *Ὁ Θεὸς, ἐν τῷ ἁγίῳ ἡ ὁδός σου*· ἅγιον δὲ ἐνταῦθα, τὸν Χριστὸν λέγομεν, τὸν ἁγνότατον, *ὃς ἁμαρτίαν οὐκ ἐποίησεν*· ἐν τούτῳ, φησὶν, ἐνεργεῖται ἡ βουλή σου, ἡ περὶ τῆς ἐνανθρωπήσεως καὶ τῆς σωτηρίας τῶν ἀνθρώπων· ὁδὸς γὰρ νῦν, ἡ βουλή. 1Pt 2.22
[15] Εἶτα ἀποθαυμάσας τὸ τοιοῦτον μυστήριον, ὑμνεῖ καὶ μεγαλύνει αὐτόν. Ἐγνώρισας δὲ ἐν τοῖς λαοῖς πάντων τῶν ἐθνῶν τὸν Υἱόν σου· Χριστὸς γὰρ, φησὶ,
[16] *Θεοῦ δύναμις*. Τοῦτον δὲ καλεῖ καὶ βραχίονα, δι' οὗ ἐλυτρώθημεν ὁ λαὸς αὐτοῦ ἀπὸ τῆς αἰχμαλωσίας τοῦ διαβόλου· καλούμεθα δὲ υἱοὶ Ἰακὼβ καὶ Ἰωσὴφ, ὡς ἀντὶ τοῦ παλαιοῦ λαοῦ υἱοθετηθέντες καὶ τὴν ἐκείνου κληρονομήσαντες καὶ οἰκείωσιν καὶ κλῆσιν. Εἴρηται δὲ περὶ τούτου καὶ ἐν τῷ τέλει τοῦ ιγ' ψαλμοῦ. 1Cor 1.24 Ps 13.7β
[17] Εἴδοσάν σε ὕδατα καὶ ἐφοβήθησαν, ὅτε τοῦ πλοίου βυθιζομένου, διϋπνισθεὶς, ἐπετίμησας τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ καὶ ἐφοβήθησαν καὶ ἡσύχασαν. Τότε δὲ ἐταράχθησαν καὶ αἱ ἄβυσσοι τῆς θαλάσσης τῷ φόβῳ τῆς Δεσποτικῆς ἐπιτιμήσεως· ἔτι δὲ, τὸ πλῆθος τοῦ ἤχους τῶν κυμάτων. Mt 8.24-26

21α[8] περιπλέξαντα PACS[2]FHBV : παραπλέξαντα M. 21[8-9] προφητείαν... δι' ἣν MACBF : προφητείας... δι' ἃς PSHV. [9][1] ἐπαπορητικῶς PSBHV : ἐπαπορηματικῶς MACF : ἐπαπορη[μα]τικῶς B[corr]. [16][2] ὡς PSFH : καὶ MACB : om. V.

20γ And your tracks will not be known.

For the sea came together and was united and in such a way that no trace of division appeared.

21 You guided your people like sheep in the hand of Moses and Aaron.

He said 'like sheep', indicating his care for and protection of them and his leading them to rich pasture and a safe fold, and also because he is called *The one who shepherds Israel*. Ps 79.2α

The psalm here is brought to an end. Some, including Gregory the Theologian, apply PG35.965B
the words of the psalm to the events in the life of David. It is likely that he, when his soul had been sometime taken captive by a siege of afflictions, would, after being freed therefore, have composed the present psalm, relating all his sufferings and interweaving prophecy about Christ, on which account, I believe, there is 'towards fulfilment' in the superscription.
[2] *I cried*, he says, when I was being hemmed in by afflictions. What follows adapts easily
[6] up to the verse, *I moved my thoughts to days of old*. These may be interpreted as the days of
his prosperity when he had God as his protector. The following verses are easily accommo-
[9] dated up to, *He has brought to an end what was spoken*. You will understand this phrase not
dubitatively, but categorically, namely, that he has already concluded every decision about every man previously pronounced by him. Here we understand 'what was spoken' as God's decision, and hence what he has foreordained I shall suffer. 'From generation to generation', in the sense of, 'according to the succession of each generation', that is, upon each generation.
[11] *This is the change* prophesies about the gospel polity, for having foreseen this with his
prophetic eyes altered from the polity of the law, he says that this is the work of Christ, for Christ is addressed as the right hand and arm of the Father in accordance with his divinity, as maker of all things and as power. Ps 15.11γ
[14] The following words are clear up to, *O God, your way is in the holy*. Here we call Christ
'the holy', as most pure and who *committed no sin*. In him, he says, your purpose is enacted, 1Pt 2.22
namely, that concerning the incarnation and the salvation of mankind. 'Your way' here is 'your purpose'.
[15] Then having marvelled at such a mystery, he hymns and magnifies Christ. You indeed
have made your Son known among the peoples of all the nations, for, as is written, Christ is
[16] *the power of God*. He also calls Christ God's 'arm', through whom we his people have been 1Cor 1.24
redeemed from the captivity of the devil. And we are called 'sons of Jacob and of Joseph' as having been adopted in place of the old people and having inherited both the propinquity to God and the appellation of that people. This is also spoken of at the end of the thirteenth psalm. Ps 13.7β
[17] *Waters saw and were seized with fear*, when as the boat was sinking, having been wakened
from sleep, you rebuked the winds and the sea and they were seized with fear and became calm. Then the deeps of the sea were troubled in fear at the Master's rebuke, as was also the Mt 8.24-26
multitude of the sound of the waves.

[18] Φωνὴν δὲ ἔδωκαν αἱ νεφέλαι ἐπὶ τῆς μεταμορφώσεως· *Καὶ ἰδοὺ*, φησὶ, *φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός.* Mt 17.5

Εἴποις δ᾽ ἂν νεφέλας, καὶ τοὺς προφήτας, ὡς ἐν τῷ ιζ´ ψαλμῷ προείρηται, ἔνθα καὶ περὶ τῶν βελῶν, πρὸς δὲ καὶ τῶν ἀστραπῶν εὑρήσεις. Ps 17.12γ, 14-15

[19] Φωνὴ δὲ βροντῆς, ὁ λόγος τοῦ εὐαγγελικοῦ κηρύγματος, ὡς ἐξ οὐρανοῦ ἥκοντος, καὶ ὡς στεῤῥοῦ καὶ ἐξακούστου πᾶσιν ἀνθρώποις. Τροχὸς δὲ, ὁ κόσμος, διὰ τὸ ἄστατον αὐτοῦ. Ἐσαλεύθη δὲ καὶ ἔντρομος ἐγενήθη ἡ γῆ, ὡς ἐν τῷ αὐτῷ ψαλμῷ πάλιν ἐξηγησάμεθα· ὅλος γὰρ οὗτος ὁ στίχος καὶ ἐν ἐκείνῳ κεῖται. Ps 17.8α

[20] Ἐν τῇ θαλάσσῃ δὲ ἡ ὁδός σου, ὅτε ἀπῆλθε πρὸς τοὺς μαθητὰς, πεζεύων ἐπάνω τῆς θαλάσσης· τὸ αὐτὸ δὲ πάλιν σημαίνεται καὶ διὰ τοῦ ἑξῆς στίχου· ὕδατα γὰρ πολλὰ, τὸ βάθος τῶν ὑδάτων· τὰ ἴχνη σου δὲ, τὰ ἐπὶ τῆς θαλάσσης οὐ γνωσθήσονται· οὐ συνίστανται γὰρ ἴχνη καθ᾽ ὕδατος. Mt 14.25

Τινὲς δὲ, θάλασσαν τὸν βίον καλοῦντες, διὰ τὴν ἅλμην τῶν θλίψεων καὶ τὸ ἀβέβαιον καὶ ἀνώμαλον, φασὶν, ὅτι ἐν τῷ βίῳ τούτῳ ἔσται ἡ πολιτεία σου κατὰ τὴν ἐνανθρώπησιν, ἀλλὰ τὰ ἴχνη σου, τουτέστιν, οἱ τρόποι τῆς ἐνανθρωπήσεώς σου, ἀκατάληπτοι.

[21] Λαὸς δὲ τοῦ Πατρὸς, ὁ νέος, εἴτουν ὁ Χριστιανικός. Χεὶρ δὲ, ἡ χειραγωγία καὶ ὁδήγησις τοῦ Χριστοῦ, ὅς ἐστι Μωυσῆς μὲν, ὡς νομοθέτης τοῦ εὐαγγελικοῦ νόμου, Ἀαρὼν δὲ, ὡς μέγας ἀρχιερεὺς, θύσας ἑαυτὸν ὑπὲρ τοῦ λαοῦ αὐτοῦ.

77 οζ´

1α Συνέσεως· τῷ Ἀσάφ.

Ὅτι συνέσεως χρεία τοῖς ἐντυγχάνουσιν, ὥστε διαγνωσθῆναι τίς τε ὁ λέγων καὶ πρὸς τίνας καὶ τίς ὁ νόμος· λέγει μὲν γὰρ ὁ Δαυὶδ, προσώπῳ δὲ τοῦ Χριστοῦ, καὶ πρὸς τοὺς αὐτῷ πιστεύοντας.

1β Προσέχετε, λαός μου, τὸν νόμον μου.

Φησὶ Ζαχαρίας, *Καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν Κύριον, καὶ ἔσονται αὐτῷ εἰς λαόν.* Zach 2.15

Νόμον δὲ λέγει νῦν, τὸν εὐαγγελικὸν, περὶ οὗ φησιν Ἡσαΐας, *Ἐκ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἰερουσαλὴμ, καὶ κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν.* Isa 2.3-4

Ἀδιάφορον δὲ τὸ, *προσέχετε*· τινὰ δὲ τῶν ἀντιγράφων, τῷ νόμῳ μου γράφουσι.

1γ Κλίνατε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα | τοῦ στόματός μου.

Τὸ, *κλίνατε*, ἢ ἁπλῶς ἀντὶ τοῦ, ὑπόθετε, ἢ ἀντὶ τοῦ, μετακινήσατε ἀπὸ τῶν ἀνονήτων ἀκουσμάτων ἐπὶ τὰ εὐαγγελικὰ ῥήματα.

2 Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς.

[18][3] εἴποις δ᾽ ἂν PS : εἴποις δὲ MBF : εἴπῃς δὲ V. 1γ[3] ἀνονήτων MPACFB : ἀνοήτων SHV.

[18] *The clouds gave forth voice* at the Transfiguration: *And see, a voice from the cloud said, 'This is my beloved Son'.* Mt 17.5

You may also call the clouds the prophets, as was said previously in the seventeenth psalm where you will also find about arrows as well as about lightning shafts. Ps 17.12γ, 14-15

[19] The 'voice of thunder' is the word of the Gospel preaching as coming from heaven and as stentorian and audible to all people. The 'wheel' is the world on account of its restless nature. *The earth was shaken and overtaken by trembling*, as once again we explained in the same psalm, for this entire verse is also found in that psalm. Ps 17.8α

[20] *Your way is in the sea*, when he came to his disciples walking on the sea. Mt 14.25 The same is indicated once again by the following verse, for 'many waters' are the depths of the waters. *Your tracks* upon the sea *will not be known*, for tracks are not imprinted on water.

Some, calling life 'sea' on account of the bitter brine of afflictions and its uncertain and capricious nature, say that your way will be in this life at the time of your incarnation, but your tracks, that is, the modes of your incarnation, are incomprehensible.

[21] The people of the Father is the new people, namely, the Christian people. The 'hand' is Christ's leading by the hand and guidance, for Christ is Moses, as lawgiver of the Gospel law, and Aaron, as great high priest, having sacrificed himself for his people.

77

Psalm 77

1α

Of understanding; belonging to Asaph.

Because understanding is required by the readers so as to discern who the speaker is and to whom he is speaking and what the law is, for David is speaking, but in the person of Christ and is addressing those who believe in him.

1β Give heed to my law, O my people.

Zachariah says, *And many nations will flee to the Lord for refuge and shall become for him a people*. Zach 2.15

'Law' is what he now calls the Gospel law about which Isaiah says, *Out of Zion shall go forth a law and the word of the Lord from Jerusalem, and he shall judge between the nations*. Isa 2.3-4

The syntax of 'give heed' is indifferent [accusative instead of dative]; some copies, however, use the dative.

1γ Incline your ear to the words of my mouth.

'Incline' is either simply in the sense of, 'place under', or else in the sense of, 'turn from listening to profitless things to listening to the words of the Gospel'.

2 I shall open my mouth in parables, I shall utter things screened over from the beginning.

Τοῦτο, προφητεία ἐστὶ τῶν εὐαγγελικῶν παραβολῶν. Φησὶ γὰρ ὁ Ματθαῖος, *Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.* Δῆλον οὖν ἐντεῦθεν ὅτι προσώπῳ τοῦ Σωτῆρος ὁ ψαλμὸς ἀναγέγραπται. Mt 13.34-35

Προβλήματα δὲ νῦν, τὰς αὐτὰς πάλιν παραβολὰς ὠνόμασε· ὁ γὰρ Ματθαῖος, ἀντὶ τοῦ εἰπεῖν, *προβλήματα*, *κεκρυμμένα* εἶπε, τῇ Ἑβραϊκῇ λέξει προσχὼν, ἥτις καὶ τοῦτο κἀκεῖνο δηλοῖ. Πᾶσαι γὰρ εὐαγγελικαὶ παραβολαὶ κεκρυμμένην εἶχον τὴν ἀλήθειαν· καὶ ὁ Ἀκύλας δὲ, *αἰνίγματα* ἐξέδωκεν. Ἀλλὰ καὶ τὸ, *ἀπ' ἀρχῆς*, ὁ Ματθαῖος, *ἀπὸ καταβολῆς κόσμου* εἴρηκεν, ὁμοίως τῇ Ἑβραΐδι λέξει προσχών· ἔτι δὲ καὶ τὸ, *φθέγξομαι*, *ἐρεύξομαι*.

3α Ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτά.

Τὸ, *ὅσα*, οὐκ ἀναφορικῶς λαμβάνεται νῦν πρὸς τὰ προβλήματα, ἀλλὰ καθ' ἑαυτὸ λέγεται θαυμαστικῶς, ἀντὶ τοῦ, *ὢ πόσα ἠκούσαμεν*, παρά τε τῶν διδασκάλων, παρά τε τῶν θείων Γραφῶν! Βούλεται γὰρ ἀπαριθμήσασθαι ὅσα μὲν εὐηργέτησεν ὁ Θεὸς τοὺς παλαιοὺς Ἑβραίους, ὅσα δὲ οὗτοι παρώργισαν αὐτὸν, καὶ ὅσα διὰ τοῦτο δεινὰ πεπόνθασιν.

Ἠκούσαμεν δὲ εἶπε, διὰ τὸ πρόσλημμα· καὶ αὐτὸς γὰρ ὡς ἄνθρωπος ἤκουε ταῦτα καθάπερ ἡμεῖς. Ἔγνωμεν δὲ αὐτὰ, ἀντὶ τοῦ, *ἐβεβαιώθημεν περὶ αὐτῶν*· οὐχ ἁπλῶς, φησὶν, *ἠκούσαμεν*, ἀλλὰ καὶ *ἐπληροφορήθημεν*.

3β Καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν.

Εἰπὼν ὅτι ἠκούσαμεν, προσέθηκε καὶ παρὰ τίνων ἠκούσαμεν. Πατέρας γὰρ, οὐ τοὺς φύσει λέγει νῦν — οὐ γὰρ δυνάμεθα εἰπεῖν ὅτι τοὺς ἐξ ἐθνῶν πιστοὺς οἱ φύσει γονεῖς αὐτῶν ἐδίδαξαν ταῦτα — ἀλλὰ περὶ τῶν θέσει πατέρων ὁ λόγος, εἶεν δ' ἂν ὁ Μωυσῆς τε καὶ οἱ λοιποὶ συγγραφεῖς, ἔτι δὲ καὶ οἱ τούτων ἐξηγηταὶ καὶ διδάσκαλοι τοῦ λαοῦ, καθὼς εἰρήκαμεν. Ἐκείνων μὲν γὰρ υἱοὶ, ὁ Χριστὸς διὰ τῆς μητρὸς καὶ οἱ ἀπόστολοι, τούτων δὲ, πᾶς ὁ Χριστιανικὸς λαός.

4α Οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἑτέραν.

Οἱ μὲν πατέρες διηγήσαντο αὐτὰ τοῖς προσεχῶς τέκνοις αὐτῶν· τὰ δὲ τέκνα οὐκ ἔκρυψαν πρὸς τὴν ἑτέραν μετ' αὐτοὺς γενεὰν ἅπερ ἔμαθον, ἀλλ' ὁμοίως καὶ αὐτοὶ διηγήσαντο αὐτὰ τοῖς τέκνοις αὐτῶν, καὶ οὕτω καθεξῆς· νόμος γὰρ ἦν λέγων, *Διδάξεις αὐτὰ τοὺς υἱούς σου καὶ τοὺς υἱοὺς τῶν υἱῶν σου.* Dt 4.9

4β Ἀπαγγέλλοντες τὰς αἰνέσεις τοῦ Κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ, ἃ ἐποίησε.

[2][8] εὐαγγελικαὶ MASH : αἱ εὐαγγελικαὶ PCV. 3α[7] ἤκουε MASCBF : ἤκουσε PHV.

This is a prophecy about the Gospel parables, for Matthew says, *All these things Jesus said to the crowds in parables; indeed he said nothing to them without a parable. This was to fulfil what was spoken by the prophet: 'I shall open my mouth in parables, I shall eruct things that have been hidden since the foundation of the world.'* It is therefore clear from this that the psalm is written in the person of the Saviour. Mt 13.34-35

'Things screened over' is once again what he here named the parables, for Matthew instead of saying 'things screened over' said 'things that have been hidden', having held closely to the Hebrew word, which means both the one and the other, for all the Gospel parables had their truth hidden; Aquila translated this as 'enigmas'. And Matthew said 'since the foundation of the world' for 'from the beginning', similarly holding closely to the Hebrew word, and furthermore for 'I shall utter' he said 'I shall eruct'.

3α All those things we have heard and come to know.

'All those things' is not now to be taken in relation to the 'things screened over', but is to read on its own in wonder, in the sense of, 'O how many are the things we have heard, both from our teachers and from the divine Scriptures!' For he wishes to enumerate how many things God did for the Hebrews of old and in how many ways they provoked him to anger, and how many afflictions they suffered on this account.

He said 'we have heard' on account of his assumed humanity, for indeed as a man he used to hear these things just as we do. And we have come to know them, in the sense of, 'we have been assured about them'; not only, he says, have we heard, but we have also received firm assurance.

3β And our fathers told us.

Having said that 'we have heard', he added from whom we have heard. By 'fathers' he is not referring here to their natural fathers – for we cannot say that their natural parents taught the faithful from the nations these things – but their adopted fathers, who may be interpreted as Moses and the other authors as well as their expositors and the teachers of the people, as we have said, for their sons were Christ through his mother and the Apostles, and the sons of these in turn are the entire Christian people.

4α They have not been hidden from their children to another generation.

The fathers have told these things to their immediate children and the children have not hidden from the next generation after them the things that they have learned, but similarly they have narrated these things to their children, and so in succession, for there was a law saying, *You will teach these things to your sons and to the sons of your sons*. Dt 4.9

4β Proclaiming the Lord's praises and his mighty deeds and his wonders that he has done.

Τὸ, *Καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν, τῷ ἀπαγγέλλοντες συντάττεται, καθ' ὑπερβατόν.*

Τὰ αὐτὰ δὲ καλεῖ, *αἰνέσεις* μὲν, ὡς αἰνετὰ, *δυναστείας* δὲ, ὡς τῆς θείας δυνάμεως δηλωτικὰ, *θαυμάσια* δὲ, ὡς θαυμαστά· ἢ *δυναστείας* μὲν, τὰς κατὰ τῶν ἐχθρῶν, *θαυμάσια* δὲ, τὰ ἐν τῷ ἰδίῳ λαῷ· περὶ ὧν ἐρεῖ κατὰ μέρος.

5α Καὶ ἀνέστησε μαρτύριον ἐν Ἰακώβ, καὶ νόμον ἔθετο ἐν Ἰσραήλ.

Τοῦ, *Καὶ ἀνέστησε μαρτύριον ἐν Ἰακώβ*, ἐπεξήγησίς ἐστι τὸ, *Καὶ νόμον ἔθετο ἐν Ἰσραήλ*· τὸ μὲν γὰρ, *ἀνέστησε*, ταὐτὸν σημαίνει τῷ, *ἔθετο*. Καὶ μαρτύριον ὁ νόμος Ps 17.23
ὀνομάζεται, ὡς ἐν τῷ ιη΄ ψαλμῷ κατὰ λόγον | εἰρήκαμεν. Καὶ ὁ Ἰακὼβ δὲ, Ἰσραὴλ Gen 28.12
ἐκλήθη, ὅτε εἶδε τὴν ὀπτασίαν τῆς κλίμακος. Τίς δὲ ὁ νόμος, ἄκουσον. [Gen 32.29]

5β Ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν, τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν.

Τὸ, *τοῦ*, παρέλκον ἐνταῦθα κεῖται. Ἐνομοθέτησε φησὶν, *ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν, γνωρίσαι* καὶ ἀναγγεῖλαι *αὐτὰ* πάλιν ἐκείνους *τοῖς υἱοῖς αὐτῶν.* Dt 6.4,7

6α Ὅπως ἂν γνῷ γενεὰ ἑτέρα.

Αἴτιον δὲ τοῦ ἀπαγγέλλειν αὐτὰ τοὺς πατέρας τοῖς υἱοῖς, *ὅπως γνῷ* ἡ μετ' αὐτοὺς *ἑτέρα γενεὰ* ἐκεῖνα πάντα. Εἶτα σαφηνίζει ποία ἐστὶν ἡ ἑτέρα γενεά.

6β Υἱοὶ τεχθησόμενοι.

Κατὰ διαδοχήν.

6γ Καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν.

Οἱ υἱοὶ τῶν υἱῶν, τοῖς αὐτῶν υἱοῖς. Ἀναστήσονται δὲ, ἀντὶ τοῦ, γεννηθήσονται.

7α Ἵνα θῶνται ἐπὶ τὸν Θεὸν τὴν ἐλπίδα αὐτῶν.

Μανθάνοντες ὅσα ὁ Θεὸς ἐπηγγείλατο τοῖς ἐλπίζουσιν ἐπ' αὐτόν.

7β Καὶ μὴ ἐπιλάθωνται τῶν ἔργων αὐτοῦ.

Ἐμμελετῶντες ταῖς περὶ αὐτῶν διηγήσεσιν· ἔργα δὲ αὐτοῦ λέγει, ἃ καὶ δυναστείας ἀνωτέρω καὶ θαυμάσια ἐκάλεσε.

7γ Καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσωσιν.

And our fathers have told us is to be taken together with with *proclaiming*, according to the figure of *hyperbaton*.

He calls the same things successively 'praises' as worthy of praise, and 'mighty deeds' as indicative of divine power, and 'wonders' as worthy of wonder; or else the 'mighty deeds' are those against the enemies and the 'wonders' are those worked among his own people, about which he will speak in turn.

5α And he set up a testimony in Jacob and established a law in Israel.

'He established a law in Israel' is a clarification of 'and he set up a testimony in Jacob', for 'to set up' means the same as 'to establish' and the 'law' is also called 'a testimony' as we said in the eighteenth psalm interpreting that word. Jacob was also called Israel when he saw the vision of the ladder. What this law is, listen. Ps 17.23 Gen 28.12 [Gen 32.29]

5β All those things he commanded to our fathers, [in order] to make them known to their sons.

The 'in order' is redundant here. He is saying he has legislated those things he has commanded to our fathers for them to make known and report them in turn to their sons. Dt 6.4,7

6α So that another generation may come to know.

The reason for the fathers to report them to their sons is so that the other generation after them may come to know all these things. He then clarifies which is the 'other generation'.

6β Sons to be born.

In succession.

6γ And they will rise up and will report these things to their sons.

The sons' sons to their sons. 'They will rise up', in the sense of, 'they will be born'.

7α That they may place their hope in God.

Having learned all that God has promised to those who hope in him.

7β And may not forget his works.

By studying the stories about them. 'His works' is what he earlier called 'mighty deeds' and 'wonders'.

Ἐκζητήσωσιν, ἀντὶ τοῦ, ἀκολουθήσωσιν. Ὁ γὰρ ἐκζητῶν τινα, κατ' ἴχνος αὐτῷ ἕπεται.

Εἴη δ' ἂν γενεὰ ἑτέρα, καὶ οἱ Χριστιανοί.

8α Ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν, γενεὰ σκολιὰ καὶ παραπικραίνουσα.

Σκολιὰ μὲν, ὡς μὴ ὀρθὴν πίστιν πρὸς τὰς ἐπαγγελίας τοῦ Θεοῦ ἔχουσα, ἀλλ' ἐν καιρῷ περιστάσεως ἀπιστοῦσα ταύταις· παραπικραίνουσα δὲ, ὡς γογγύζουσα ἡνίκα προσωμίλησε τινὶ δυσχερείᾳ, καὶ δυσανασχετοῦσα, καὶ ἀπαρεσκομένη τῇ ἐλευθερίᾳ, καὶ τὴν ἐν Αἰγύπτῳ δουλείαν αἱρετωτέραν λογιζομένη, ὡς ἐν πολλοῖς ἡ βίβλος τῆς Ex 16.2-12
Ἐξόδου καὶ ἡ τῶν Ἀριθμῶν διέξεισιν. Nu 14.2

8β Γενεὰ, ἥτις οὐ κατεύθυνε τὴν καρδίαν ἑαυτῆς.

Οὐκ ὤρθωσε τὴν καρδίαν, ὥστε ἁπλῶς καὶ βεβαίως πιστεύειν, ἀλλ' ἐσκολίαζε διστάζουσα.

8γ Καὶ οὐκ ἐπιστώθη μετὰ τοῦ Θεοῦ τὸ πνεῦμα αὐτῆς.

Καὶ οὐ πιστὸν ἐγένετο πρὸς τὸν Θεὸν καὶ πρὸς τοὺς τοῦ Θεοῦ λόγους· πνεῦμα δὲ νῦν λέγει, τὴν ψυχήν.

9 Υἱοὶ Ἐφραὶμ ἐντείνοντες καὶ βάλλοντες τόξοις, ἐστράφησαν ἐν ἡμέρᾳ πολέμου.

Ἡ φυλὴ τοῦ Ἐφραὶμ, υἱοῦ Ἰωσὴφ, τοξικωτέρα τῶν ἄλλων ἦν, καὶ ἐν πολέμοις Gen 49.24
χρησιμωτέρα, καὶ ἐντεῦθεν ἐπίσημος· οὐχ ἥκιστα δὲ ἦν ἔντιμος καὶ ὡς ἐν τοῖς ὁρίοις
τῆς ἀποκληρωθείσης αὐτῇ γῆς ὑποδεξαμένη πρώτη τὴν κιβωτὸν καὶ τὴν σκηνὴν τοῦ
μαρτυρίου τὴν κατασκευασθεῖσαν ὑπὸ Μωυσέως· ἡ γὰρ Σηλὼμ, ἔνθα ἦν ἡ κιβωτὸς Jos 18.1
καὶ ἡ σκηνὴ, τῆς Ἐφαιμίτιδος φυλῆς μερὶς ἦν. Αὕτη τοίνυν ἡ περιβόητος ἐν μάχαις Jos 16.5-9
ἡττήθη διὰ τὴν εἰδωλολατρείαν αὐτῆς.

Ἢ καὶ ἄλλως, ἀπὸ ταύτης τῆς φυλῆς, ὡς τηνικαῦτα πρωτευούσης, καὶ τὰς ἄλλας δηλοῖ, ὅσαι εἰδωλολατρήσασαι, παρεδόθησαν τοῖς ἐχθροῖς αὐτῶν, καθὼς ἡ τῶν
Κριτῶν διέξεισι βίβλος. Φησὶν οὖν ὁ Δαυὶδ, ὅτι οἱ υἱοὶ τοῦ Ἐφραὶμ, οἱ ἐντείνοντες Jdc 1.29-2.3
τόξα καὶ βάλλοντες ἐκ τόξων, ἐστράφησαν, εἴτουν δεδώκασι νῶτα φεύγοντες.

Τινὲς δὲ προφητείαν τοῦτό φασι περὶ τῆς ὑστέρας εἰδωλολατρείας τῆς φυλῆς τοῦ Ἐφραίμ. Τῶν γὰρ δέκα φυλῶν ἀποῤῥαγεισῶν τῆς βασιλείας Ῥοβοὰμ, ἡ Ἐφραιμῖτις ἐν ταύταις πρωτεύουσα, συνέπεισε τὸν λαὸν στῆσαι τὰς δαμάλεις καὶ ἀποστῆναι ἀπὸ τοῦ Θεοῦ, διὸ καὶ παρεδόθησαν ὁμοίως τοῖς πολεμίοις, ὡς εὑρήσεις ἐν τῇ τρίτῃ
τῶν Βασιλειῶν. Καὶ ἄλλοι δὲ προφῆται καταβοῶσιν αὐτῆς, ὡς αἰτίας τῷ λαῷ τῆς 3Rg 12-14
εἰδωλολατρείας. Isa 7.17

8α[4] προσωμίλησε MPASHB : προσομιλήσει CFV. 8α[5] αἱρετωτέραν PABHV : αἱρετώτερον C : αἱρετωτέρα F. 9[9] καθὼς PHV : ὡς MAC.

7γ And may search out his commandments.

'May search out' in the sense of, 'may follow', for the one who is searching something out follows closely on its track.

The 'other generation' may also be interpreted as the Christians.

8α That they may not become like their fathers, a generation crooked and embittering.

'Crooked' as not having real faith in God's promises, but in time of crisis disbelieving in them, and 'embittering' as murmuring whenever they came up against any difficulty, and
displaying ill will and showing displeasure with freedom and considering slavery in Egypt Ex 16.2-12
preferable, as the book of Exodus and that of Numbers widely recounts. Nu 14.2

8β A generation that would not keep its heart straight.

It did not set its heart straight so as to believe simply and assuredly, but would make it crooked with doubting.

8γ And has not kept its spirit in fidelity with God.

And has not been faithful to God and to the words of God. Here he calls the soul 'spirit'.

9 The sons of Ephraim, drawing and shooting with bows, have turned back on the day of war.

The tribe of Ephraim, Joseph's son, was more versed in archery than the others and more Gen 49.24
useful in war and famed in this regard. Above all this tribe was honoured for having first
received the ark and the tent of witness constructed by Moses within the bounds of the land
allotted to it, for Shiloh where the ark was along with the tent of witness was a part belonging Jos 18.1
to the Ephraimite tribe. This tribe, famed in battles, was defeated on account of its idolatry. Jos 16.5-9

Or else, by this tribe, preeminent at that time, he signifies also the others that having fallen
into idolatry were surrendered to their enemies as the book of Judges tells. David is therefore Jdc 1.29-2.3
saying that the sons of Ephraim, drawing bows and shooting from bows, turned around, that is, they turned their backs in flight.

Some say that this is a prophecy about the later idolatry of the tribe of Ephraim, for when the ten tribes broke away from the kingship of Roboam, the Ephraimite tribe, being first among them, persuaded the people to set up the heifers and become apostates from God, for which reason they were similarly surrendered to their enemies as you will find in the Third
Book of Kingdoms. And other prophets inveigh against this tribe as the cause of idolatry for 3Rg 12-14
the people. Isa 7.17

10 Οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ Θεοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἠβουλήθησαν πορεύεσθαι.

Ἐνταῦθα κατὰ πάντων ὁ λόγος, διδάσκων τὸ τῆς ἥττης αἴτιον.

Δια | θήκην δὲ λέγει, τὰς συνθήκας, ἃς διαφόρως ἐποιήσατο μετὰ τῶν Ἑβραίων ὁ Θεός, ἄγων αὐτοὺς εἰς τὴν γῆν τῆς ἐπαγγελίας· νόμον δέ, τὰς ἐντολάς.

11 Καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασίων αὐτοῦ, ὧν ἔδειξεν αὐτοῖς.

Εὐεργεσίαι μέν, αἱ πρὸς τὸν λαὸν Ἰσραήλ, οἷον, τὸ διαγαγεῖν αὐτοὺς ἀβρόχως διὰ τῆς θαλάσσης, καὶ τὰ ἑξῆς, ἃ καταλέγει.

Θαυμάσια δέ, τὰ κατὰ τῶν Αἰγυπτίων τερατουργήματα, ἃ καὶ σημεῖα καὶ τέρατα προϊὼν ἐκάλεσεν, οἷον, τὸ μεταστρέψαι εἰς αἷμα τοὺς ποταμοὺς αὐτῶν, καὶ τὰ ἑξῆς, Ps 77.43
ἃ καὶ αὐτὰ διέξεισιν· ἔδειξε δὲ αὐτοῖς ταῦτα, διὰ τῆς πρὸς αὐτοὺς διδασκαλίας τῶν πατέρων αὐτῶν.

12α Ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησε θαυμάσια.

Ἅτινα θαυμάσια ἐποίησεν ἐνώπιον τῶν πατέρων αὐτῶν. Εἶτα τίθησι καὶ τὸν τόπον, ἐν ᾧ ταῦτα ἐτερατούργησεν.

12β Ἐν γῇ Αἰγύπτου, ἐν πεδίῳ Τάνεως.

Ἡ Τάνις, πόλις ἦν Αἰγυπτιακή, ἐν ᾗ τοῦ Φαραὼ τὰ βασίλεια, περὶ ἧς φησιν
Ἡσαΐας, *Ἐξέλιπον οἱ ἄρχοντες Τάνεως*. Ὁ μὲν οὖν Μωυσῆς ἐν τῇ Ἐξόδῳ οὐκ Isa 19.13
ἐμνημόνευσε τοῦ ὀνόματος τῆς Τάνεως. Τὸν δὲ Δαυὶδ εἰκὸς εἰδέναι τοῦτο ἀπὸ τῆς βίβλου ἐν ᾗ γέγραπται οὕτως, *Ἡ δὲ Χεβρὼν ᾠκοδομήθη πρὸ τοῦ Τάνιν ἐν Αἰγύπτῳ*
οἰκοδομηθῆναι, ἢ καὶ ἐξ ἑτέρων ἀποκρύφων, ἢ καὶ ἴσως Αἰγυπτιακῶν. Nu 13.22

13α Διέῤῥηξε θάλασσαν καὶ διήγαγεν αὐτούς.

Τὴν Ἐρυθράν, ὡς ἡ βίβλος τῆς Ἐξόδου παρίστησιν.

Ἐπιτομώτερον δὲ διηγεῖται, καὶ οὔτε πάντα, οὔτε ἐν τάξει, ἀλλ' ἀπαρατηρήτως ὅσα καὶ ὅπως ἐπὶ νοῦν ἦλθεν αὐτῷ· οὐ γὰρ ἱστορεῖν αὐτῷ προὔκειτο, ἀλλὰ στηλιτεῦσαι τὴν ἀχαριστίαν τῶν Ἰουδαίων.

Πρῶτον δὲ τέθεικε τὸ παραδοξότερον τῶν ἄλλων.

13β Παρέστησεν ὕδατα ὡσεὶ ἀσκόν.

Καὶ τὸ ὕδωρ, φησίν, *αὐτοῖς τεῖχος ἐκ δεξιῶν, καὶ τεῖχος ἐξ εὐωνύμων*. Παρέστησεν Ex 14.22

10 They did not keep God's covenant and did not wish to walk in his law.

Here the verse is against all the tribes, teaching the reason for their defeat.

'Covenant' is what he calls the compacts that God made with the Hebrews at various times when leading them into the promised land, and 'law' is what he calls the commandments.

11 And they forgot his benefactions and his wonders, which he displayed to them.

'Benefactions' are those towards the people of Israel, namely, leading them untouched by water through the sea and following things which he lists.

'Wonders' are his miracles against the Egyptians, which further on he called signs and wonders, namely, turning their rivers into blood, and so on, which he also recounts. He displayed these things to them through their fathers' teaching to them. Ps 77.43

12α In the presence of their fathers, the wonders he has worked.

Which wonders he has worked in the presence of their fathers. He then mentions the place in which he worked these miracles.

12β In the land of Egypt, on the plain of Tanis.

Tanis was an Egyptian city in which Pharaoh's palace was situated, and about which Isaiah says, *The rulers of Tanis have ceased to be*. In the book of Exodus Moses made no mention Isa 19.13
of the name of Tanis. It is likely that David knew it from the book in which is written, *And Hebron was built before Tanis in Egypt was built*, or else from other hidden books or perhaps Nu 13.22
even from Egyptian books.

13α He broke the sea apart and led them through.

The Red Sea, as the book of Exodus describes.

He tells the story greatly abridged and does not mention everything or in order, but haphazardly and whatsoever and howsoever they came into his mind, for his aim is not to write history but to hold up to scorn the ingratitude of the Jews.

He placed first the strangest of all.

13β He made the waters stand up like a wineskin.

And the water, it is written, *became for them a wall on the right and a wall on the left*. Accordingly, 'he made them stand up', that is, 'he raised up the sections on the one side and on the other'. Ex 14.22

οὖν, εἴτουν ἀνέστησεν ἔνθεν κἀκεῖθεν τὰ τμήματα· τὸ δὲ, ὡσεὶ ἀσκὸν, δίκην ἀσκοῦ ἐξωγκωμένα.

14 Καὶ ὡδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας, καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός.

Φησὶ Μωυσῆς, *Ὁ δὲ Θεὸς ἡγεῖτο αὐτῶν, ἡμέρας μὲν ἐν στύλῳ νεφέλης δεῖξαι*
αὐτοῖς τὴν ὁδὸν, τὴν δὲ νύκτα ἐν στύλῳ πυρός. Ὁ αὐτὸς οὖν στῦλος ἐν ἡμέρᾳ μὲν Ex 13.21
ὡδήγει καὶ ἔσκεπεν ἀπὸ τοῦ καύσωνος τῶν ἡλιακῶν ἀκτίνων, ἐν τῇ νυκτὶ δὲ ὡδήγει καὶ ἐθέρμαινεν· ὑγρὰ γὰρ οὖσα ἡ νὺξ, ἔψυχε.

15 Διέῤῥηξε πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὡς ἐν ἀβύσσῳ πολλῇ.

Ἐν τῇ ἐρήμῳ τοῦ ὄρους Χωρὴβ, ὡς ἡ αὐτὴ βίβλος τῆς Ἐξόδου διδάσκει· διὰ τῆς Ex 17.6
ἀβύσσου δὲ, τὸ πλῆθος τῶν ὑδάτων ἐνέφηνε.

16 Καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας, καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα.

Τοῦτο, ἕτερον θαῦμα γεγονὸς ἐν τῇ ἐρήμῳ Κάδης, ὡς ἡ τῶν Ἀριθμῶν βίβλος Nu 20.1, 8-13
ἱστορεῖ. Δὶς γὰρ ἐκ πέτρας ὕδωρ ἀνέδωκε κατὰ διαφόρους χρόνους καὶ τόπους.

Ὅθεν ἐν Χωρὴβ μὲν ὁ τόπος τοῦ ἀναδοθέντος ὕδατος ἐκλήθη *Πειρασμὸς καὶ*
Λοιδόρησις· ἐπείραζον γὰρ τὸν Θεὸν, δοκιμάζοντες ἐπὶ τὴν δύναμιν αὐτοῦ, καὶ οὐ Ex 17.7
πιστεύοντες οἷς εἶδον πολλάκις θαύμασι, καὶ ἐλοιδοροῦντο τῷ Μωυσῇ ὡς ἐξαγαγόντι αὐτοὺς ἐξ Αἰγύπτου εἰς τὰς ἐρήμους.

Ἐν δὲ Κάδης ὠνομάσθη *Ὕδωρ ἀντιλογίας*, ὅτι ἀντέλεγον τῷ Θεῷ ἐν τῷ γογγύζειν. Nu 20.13
Ὁ μὲν γὰρ ἐκέλευε πείθεσθαι μόνον τοῖς αὐτοῦ προστάγμασι καὶ θαῤῥεῖν αὐτῷ, οἱ δὲ ἀπρόθυμοί τε ἦσαν εἰς τὸ πειθαρχεῖν καὶ οὐδὲ εἶχον θαῤῥεῖν.

Τὴν μέντοι ῥῆξιν τῆς θαλάσσης καὶ τῶν πετρῶν ὁ Θεὸς διὰ Μωυσέως ἐπετέλει.

17α Καὶ προσέθεντο ἔτι τοῦ ἁμαρτάνειν αὐτῷ. |

Περιττεύει τὸ, τοῦ. Ὡς ἐγνωσμένων δὲ ἤδη τῶν προλαβουσῶν ἁμαρτιῶν αὐτῶν ἀπὸ τῆς Μωσαϊκῆς συγγραφῆς, ἀπαρατηρήτως εἶπε τὸ, ἔτι.

Ὁποῖα δὲ ἔτι ἥμαρτον, ἄκουσον.

17β Παρεπίκραναν τὸν Ὕψιστον ἐν ἀνύδρῳ.

Τόπῳ ἢ γῇ. Πῶς δὲ παρεπίκραναν εἴρηται μικρὸν ἀνωτέρω ἐν τῷ, *Γενεὰ σκολιὰ*
καὶ παραπικραίνουσα. Ps 77.8α

18 Καὶ ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς καρδίαις αὐτῶν τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν.

16[11] ἐπετέλει MPACBHF : ἐπετέλεσε SV.

'Like a wineskin', that is, swollen out like a wineskin.

14 And by day he led them in a cloud and all the night in a light of fire.

Moses says, *And God would lead them by day in a pillar of cloud to show them the way and by night in a pillar of fire*. Accordingly, the same pillar would lead by day and protect from the heat and the rays of the sun, and by night it would lead a give warmth, for the night being moist would grow cold. Ex 13.21

15 He broke a rock apart in the desert and gave them to drink as in boundless deep.

In the desert of Mount Horeb, as the same book of Exodus tells. By the 'boundless deep' he signified the abundance of the waters. Ex 17.6

16 And he brought forth water from a rock, and brought down waters like rivers.

This is another miracle that took place in the desert of Kadesh, as the book of Numbers recounts, for twice he sent up water from a rock at different times and places. Nu 20.1, 8-13

Hence in Horeb the place where the water had been sent up was called *Testing* and *Raillery*, for they tempted God, testing his power and not believing in the miracles they had often seen, and they railed against Moses for having led them out from Egypt in the the wilderness. Ex 17.7

In Kadesh the place was named *Water of Gainsaying*, because they spoke against God with their murmuring. For God enjoined them only to obey his decrees and to trust in him, but they were unwilling to obey and were devoid of trust. Nu 20.13

God accomplished the splitting of the sea and of the rocks through Moses.

17α And they continued yet further to sin against him.

The τοῦ in the Greek is redundant. He said 'yet further' without specification, assuming their previous sins to be already well-known from the writings of Moses.

How they sinned yet further, listen.

17β They embittered the Most High in a waterless [land].

Place or land. How they embittered him was said earlier at the verse, *A generation crooked and embittering*. Ps 77.8α

18 And they tempted God in their hearts by asking for food for their souls.

Moses did not tell about this and about the following matters up to the verse *And fire was kindled*, David, however, recorded them, as with many other such things, either having

Περὶ τούτων καὶ τῶν ἑξῆς ἄχρι τοῦ, *Καὶ πῦρ ἀνήφθη*, Μωυσῆς μὲν οὐχ ἱστόρησε, Δαυὶδ δὲ ἀνέγραψεν, ὡς καὶ περὶ ἄλλων πολλῶν τοιούτων, εἴτε ἐξ ἀποκρύφων βίβλων ἀναλεξάμενος, ὡς προειρήκαμεν, εἴτε διαδεξάμενος ἐξ ἀγράφου παραδόσεως τῶν παλαιοτέρων, εἴτε καὶ ὑπὸ τοῦ θείου Πνεύματος ταῦτα διδαχθείς. Ps 77.21

Λέγει δὲ ὅτι ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς διανοίαις αὐτῶν, εἰ δύναται δοῦναι ἃ ζητοῦσιν· ἐξεπείρασαν αὐτὸν ἐν τῷ αἰτῆσαι βρῶμα ταῖς ψυχαῖς αὐτῶν, εἴτουν ἑαυτοῖς, κατὰ περίφρασιν.

19α Καὶ κατελάλησαν τοῦ Θεοῦ.

Κατελάλησαν, ἀντὶ τοῦ, κατεγόγγυσαν, ὡς ἀποκτενοῦντος αὐτοὺς ἐν λιμῷ τῶν πρὸς ἡδονήν.

19β Καὶ εἶπον, Μὴ δυνήσεται ὁ Θεὸς ἑτοιμάσαι τράπεζαν ἐν ἐρήμῳ;

Τὸ, *μὴ*, ἐπαπορητικόν ἐστιν, ἀντὶ τοῦ, ἆρα.

20 Ἐπεὶ ἐπάταξε πέτραν καὶ ἐῤῥύησαν ὕδατα καὶ χείμαῤῥοι κατεκλύσθησαν, μὴ καὶ ἄρτον δύναται δοῦναι ἢ ἑτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ;

Ἐπεὶ τόδε πεποίηκε, μὴ δύναται ποιῆσαι καὶ τόδε; Ὢ τῆς ἀνοίας! Εἰ ἐκεῖνο ἐποίησε, πῶς ἀδυνατήσει ποιῆσαι καὶ τόδε;

Κατεκλύσθησαν δὲ, ἀντὶ τοῦ, σφοδρῶς ἐῤῥύησαν· *Κατήγαγε γὰρ*, φησὶν, *ὡς ποταμοὺς ὕδατα*. Τράπεζαν δὲ, τὴν κρεῶν λέγει. Ps 77.16

Σὺ δὲ ἐπίσκεψαι πῶς πρὸ τοῦ ἄρτου καὶ τῶν κρεῶν ῥυῆναι τὰ ὕδατα τῆς παταγείσης πέτρας φησὶν ὁ Δαυὶδ, καίτοι τοῦ Μωυσέως ἐν τῇ Ἐξόδῳ τοὐναντίον ἱστορήσαντος· εὑρήσεις γὰρ ἐκεῖ ὅτι πρῶτον ἔβρεξεν αὐτοῖς ὁ Θεὸς τὸν ἄρτον τοῦ μάννα καὶ τὸ κρέας τῆς ὀρτυγομήτρας, εἶτα ἀνέδωκεν ἡ πέτρα τὸ ὕδωρ. Ex 16.4-34 Ex 17.6

Οὐκ ἔστιν οὖν ἑτέραν λύσιν τῆς ἀπορίας εἰπεῖν ἢ ὅτι οὐ περὶ ἐκείνου τοῦ ἄρτου καὶ κρέατος νῦν φησιν, ἀλλὰ περὶ τοῦ μετέπειτα, τοῦ ἀναγεγραμμένου ἐν τοῖς Ἀριθμοῖς· δὶς γὰρ αὐτοῖς καὶ τὴν ὀρτυγομήτραν ἔβρεξεν, ὥστε πέτραν ἐνταῦθα, τὴν ἐν Χωρὴβ παταχθεῖσαν λέγει, καὶ οὐ τὴν ἐν Κάδης· αὕτη γὰρ οὔπω ἐπατάχθη. Nu 11.31

Εἰ δέ τις εἴπῃ, ὅτι καὶ μὴν κρέας ἐν τοῖς Ἀριθμοῖς ἐζήτουν καὶ οὐκ ἄρτον, ἀκουσάτω ὅτι ἄρτον μὲν τὴν βρῶσιν τοῦ κρέατος καλεῖ. Καὶ γὰρ οὕτως εἶπον, *Τίς ἡμᾶς ψωμιεῖ κρέας;* ὁ δὲ Δαυὶδ εἰρηκὼς, *Μὴ καὶ ἄρτον δύναται δοῦναι;* ἐσαφήνισε τὸ ῥητὸν διὰ τῶν ἑξῆς, ἐπήγαγε γὰρ, *Ἢ ἑτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ;* ἵν' ᾖ ὁ ἤ σύνδεσμος, οὐ διαζευκτικὸς, ἀλλὰ σαφηνιστικός. Nu 20.13 Nu 11.4

21 Διὰ τοῦτο ἤκουσε Κύριος καὶ ἀνεβάλετο, καὶ πῦρ ἀνήφθη ἐν Ἰακὼβ, καὶ ὀργὴ ἀνέβη ἐπὶ τὸν Ἰσραήλ.

19β[2] ἐπαπορητικόν PCH : ἐπαπορηματικόν MASV. 20[11] ἑτέραν λύσιν τῆς ἀπορίας εἰπεῖν ἢ MASCV : ἑτέρα λύσις τῆς ἀπορίας ἢ τοῦτο εἰπεῖν PH. 20[13] ἔβρεξεν MASCBF : ἔβρεξε καὶ τὸν ἄρτον PHVL.

drawn on hidden books, as we said before, or having received them from the unwritten tradition of older generations, or having been instructed about them by the holy Spirit. Ps 77.21

He is saying that they tempted God in their minds concerning whether he is able to give the things they were asking for. They tempted him by asking for food for their souls, that is, for themselves, by circumlocution.

19α And they railed against God.

'They railed against', in the sense of, 'they murmured against' him as about to kill them by starvation for sheer pleasure.

19β And they said, 'Will God then be able to prepare a table in the desert?'

The 'then' is expressive of doubt, as a question expecting a negative answer.

20 Because he struck a rock and waters flowed and torrents flooded forth, is he then also able to give bread or to prepare a table for his people?

Because he did the one thing, is he then able to do another? O such folly! If he did the one, how will he be unable to do the other?

'Flooded forth', in the sense of, 'flowed violently'. For as he says, *He brought down waters as rivers*. The 'table' is that of the meats. Ps 77.16

Observe how David says that the waters of the rock that had been struck flowed prior to the bread and the meats, even though in the book of Exodus Moses stated the opposite, for you will find there that first God rained the bread of manna and the meat of the quail, then the rock sent up the water. Ex 16.4-34 Ex 17.6

There is therefore no other solution to offer to the puzzle than that he is not now speaking about that bread and meat, but about the later one that is recorded in the book of Numbers, for twice he rained quail on them, so that the rock referred to is the one that had been struck in Horeb and not the one in Kadesh, for the latter had not yet been struck. Nu 11.31 Nu 20.13

If any were to say that in the book of Numbers it was 'meat' that they asked for and not 'bread', let him hear that he calls the eating of meat 'bread', and indeed what they said was, *Who will feed us* [ψωμιεῖ] (in later Greek ψωμός = bread) *meat?* And when David said, *Is he then also able to give bread?* he clarified the words by what followed, for he added, *Or prepare a table for his people?* so that the conjunction 'or' is not disjunctive but clarificatory. Nu 11.4

21 On this account the Lord heard and girded himself and fire was kindled in Jacob and anger mounted against Israel.

Even though they tempted God 'in their hearts', yet just as if they had used their voice, God, who knows the heart, heard. Ps 77.18 Ac 15.8

Εἰ καὶ ἐν ταῖς καρδίαις αὐτῶν ἐξεπείρασαν τὸν Θεὸν, ὅμως ὥσπερ φωνῇ χρησαμένων, *ἤκουσεν ὁ καρδιογνώστης Θεός*. Ps 77.18 Ac 15.8

Τὸ δὲ, ἀνεβάλετο, ἐχολώθη ἐξέδωκεν ὁ Σύμμαχος· εἰώθασι γὰρ οἱ χολούμενοι, ἀναβάλλεσθαι τὴν στολὴν, εἴτουν ἀνασύρειν, εὐτρεπιζόμενοι πρὸς ἄμυναν.

Καὶ ὁ Μωυσῆς δέ φησι, *Καὶ ἐθυμώθη ὀργῇ Κύριος, καὶ ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ Κυρίου, καὶ κατέφαγε μέρος τι τῆς παρεμβολῆς*. Nu 11.1

Ἰακὼβ δὲ καὶ Ἰσραὴλ, τὸν λαὸν καλεῖ, ὡς ἐξ ἐκείνου καταγόμενον.

22α Ὅτι οὐκ ἐπίστευσαν ἐν τῷ Θεῷ.

Ὅτι οὐκ ἐπίστευσαν τῇ δυνάμει τοῦ Θεοῦ, καίτοι τοσαῦτα | τεράστια ἰδόντες. Περιττὴ δὲ, ἡ ἐν πρόθεσις.

22β Οὐδὲ ἤλπισαν ἐπὶ τὸ σωτήριον αὐτοῦ.

Οὐδ᾽ ἐθάῤῥησαν ὅτι σώσει αὐτοὺς, ὁ τοσαῦτα δι᾽ αὐτοὺς ποιήσας.

23- Καὶ ἐνετείλατο νεφέλαις ὑπεράνωθεν, καὶ θύρας οὐρανοῦ ἠνέῳξε, καὶ ἔβρεξεν
24α αὐτοῖς μάννα φαγεῖν.

Ἐπὶ τὰ πρῶτα πάλιν ἀνέστρεψε τὸν λόγον, τὰ ἐν τῇ Ἐξόδῳ ἀναγεγραμμένα. Νεφέλας δὲ ὑπεράνωθεν, τὰς ἐν ὕψει λέγει (εἰσὶ γὰρ καὶ πρόσγειοι). Τὰς αὐτὰς δὲ καλεῖ, καὶ θύρας οὐρανοῦ, ὡς προβεβλημένας αὐτοῦ. Ἐνετείλατο δὲ, ὕσαι δηλονότι τὸ μάννα. Ex 16.4

Τὸ δὲ μάννα ἦν ὡσεὶ σπέρμα κορίου, καὶ τὸ εἶδος αὐτοῦ ὡς εἶδος κρυστάλλου· καὶ διεπορεύετο, φησὶν, *ὁ λαὸς, καὶ συνέλεγον, καὶ ἤληθον ἐν τῷ μύλωνι, καὶ ἔτριβον ἐν τῇ θυΐᾳ, καὶ ἥψουν αὐτὸ ἐν τῇ χύτρᾳ, καὶ ἐποίουν αὐτὸ ἐγκρυφίας, καὶ ἦν ἡδονὴ αὐτοῦ ὡσεὶ γεῦμα ἐγκρὶς ἐξ ἐλαίου*. Ταῦτα μὲν ἐν τοῖς Ἀριθμοῖς· ἐν δὲ τῇ Ἐξόδῳ, *Τὸ δὲ γεῦμα αὐτοῦ, ὡς ἐγκρὶς ἐν μέλιτι*. Nu 11.7-8 Ex 16.31

24β Καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

Οὐρανὸν ἐνταῦθα, τὸν ἀέρα καλεῖ, ὡς τὸ, *τὰ πετεινὰ τοῦ οὐρανοῦ*, ἢ καὶ διὰ τὸ δοκεῖν ἀπ᾽ οὐρανοῦ κατάγεσθαι. Ps 8.8

25α Ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος.

Οὐχ ὅτι ἀγγέλων ἦν τὸ μάννα τροφὴ, ἀλλ᾽ ὅτι ἄγγελοι διηκόνουν τῇ καθόδῳ αὐτοῦ.

Μέμφεται δὲ καὶ ὁ Χριστὸς τοῖς νομίζουσιν οὐράνιον κυρίως εἶναι τὸν τοιοῦτον ἄρτον· εἴρηκε γὰρ, *Ἀμὴν, ἀμὴν, λέγω ὑμῖν, οὐ Μωυσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐξ*

23[3] ἀναγεγραμμένα MSCV : ἀναγραφόμενα PAHB. 23[8] μύλωνι MPASFH : μύλῳ CV[Ra].

For 'he girded himself', Symmachus wrote 'he was provoked to anger', for those who are provoked to anger are accustomed to throw on their battle dress, that is, to pull up their clothing readying themselves for revenge.

And Moses said, *And the Lord was angered with wrath and fire was kindled among them from the Lord and it devoured a part of the camp*. Nu 11.1

He calls the people 'Jacob' and 'Israel' as being descended from him.

22α For they had not believed in God.

For they had not believed in the power of God, even though having seen so many wonders. The preposition ἐν is redundant in the Greek.

22β Nor hoped in his salvation.

Nor had they trusted that he, who had done so much for them, would save them.

23- And he commanded the clouds from high above and opened the gates of heaven and rained
24α down manna on them to eat.

He reverted to the first things that are recorded in the book of Exodus. He calls 'clouds from high above' the ones at high altitude (for there are also clouds near the earth). And he calls those same clouds the 'gates of heaven' as being set in front of it. He commanded them, to rain down the manna, that is. Ex 16.4

Now the manna was like coriander seed and its appearance was the appearance of rock-crystal. And the people would go along and would collect and grind it in the mill or crush it in the mortar and they would boil it in the pot and would make it into cakes baked in the ashes, and its flavour was like the taste of a cake made with oil. This is what is said in the book of Numbers. Nu 11.7-8
In the book of Exodus it says, *Its taste was like a cake made with honey*. Ex 16.31

24β And gave them bread of heaven.

'Heaven' here is what he calls the air, as in 'the birds of heaven', or else on account of its appearance of having been brought down from heaven. Ps 8.8

25α Man ate the bread of angels.

Not that manna was the food of angels, but that angels would minister at its descent.

Christ himself censures those who believe that this bread is heavenly in the proper sense, for he said, *Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven*, that is, the bread that is truly from heaven.

οὐρανοῦ, ἀλλ' ὁ Πατὴρ δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν, εἴτουν τὸν ἀληθῶς ἐκ τοῦ οὐρανοῦ. Ὅτι δὲ οὐ τροφὴ ἀγγέλων ἦν ἐκεῖνος ὁ ἄρτος, πάλιν φησὶν, *Οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ*. Ἐπεὶ γὰρ, φησὶ, φαγόντες ἐκεῖνον τὸν ἄρτον ἀπέθανον, οὐκ ἦν κυρίως οὐράνιος, οὐδὲ ἀγγέλων τροφή. Εἶτα λέγει πάλιν, *Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς*, καὶ τὰ ἑξῆς. Jn 6.32 Jn 6.49-50 Jn 6.35, 48

25β *Ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν.*

Ἐπισιτισμὸν, τὸν ἐκ τοῦ μάννα, ἤτοι ἄρτον.

26-
30α *Ἀπῆρε νότον ἐξ οὐρανοῦ καὶ ἐπήγαγεν ἐν τῇ δυνάμει αὐτοῦ λίβα, καὶ ἔβρεξεν ἐπ' αὐτοὺς ὡσεὶ χνοῦν σάρκας καὶ ὡσεὶ ἄμμον θαλασσῶν πετεινὰ πτερωτά· καὶ ἐπέπεσον εἰς μέσον τῆς παρεμβολῆς αὐτῶν, κύκλῳ τῶν σκηνωμάτων αὐτῶν· καὶ ἔφαγον καὶ ἐνεπλήσθησαν σφόδρα, καὶ τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς· οὐκ ἐστερήθησαν ἀπὸ τῆς ἐπιθυμίας αὐτῶν.*

Ὁ μὲν Μωυσῆς ἐν Ἀριθμοῖς φησι, *Καὶ πνεῦμα παρὰ Κυρίου, καὶ ἐξεπέρασεν ὀρτυγομήτραν ἀπὸ τῆς θαλάσσης, καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν*, καὶ τὰ ἑξῆς. Nu 11.31 Δαυὶδ δὲ διεῖλε τὸ πνεῦμα εἰς νότον καὶ λίβα· οὗτοι γὰρ τοὺς θερμοὺς καταπνέουσι τόπους ἐν οἷς διαιτᾶται τὸ γένος τῆς ὀρτυγομήτρας. Τὸ μέντοι, *ἀπῆρεν*, ἀντὶ τοῦ, *ἐκίνησεν*.

Ἔβρεξε δὲ εἶπε, διὰ τὸ δίκην βροχῆς ἄνωθεν πυκνῶς καὶ συνεχῶς καταφέρεσθαι. Ὡσεὶ χνοῦν δὲ καὶ ὡσεὶ ἄμμον, διὰ τὴν δαψίλειαν καὶ τὸ ἀλλεπάλληλον· ἑξακοσίας γὰρ χιλιάδας καὶ πεντακοσίους καὶ πεντήκοντα ἔθρεψεν εἰς κόρον ἐπὶ πολύ· φησὶ γὰρ, *Ἕως μηνὸς ἡμερῶν φάγεσθε, ἕως ἂν ἐξέλθῃ ἐκ τῶν μυκτήρων ὑμῶν*. Τοσοῦτοι Nu 11.20 δὲ ἦσαν οἱ πολεμισταὶ ἀπὸ εἰκοσαετοῦς καὶ ἀνωτέρω, χωρὶς τῆς κατωτέρω ἡλικίας Nu 1.45-49 καὶ τῶν γυναικῶν, καὶ ὅλης τῆς φυλῆς τοῦ Λευί.

Ἐν μέσῳ δὲ τῆς παρεμβολῆς καὶ κύκλῳ τῶν σκηνωμάτων, ἵνα μὴ κάμνοιεν συλλέγοντες· καὶ | παρεμβολὴ μὲν, ὅλον τὸ στρατόπεδον, σκηνώματα δὲ, αἱ καταγωγαὶ ἰδίως ἑκάστου.

Ἐπιθυμίαν δὲ νῦν λέγει, τὸ ἀποτέλεσμα τῆς ἐπιθυμίας, τουτέστι, τὸ ἐπιθυμητὸν, ὡς καὶ ὁ ἀπόστολος Παῦλός φησιν, *Ἡ δὲ ἐλπὶς, οὐ καταισχύνει*, τὸ ἀποτέλεσμα Rom 5.5 λέγων τῆς ἐλπίδος, ὅ ἐστι τὸ ἐλπιστόν.

30β-
31 *Ἔτι τῆς βρώσεως οὔσης ἐν τῷ στόματι αὐτῶν, καὶ ὀργὴ τοῦ Θεοῦ ἀνέβη ἐπ' αὐτοὺς, καὶ ἀπέκτεινεν ἐν τοῖς πλείοσιν αὐτῶν, καὶ τοὺς ἐκλεκτοὺς τοῦ Ἰσραὴλ συνεπόδισεν.*

Ἰδόντες τὴν ὀρτυγομήτραν, οὐκ ἐπίστευσαν τῇ ἐπαγγελίᾳ τοῦ Θεοῦ, ὑποσχομένου μέχρι μηνὸς διαθρέψαι αὐτοὺς ἐν αὐτῇ εἰς πλησμονήν· ἀλλὰ φοβηθέντες μήποτε

30α[19] ἰδίως MPASBHF : ἑνὸς ἑνὸς C.

And that this bread was not the food of angels, he says again, *Your fathers ate the manna in the wilderness and died. This is the bread which comes down from heaven, that a man may eat of* Jn 6.32
it and not die. For since, he says, having eaten that bread, they died, it was not heavenly in the Jn 6.49-50
proper sense, nor was it the food of angels. Then he says again, *I am the bread of life*, and so on. Jn 6.35, 48

25β He sent them sustenance in abundance.

Sustenance from the manna, that is, bread.

26-30α He raised away a southerly wind from heaven and brought on the south-westerly in his power and rained flesh upon them like dust and winged birds like sand of the seas; and they fell in the midst of their encampment, all around their tents; and they ate and were filled to the full and he brought them their desire, they were not deprived of their desire.

In the book of Numbers Moses says, *And a wind went out from the Lord, and it brought over quail from the sea and it cast them upon the camp*, and so on. Nu 11.31 David, however, distinguished the wind into the southerly and south-westerly, for these winds blow across the warm places in which the breed of quail lives. 'He raised away', is in the sense of, 'he set in motion'.

He said 'he rained' on account of their being brought down heavily and constantly from above like rain, and 'like dust' and 'like sand' on account of their abundance and dense accumulation, for he fed 600,550 men to satiety and for a long time, indeed, it is written, *Up to a month of days you shall eat until it comes out of your nostrils*. Nu 11.20 So many indeed were the warriors from the age of twenty and upwards, without those of a lower age and the women and the Nu 1.45-49 entire tribe of Levi.

'In the midst of their encampment and all around their tents' so that they would not tire themselves gathering them. 'Encampment' indicates the whole camp site, while the 'tents' are the individual lodgings of each separately.

'Desire' is what he here calls the object of desire, that is, the thing desired, as the Apostle Paul also says, *And hope does not make ashamed*, Rom 5.5 meaning the object of hope, which is the thing hoped for.

30β-31 With the food still being in their mouth, God's anger rose upon them and he slaughtered among their multitudes and bound the elect of Israel hand and foot.

On seeing the quail, they did not believe in God's promise, promising to feed them to satiety with it for up to a month, but fearing it might fly away or be all consumed, *They chilled for themselves chilled portions all around the encampment and the meat was still in their teeth before it came to an end, and the Lord was enraged against the people and the Lord struck the people with a very great plague*. Nu 11.32-33

ἀποπτῇ ἢ ἀναλωθῇ πᾶσα, Ἔψυξαν, φησὶν, ἑαυτοῖς ψυγμοὺς κύκλῳ τῆς παρεμβολῆς, καὶ τὰ κρέα ἔτι ἦν ἐν τοῖς ὀδοῦσιν αὐτῶν πρὶν ἢ ἐκλιπεῖν· καὶ Κύριος ἐθυμώθη εἰς τὸν λαὸν, καὶ ἐπάταξε Κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα. Nu 11.32-33

Ὅρα πῶς πρὶν ἢ δαπανηθῆναι τὰ ἐν τοῖς ὀδοῦσιν αὐτῶν κρέατα, ἠπίστησαν, ἐπιλαθόμενοι τῆς τοῦ Θεοῦ δυνάμεως. Διὸ καὶ τῆς μὲν ἐπιθυμίας αὐτῶν ἐνεπλήσθησαν εἰς ἔνδειξιν τῆς τοῦ Θεοῦ δυνάμεως καὶ προνοίας τῆς περὶ αὐτοὺς, ἀπέβη δὲ αὐτοῖς εἰς νόσον χολέρας, ὡς εἴρηκε Μωυσῆς, διὰ τὴν ἀπιστίαν καὶ ἀπληστίαν αὐτῶν, ὑφ' Nu 11.20
ἧς πολλοὶ διεφθάρησαν.

Τὸ δὲ, *ἐν τοῖς πλείοσιν*, ὁ μὲν Σύμμαχος, *ἐν τοῖς πίοσιν* ἐξέδωκεν, ὁ δὲ Ἀκύλας, ἐν τοῖς λιπαροῖς, οὕτως ὀνομάσαντες τοὺς πλουσιωτέρους τοῦ λαοῦ καὶ ἰσχυροτέρους· εἰκὸς γὰρ αὐτοὺς διὰ τοῦτο πλεῖον τῶν ἄλλων συλλέγοντας, ἀπληστότερον ἐμφορεῖσθαι. Ὑπήχθησαν δὲ πρὸς τὸν τοιοῦτον λόγον ἀπὸ τοῦ ἐφεξῆς ῥητοῦ, *Καὶ τοὺς ἐκλεκτοὺς τοῦ Ἰσραὴλ συνεπόδισεν.*

Ἡ δὲ τῶν Ἑβδομήκοντα ἐξήγησις τὸ, *ἐν τοῖς πλείοσιν*, εἶπεν, ὡς ἀξιολογώτερον· ἔστιν γὰρ, οὐ συγκριτικὸν, ἀλλ' ἀπόλυτον, καὶ δηλοῖ τὸ, ἐν πολλοῖς, εἴτουν πολλοὺς, ὅπερ συνᾴδει μᾶλλον τῷ Μωσαϊκῷ λόγῳ. *Ἐπάταξε* γὰρ, φησὶ, *Κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα·* μεγάλη δὲ πληγή ἐστιν, ὁ πολλῶν θάνατος. Ἐκλεκτοὺς δὲ αὐτοὺς ἐκάλεσεν, ὡς πολεμιστάς· οἱ γὰρ ἀπαριθμηθέντες ἀνωτέρω πάντες, πολεμισταὶ ἦσαν, ἐπιλεγέντες εἰς τὸ παρατάττεσθαι.

32α Ἐν πᾶσι τούτοις ἥμαρτον ἔτι.

Ἐν πᾶσιν οἷς τε εὐηργετοῦντο καὶ οἷς ἐκολάζοντο, ἥμαρτον ἔτι ἄλλα τε πολλὰ, καὶ ὅτι ἐδειλίασαν τοὺς ἐνοικοῦντας τῇ γῇ τῆς ἐπαγγελίας, μὴ θαῤῥήσαντες τῷ Nu 13.31
ἐπαγγειλαμένῳ Θεῷ.

32β Καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ.

Ἀπὸ ταὐτομάτου ταῦτα συμπίπτειν ὑπολαμβάνοντες.

Πανταχοῦ δὲ τὴν ἀπιστίαν αὐτῶν ὁ Δαυὶδ στηλιτεύει, ἀφ' ἧς ἐκινδύνευον, περὶ ἧς καὶ ὁ Θεὸς εἴρηκεν, *Ἕως πότε παροξύνει με ὁ λαὸς οὗτος; Καὶ ἕως τίνος οὐ πιστεύουσί μοι ἐν πᾶσι τοῖς σημείοις οἷς ἐποίησα ἐν αὐτοῖς;* Καὶ ὁ Χριστὸς δὲ Nu 14.11
ὕστερον, *γενεὰν ἄπιστον*, τοὺς Ἰουδαίους ὠνόμασε. Mt 17.17

33α Καὶ ἐξέλιπον ἐν ματαιότητι αἱ ἡμέραι αὐτῶν.

Ἐν ἀπραξίᾳ καλοῦ, ἐν ἐπιθυμίαις σαρκικαῖς. Μόνα γὰρ ταῦτα διώκοντες, ἐν τῇ ἐρήμῳ πάντες ἀπώλοντο. Εἶπε γὰρ ὁ Θεὸς, *Ἦ μὴν, οὐκ ὄψονται τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν, ἀλλ' ἢ τὰ τέκνα αὐτῶν, ἅ ἐστιν μετ' ἐμοῦ ὧδε, ὅσοι οὐκ οἴδασιν ἀγαθὸν ἢ κακόν.* Καὶ πάλιν φησὶν, *Ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα* Nu 14.23-24
ὑμῶν, καὶ αὖθις, *Ἐγὼ Κύριος ἐλάλησα· ἦ μὴν, οὕτως ποιήσω τῇ συναγωγῇ ταύτῃ* Nu 14.29

Observe how even before the meat between their teeth had been consumed they disbelieved, having forgotten God's power. Hence they were filled with their desire as proof of God's power and providence towards them, but, as Moses told, on account of their unbelief and insatiate desire it resulted for them in the disease of cholera, by which many were destroyed. Nu 11.20

'Among their multitudes' Symmachus translated as 'among their fatted ones' and Aquila as 'among the well-oiled', naming in this way the richer and more powerful among the people, for it is likely that they, on this account collecting more than the others, would gorge themselves more greedily. They were led to this interpretation by the following phrase, *And he bound the elect of Israel hand and foot*.

The translation by the Seventy said 'among their multitudes' as more worthy of mention, for it is not comparative but absolute and signifies 'among many', that is, many, which agrees more with what Moses said, for he wrote, *The Lord struck the people with a very great plague*. 'A great plague' is the death of many. He called them 'elect' as warriors, for all those enumerated above were warriors, having been chosen to form a battle array.

32α Amid all these things they sinned further.

Amid all the things, both in which they were receiving benefactions and in which they were being chastised, they sinned still further in many other things, including that they were afraid of the inhabitants of the promised land, not trusting in God who had given the promise. Nu 13.31

32β And they did not believe in his wonders.

Assuming that these things occurred by chance.

Everywhere David holds up to scorn their unbelief which continually brought them into danger and about which God said, *How long will this people provoke me? And how long will they fail to believe in all the signs that I have worked among them?* And Christ later called the Jews a 'faithless generation'. Nu 14.11 Mt 17.17

33α And their days passed away in vanity.

In failure to enact any good, in fleshly desires. Seeking only these things, all were destroyed in the desert, for God said, *Surely they shall not see the land that I swore to their fathers, but rather their children who are with me here, those who know not good or evil*. And again he says, *In this desert your limbs shall fall*, and yet again, *I the Lord have spoken. Surely I shall do thus to this evil congregation that has banded together against me. In this wilderness they shall be utterly consumed and there they shall die*. Nu 14.23-24 Nu 14.29 Nu 14.35

τῇ πονηρᾷ, τῇ ἐπισυνισταμένῃ ἐπ' ἐμέ· ἐν τῇ ἐρήμῳ ταύτῃ ἐξαναλωθήσεται, καὶ ἐκεῖ ἀποθανοῦνται. Nu 14.35

33β Καὶ τὰ ἔτη αὐτῶν μετὰ σπουδῆς.

Τῆς εἰς τὰ μάταια.

Ἢ καὶ ἄλλως, μετὰ σπουδῆς ἐξέλιπον. Τοῖς μὲν γὰρ ἐν ἀμελείᾳ βιοῦσι, ταχυδρομεῖν δοκεῖ πᾶς ἐνιαυτὸς, διὰ τὸ λεῖον τῆς ἡδονῆς· τοῖς ἐργαζομένοις δὲ τὴν ἀρετὴν, βραδυπορεῖν μᾶλλον, διὰ τὴν τοῦ πόνου παράτασιν.

Ἢ τὰ ἔτη αὐτῶν μετὰ σπουδῆς ἐξέλιπον, ὡς ταχέως ἀποθανόντων. |

34α Ὅταν ἀπέκτενεν αὐτοὺς, τότε ἐξεζήτουν αὐτόν.

Εὐεργετούμενοι μὲν, οὐκ ᾐσθάνοντο, κολαζόμενοι δὲ, ἐσωφρόνουν.

34β-35 Καὶ ἐπέστρεφον καὶ ὤρθριζον πρὸς τὸν Θεὸν, καὶ ἐμνήσθησαν ὅτι ὁ Θεὸς βοηθὸς αὐτῶν ἐστι, καὶ ὁ Θεὸς ὁ ὕψιστος λυτρωτὴς αὐτῶν ἐστι.

Φησὶ καὶ περὶ τούτου Μωυσῆς, ὅτι *ὤρθριζον κλαίοντες*. Nu 14.40

36α Καὶ ἠγάπησαν αὐτὸν ἐν τῷ στόματι αὐτῶν.

Οὐκ ἀπὸ διαθέσεως καρδίας, ἀλλὰ λόγοις μόνον εὐφήμοις.

Ὅμοια δὲ καὶ Ἡσαΐας ἐγκαλεῖ τοῖς Ἰουδαίοις, λέγων, *Ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ.* Isa 29.13

36β Καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ.

Λόγῳ μὲν, πιστεύειν αὐτῷ καὶ πείθεσθαι ἐπαγγελλόμενοι, ἔργῳ δὲ, ἀπιστοῦντες καὶ ἀπειθοῦντες αὐτῷ· ἀντεφθέγγοντο γὰρ τοῖς λόγοις οἱ λογισμοί. Φησὶ δὲ καὶ ὁ ἀπόστολος Παῦλος, *Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται.* Tit 1.16

37α Ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ' αὐτοῦ.

Οὐκ ὀρθὴ πρὸς αὐτόν. Ὅμοιον δὲ τοῦτο, τῷ, *Γενεὰ, ἥτις οὐ κατεύθυνε τὴν καρδίαν ἑαυτῆς.* Ps 77.8β

37β Οὐδὲ ἐπιστώθησαν ἐν τῇ διαθήκῃ αὐτοῦ.

Καὶ τοῦτο παραπλήσιον τῷ, *Οὐκ ἐπιστώθη μετὰ τοῦ Θεοῦ τὸ πνεῦμα αὐτῆς.* Οὐ γὰρ ἐπίστευσαν οἷς ἐπηγγείλατο αὐτοῖς. Ps 77.8γ

34α[1] ἀπέκτενεν MPAFH : ἀπέκτεινεν CBV : ἀπέκτεννεν [TRa]. 36α[4] τιμᾷ CV : ἀγαπᾷ MPASBFH.

33β And their years with eager haste.

For vanities.

Or else in a different way, the years passed away in eager haste. For those who live a carefree life each year seems to race past on account of the ease of pleasure, while for those who pursue virtue it seems rather to pass slowly on account of the long drawing out of toil.

Or else their years passed away in eager haste, as swiftly having died.

34α When he would slay them, then they would seek him out.

When receiving benefactions they would remain insensitive, but when chastised they would come to their senses.

34β-35 And they would turn back and rise early towards God, and they remembered that God is their helper and God the Most High is their redeemer.

Moses says about this that they would rise early weeping. Nu 14.40

36α And they loved him with their mouth.

Not with the disposition of their heart, but only with fair-sounding words.

Isaiah accuses the Jews of similar things, saying, *This people honours me with their lips, but their heart is far from me*. Isa 29.13

36β And with their tongue they forswore him.

Promising in word to believe in and obey him, but in deed disbelieving and disobeying him, for their thoughts would speak against their words. The Apostle Paul also says, *They profess to know God, but they deny him by their deeds*. Tit 1.16

37α And their heart was not straight with him.

Not upright towards him. This is similar to, *A generation that would not keep its heart straight*. Ps 77.8β

37β Nor have they kept fidelity with his covenant.

And this resembles the phrase, *It* [the generation] *has not kept its spirit in fidelity with God*, for they did not believe what he had promised them. Ps 77.8γ

38α Αὐτὸς δέ ἐστιν οἰκτίρμων καὶ ἱλάσεται ταῖς ἁμαρτίαις αὐτῶν καὶ οὐ διαφθερεῖ.

Τὸ, *ἱλάσεται*, ἀντὶ τοῦ, *ἱλάσατο*, ἀντιχρονικῶς. Ὁμοίως καὶ τὸ, *οὐ διαφθερεῖ*· οὐ διέφθειρε γὰρ αὐτοὺς εὐθὺς, ἀλλ' ἐμακροθύμει. Εἴρηκε γὰρ πρὸς Μωυσῆν, *Ἵλεως αὐτοῖς εἰμι, κατὰ τὸ ῥῆμά σου*. Ἢ οὐ τέλεον ἔφθειρεν αὐτούς. Nu 14.20

38β Καὶ πληθυνεῖ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ, καὶ οὐχὶ ἐκκαύσει πᾶσαν τὴν ὀργὴν αὐτοῦ.

Ἔτι καὶ τὸ, *πληθυνεῖ*, καὶ τὸ, *οὐχὶ ἐκκαύσει*, κατ' ἀντιχρονίαν κεῖνται.

Καὶ ἐπλήθυνε, φησὶ, τὸ οἰκτείρειν, εἴτουν λίαν αὐτοὺς ᾤκτειρεν, ὥστε ἀποστρέψαι τὸν θυμὸν αὐτοῦ. Οὕτως οὖν κατ' ἔλλειψιν καὶ ἐν τῷ ξδ' ψαλμῷ τὸ, *Ἐπλήθυνας τοῦ πλουτίσαι αὐτήν*. Ps 64.10β

Καὶ οὐκ ἐξέκαυσε πᾶσαν τὴν ὀργὴν αὐτοῦ· ἢ γὰρ ἂν, αὐτίκα τούτους πανωλεθρίᾳ διέφθειρεν, ἀλλ' ἐκ μέρους ὀργιζόμενος, ἐφιλανθρωπεύετο — εἶπε γὰρ πρὸς Μωυσῆν, *Ἔασόν με, καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς ἐκτρίψω αὐτούς*· ἢ ἐκ μέρους ὀργιζόμενος, ἐκ μέρους ἐκόλαζε. Ex 32.10

39 Καὶ ἐμνήσθη ὅτι σάρξ εἰσι, πνεῦμα πορευόμενον καὶ οὐκ ἐπιστρέφον.

Ἔτι καὶ διὰ τοῦτο ἐμακροθύμησε, διότι σὰρξ ἦσαν, ἀσθενὴς καὶ ὀλιγοχρόνιος, καὶ πνεῦμα οὐ παραμένον τῷ βίῳ, ἀλλ' ἐντεῦθεν πορευόμενον, καὶ οὐκ ἔτι πρὸς αὐτὸν ἐπιστρέφον.

Τὸ δὲ, *ἐμνήσθη*, πολλαχοῦ τῆς Ἑβραΐδος γραφῆς εὑρήσεις ἐπὶ τοῦ Θεοῦ λεγόμενον μεταφορικῶς· ὥσπερ γὰρ τὴν τῆς συνήθους προστασίας ἀναβολὴν, λήθην ὀνομάζει, οὕτω δὴ καὶ τὴν τηνικαῦτα ἀντίληψιν, μνήμην, ἀνθρωποπρεπέστερον καλεῖν εἴωθε, διὰ τὴν τῶν ἐντυγχανόντων παχύτητα.

40 Ποσάκις παρεπίκραναν αὐτὸν ἐν τῇ ἐρήμῳ, παρώργισαν αὐτὸν ἐν γῇ ἀνύδρῳ;

Πολλάκις ὡς ἔξεστιν εὑρεῖν ἐκ τῆς ἱστορίας. Ὅρα δὲ πονηρίαν· οὐ μόνον γὰρ πολλάκις παρεπίκραναν αὐτὸν καὶ παρώργησαν, ἀλλὰ καὶ ἐν τῇ ἐρήμῳ, ἔνθα μᾶλλον ἐχρῆν θεραπεύειν αὐτὸν διὰ τὴν ἀπορίαν, καὶ ἐν γῇ ἀνύδρῳ, ἔνθα ἔδει ταπεινοῦσθαι καὶ ἱκετεύειν διὰ τὴν ἀνάγκην.

41 Καὶ ἐπέστρεψαν καὶ ἐπείρασαν τὸν Θεὸν, καὶ τὸν ἅγιον τοῦ Ἰσραὴλ παρώξυναν.

Ἐνταῦθα τὸ, *ἐπέστρεψαν*, ἐπὶ κακοῦ εἴληπται· ἐπέστρεψαν γὰρ ἀπὸ ταύτης τῆς κακίας ἐπ' ἄλλην.

Τινὲς δὲ τὸ, *ἐπείρασαν*, ἀντὶ τοῦ, *ἐλύπησαν*, ἐ | ξεδέξαντο.

Ἅγιον δὲ τοῦ Ἰσραὴλ, καλεῖ τὸν Θεὸν, ὃ δηλοῖ, τὸν αἰνετὸν καὶ δεδοξασμένον.

38α But he is compassionate and will be merciful on their sins and will not destroy.

'Will be merciful', instead of, 'was merciful', by substitution of one tense for another. Similar is the case of 'will not destroy'; for he did not destroy them immediately, but was long-suffering. He said indeed to Moses, *I am merciful to them, according to your word*. Or else, he did not destroy them utterly. Nu 14.20

38β And he will multiply all means to avert his rage and will not enkindle all his anger.

'He will multiply all means' and 'he will not enkindle' are likewise a substitution of one tense for another.

And, he says, he has multiplied all means of compassion, that is, he has shown them the greatest compassion, so as to avert his rage. Thus also in an elliptical manner we find in the sixty-fourth psalm, *You have multiplied all means to enrich it*. Ps 64.10β

And he did not enkindled all his anger, for if he had, he would at once have destroyed them with utter destruction, but being angered in part he showed a conciliatory attitude – for he said to Moses, *Allow me, and enraged with anger against them I shall wipe them out*. Or else being angered in part, he chastised in part. Ex 32.10

39 And he remembered that they are flesh, a spirit making its path and not returning.

Furthermore, he displayed long-suffering also on this account, because they were flesh, weak and short-lived, and a spirit not remaining in life, but making its way from hence and no longer returning to life.

In Hebrew scripture you will very often find 'he remembered' said of God in a metaphorical manner, for just as it calls the withdrawal of his customary protection 'forgetfulness', so it is accustomed to call the subsequent assistance 'remembrance' in a more human manner on account of the dullness of the readers.

40 How often did they embitter him in the desert, provoke him to anger in a waterless land?

Very often, as is possible to find from the history. Observe the wickedness, for not only did they often embitter him and provoke him to anger, but in the desert where they ought to have reverenced him even more on account of their helplessness, and in a waterless land where should have humbled themselves and supplicated on account of their necessity.

41 And they turned back and tested God and provoked the Holy One of Israel.

Here 'they turned back' is taken as towards evil, for they turned back from this evil to another.

Some have taken 'they tested' in the the sense of, 'they grieved'.

He calls God the 'Holy One of Israel', which signifies the one to be praised and the glorified one.

42α Οὐκ ἐμνήσθησαν τῆς χειρὸς αὐτοῦ.

Χεῖρα, τὴν δύναμιν καλεῖ, τὴν εὐεργετοῦσαν μὲν τοὺς Ἑβραίους, κακοῦσαν δὲ τοὺς ἐχθροὺς αὐτῶν.

42β Ἡμέρας, ἧς ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς θλίβοντος.

Ἀπὸ κοινοῦ κἀνταῦθα τὸ, *οὐκ ἐμνήσθησαν*. Θλίβοντα δὲ, τὸν Φαραὼ λέγει.

43 Ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ, καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως.

Οὐδ' ἐμνήσθησαν ὅπως ἔθετο τὰ σημεῖα αὐτοῦ, καὶ τὰ ἑξῆς.

Σημεῖα μὲν οὖν καὶ τέρατα, πολλοὶ τὰ αὐτά φασι, κατὰ ἀναδίπλωσιν τοῦ ῥητοῦ. Τινὲς δὲ, σημεῖα μὲν ἐκάλεσαν, ὅσα κατὰ φύσιν ἐλυμαίνοντο, ὡς τὴν νόσον τῶν κτηνῶν, φύσις γὰρ αὐτῇ θανατοῦν, καὶ τὴν φθορὰν τῆς ἀκρίδος, φύσις γὰρ καὶ ταύτῃ φθείρειν τοὺς καρπούς· τέρατα δὲ, ὅσα παρὰ φύσιν, ὡς τὴν τοῦ ὕδατος εἰς αἷμα μεταβολὴν, καὶ τὴν τῶν ἐνύδρων βατράχων ἐπὶ ξηρᾶς διατριβὴν, καὶ τὰ τοιαῦτα.

44α Καὶ μετέστρεψεν εἰς αἷμα τοὺς ποταμοὺς αὐτῶν.

Τοῦτο, ἡ πρώτη τῶν Αἰγυπτίων πληγή. Ποταμοὺς δὲ, τὸν ποταμὸν Νεῖλον λέγομεν· μόνος γὰρ οὗτος διαῤῥέει τὴν Αἴγυπτον. Εἴρηται γὰρ ὡς ἡ τῶν Ἑβραίων διάλεκτος ἔστιν ὅτε πληθυντικὰ ἐκφέρει τὰ ἑνικά. Τινὲς δὲ πληθυντικὰ εἰρῆσθαι φασι, διὰ τὰ ἐκ τοῦ Νείλου μετοχετευθέντα ῥεῖθρα, ἃ καὶ αὐτὰ ποταμοὺς κληθῆναι, διὰ τὸ πλῆθος τῶν ὑδάτων.

Τὸ δὲ, *αὐτῶν*, πρὸς τοὺς Αἰγυπτίους ἀνοίσεις· εἰπὼν γὰρ ὅτι ἐν Αἰγύπτῳ, τοὺς Αἰγυπτίους ἐνέφηνε.

44β Καὶ τὰ ὀμβρήματα αὐτῶν, ὅπως μὴ πίωσιν.

Ὀμβρήματα λέγει, τὰς δεξαμενὰς, ἐν αἷς ἐθησαύριζον τὰ ἐξ ὄμβρων ὕδατα· τινὲς δὲ ὀμβρήματα καλοῦσι καταχρηστικῶς, καὶ τὰς πηγάς.

45α Ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν, καὶ κατέφαγεν αὐτούς.

Τοῦτο, τετάρτη πληγή. Δευτέρα γὰρ ἦν, ἡ τῶν βατράχων, καὶ τρίτη, ἡ τῶν σκνιφῶν. Ὥσπερ γὰρ ἀνωτέρω, τὰς εὐεργεσίας τὰς εἰς τοὺς Ἑβραίους ἐκδιηγούμενος, οὐκ ἐτήρησε τὴν τάξιν αὐτῶν, οὕτως οὐδὲ νῦν ἐπὶ τῶν πληγῶν τῶν κατὰ τῶν Αἰγυπτίων· καὶ ἀρκέσει, ἃ ἐκεῖσε εἰρήκαμεν. Σκοπὸς γὰρ ἐπὶ τοῦ παρόντος ἦν αὐτῷ Ps 77.13α
δεῖξαι μόνον ὅλα τὰ στοιχεῖα προστάγματι Θεοῦ κατὰ τοῦ Φαραὼ στρατευσάμενα, ἐπεὶ πάλαι τὴν τάξιν αὐτῶν ὁ Μωυσῆς ἀνεγράψατο. Ex 7-12

43[3] ἀναδίπλωσιν PCABFHV : τὴν ἀναδίπλωσιν MS. 44α[3] γὰρ ὡς PM[corr.]AHB : γὰρ καί MSCFV.

42α They did not remember his hand.

'Hand' is what he calls his power, that worked good for the Hebrews and evil for their enemies.

42β The day he redeemed them from an oppressor's hand.

'They did not remember' is to be understood here also. 'Oppressor' is what he calls Pharaoh.

43 How he set his signs in Egypt and his marvels in the plain of Tanis.

Nor did they remember how he set his signs, and so on.

Many say that 'signs' and 'marvels' are the same thing, by a repetition of the expression. Some, however, have called 'signs' those things that brought ruin by natural means, such as the disease of the cattle, for it is the nature of disease to kill, and the destruction brought by the locust, for it is in the nature of the locust to destroy crops, and 'marvels' those things contrary to nature, such as the changing of water into blood and the continued appearance of frogs that live by water on dry land, and suchlike.

44α And turned their rivers into blood.

This is the first plague of the Egyptians. We call the river Nile 'rivers', for it alone flows through Egypt. It has been said how the Hebrew dialect sometimes expresses singulars by the plural. Some say that it is spoken of in the plural on account of the streams branching out from the Nile which in turn are called rivers on account of the quantity of the waters.

The 'their' you will make refer to the Egyptians, for having said 'in Egypt' he indicated the Egyptians.

44β And their rain-waters, so that they could not drink.

'Rain-waters' is what he calls the cisterns in which they would store the waters from rain. Some call the wells also 'rain-waters' in a looser way (that is, by the figure of catachresis).

45α He sent the dog-fly against them and it devoured them.

This is the fourth plague. The second was that of the frogs and the third that of the gnats. Just as above when recounting the benefactions towards the Hebrews he did not preserve their order, so neither does he now in relation to the plagues against the Egyptians, and what we said then will be sufficient. For his aim in the present case was only to show all the elements marshalled against Pharaoh at God's decree, since Moses had earlier recorded their order. Ps 77.13α Ex 7-12

Κυνόμυια δέ ἐστι, μυῖα ἀγρία καὶ ἀναιδής· κατέφαγε δὲ καταχρηστικῶς, ἀντὶ τοῦ, κατέδακε.

45β Καὶ βάτραχον, καὶ διέφθειρεν αὐτούς.

Ἐλυμήνατο δάκνων καὶ αὐτὸς, καὶ τὰς τροφὰς αὐτῶν ἁρπάζων καὶ μιαίνων, καὶ πάσης ἀηδίας ἐμπιμπλῶν.

46 Καὶ ἔδωκε τῇ ἐρυσίβῃ τοὺς καρποὺς αὐτῶν, καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι.

Εἰ καὶ δοκεῖ μὴ ἐγκεῖσθαι ταῖς παρὰ Μωυσέως ἀπηριθμημέναις πληγαῖς ἡ ἐρυσίβη, ἀλλ' ἔγκειται καὶ αὐτή· ἔστι γὰρ τῆς ἀναγραφομένης ἀκρίδος τὸ νεαρὸν γέννημα, ὃ καὶ βροῦχος ὀνομάζεται· οὕτω γὰρ ὁ Ἀκύλας τοῦτο κατωνόμασε. Ps 104.34

Καρπὸν δὲ λέγει, τὸν τῆς γῆς ἅπαντα· τὸν αὐτὸν δὲ καὶ πόνον, ὡς πόνῳ γεωργούμενον. Ὀγδόη δὲ πληγὴ ἦν, ἡ τῆς ἀκρίδος.

47α Καὶ ἀπέκτεινεν ἐν χαλάζῃ τὴν ἄμπελον αὐτῶν.

Ἀπενέκρωσεν εἰς καρπογονίαν. Ἑβδόμη δὲ αὕτη ἡ πληγή.

47β Καὶ τὰς συκαμίνους αὐτῶν ἐν τῇ πάχνῃ.

Καὶ αὕτη ἡ πληγὴ, εἰ καὶ ἀνιστόρητος παρὰ Μωυσέως δοκεῖ, ἀλλά γε τῇ χαλάζῃ συμπεριλαμβάνεται. Ἀπὸ γὰρ ταύτης ἔσχεν ἡ πάχνη τὴν σύστασιν.

Πολλαὶ δὲ συκάμινοι κατὰ τὴν Αἴγυπτον· ταυτὶ γὰρ ἐν τοῖς θερμοτέροις τόποις μάλιστα πληθύνονται. Ὥσπερ οὖν ἡ χάλαζα τῇ ἀμπέλῳ ἐστὶ πολεμιώτατον, οὕτω καὶ ἡ πάχνη ταῖς συκαμίνοις.

48 Καὶ παρέδωκεν εἰς χάλαζαν τὰ κτήνη αὐτῶν, καὶ τὴν ὕπαρξιν αὐτῶν τῷ πυρί. |

Ἡ χάλαζα μετὰ πυρὸς παραδόξως καταφερομένη, πρὸ πάντων μὲν, τὴν ἄμπελον ἀπενέκρου καὶ τὰς συκαμίνους, ὡς μὴ δυναμένας ὅλως ἀντισχεῖν τῇ πρώτῃ προσβολῇ, εἶτα δὴ τὰ κτήνη, ὅσα ἐν τοῖς πεδίοις ἐνέμοντο, ὡς ἐπὶ μικρὸν ἀντέχοντα, ἔπειτα καὶ πᾶσαν βοτάνην καὶ πᾶν φυτὸν, τὸ ἐν ταύτῃ πῦρ ἐπεβόσκετο· καὶ ἦν τὸ πρᾶγμα τεράστιον, πυρὸς ἐν ὕδατι τρέχοντος. Ὕπαρξιν δὲ, εἴτουν πλοῦτον, καλεῖ, τὸν καρπὸν τῶν βοτανῶν καὶ τῶν φυτῶν. Ex 9.24

Χρὴ δὲ γινώσκειν ὅτι εἰ καὶ πᾶσαν βοτάνην καὶ πᾶν ξύλον ἡ πληγὴ αὕτη διαφθεῖραι ἱστόρηται, ἀλλ' οὖν ὑπελίπετό τινα, ἃ κατέφαγεν ἡ ἀκρὶς μετὰ τὴν Ex 9.25
πυρίπλοκον χάλαζαν ἐπελθοῦσα, περὶ ἧς εἴρηται, ὅτι Καὶ κατέδεται πᾶσαν βοτάνην τῆς γῆς, καὶ πάντα τὸν καρπὸν τῶν ξύλων, ὃν ὑπελίπετο ἡ χάλαζα. Καθολικῶς οὖν Ex 10.15
ἀνωτέρω εἶπε, διὰ τὸ μικροῦ πάντα διαφθαρῆναι.

46 Add. [MF in marg.]PABHV: Ἰωὴλ δὲ, ἕτερον λέγει τὸν βροῦχον καὶ ἕτερον τὴν ἐρισίβην [Joel 1.4] : om. SC.

The dog-fly is a vicious and importunate fly; 'devoured' is used loosely in the sense of 'bit viciously'.

45β And the frog and it destroyed them.

It, too, brought destruction by biting and by carrying off and defiling their foods and filling them with utter disgust.

46 And he gave their crops to the rust and their labours to the locust.

Even though it seems that the 'rust' is not to be found among the plagues enumerated by Moses, nevertheless it, too, is found there, for it is the young offspring of the locust, which is also called 'locust larva'; this is what Aquila called it. Ps 104.34

By 'crops' he refers to those of the whole earth, and the same with 'labours' as being cultivated with labour. The plague of the locust was the eighth.

47α And he killed their vine with hail.

He put to death its fruitfulness. This was the seventh plague.

47β And their sycamores with frost.

And this plague, even though it appears unmentioned by Moses, is nevertheless included in the hail, for frost has its composition from frozen rain.

There are many sycamores in Egypt, for these abound particularly in warmer places. Just as hail is inimical to the vine, so is frost to sycamores.

48 And he surrendered their flocks to hail, and their subsistence to fire.

The hail strangely borne along with fire would first of all kill off the vine and the sycamores, as unable to withstand at all the initial assault, then, after holding out for a short time, Ex 9.24
the flocks grazing in the plains, then finally the fire within it would devour every herb and plant; and the matter was prodigious, with fire racing in water. Their 'subsistence', that is, their source of wealth, is what he calls their pasture and plants.

It is needful to know that even though that this plague is said to have destroyed every pasture and every tree, but some were left over that the locust, descending after the fire-laced Ex 9.25
hail, then devoured, about which is said that *And it devoured all the pasture of the land and all the fruit of the trees*, which the hail left behind. He spoke above in a universal way on account Ex 10.15
of very nearly all having been destroyed.

46: But Joel says that locust larva is one thing and rust another [Joel 1.4].

49α Ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ.

Ὀργὴν ὑποληπτέον ἐνταῦθα, τὴν σφοδρότητα τοῦ θυμοῦ.

49β Θυμὸν καὶ ὀργὴν καὶ θλῖψιν.

Τὰς τιμωρίας οὕτως ὠνόμασεν· ὁ γὰρ Θεὸς, ἀπαθής· καὶ θυμὸν μὲν νοήσεις, τὰς ἧττον κολαζούσας, ὀργὴν δὲ, τὰς μᾶλλον, θλῖψιν δὲ, τὰς ἔτι.

49γ Ἀποστολὴν δι’ ἀγγέλων πονηρῶν.

Ἀπόσταλμα οὔσας καὶ κόμισμα δι’ ἀγγέλων πονηρῶν, οὐ φύσει, οὐδὲ προαιρέσει, ἀλλὰ πόνον ἐπαγόντων, ὡς ὑπουργούντων ταῖς τιμωρίαις. Πονηροὺς γὰρ νῦν, τοὺς κολαστικοὺς καλεῖ.

50α Ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ.

Ἐποίησε τρίβον τῇ ὀργῇ αὐτοῦ, βαδίζειν κατὰ τῶν σκληρυνομένων Αἰγυπτίων, πρότερον ἠρεμούσῃ διὰ φιλανθρωπίαν. Τὸ γὰρ, ὡδοποίησεν, εἰ καὶ σύνθετόν ἐστιν, ἀλλ’ οὖν ἁπλῆν ἔχει τὴν σημασίαν. Ex 4.21

Ἢ καὶ ἄλλως, ἐποίησε τρίβον τῷ ὀλοθρεύοντι τὰ πρωτότοκα ἀγγέλῳ, μὴ ἐκκλίνειν ἐπὶ τὰς ἐσφραγισμένας φλιὰς, ἀλλὰ βαδίζειν κατὰ τῶν ἀσφραγίστων· τοῦτον γὰρ ὀργὴν νοήσεις, ὡς ὑπηρέτην τῆς ὀργῆς. Ps 34.5β

50β Οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν.

Τοῦτο, δεκάτη πληγή. Οὐκ ἐφείσατο τῶν ψυχῶν αὐτῶν ἀπὸ θανάτου, εἴτουν ἀπὸ τοῦ θανατοῦν, ὅ ἐστιν, ἐν τῷ θανατοῦν. Αὐτῶν δὲ, δηλονότι τῶν πρωτοτόκων· ἢ καὶ ἄλλως, ψυχὰς, τὰ πρωτότοκα νοήσεις, ὡς ἰσόψυχα διὰ τὴν ἄγαν στοργήν.

Οὐκ ἐφείσατο δὲ εἶπε, διότι Τελευτήσει, φησὶ, πᾶν πρωτότοκον ἐν γῇ Αἰγύπτου, ἀπὸ τοῦ πρωτοτόκου Φαραὼ, ὃς κάθηται ἐπὶ τοῦ θρόνου, καὶ ἕως τοῦ πρωτοτόκου τῆς θεραπαίνης τῆς παρὰ τὸν μύλον, καὶ ἕως πρωτοτόκου παντὸς κτήνους. Ex 11.5

50γ Καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισε.

Τοῦτο, πέμπτη πληγή. Ἐτελεύτησε γὰρ, φησὶ, πάντα τὰ κτήνη τῶν Αἰγυπτίων, δηλαδὴ τὰ ἐν τοῖς πεδίοις. Τὸ δὲ, συνέκλεισεν, ἀντὶ τοῦ, συνέσχεν ἀφύκτως, εἴτουν ἐθανάτωσε. Ex 9.6

51α Καὶ ἐπάταξε πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ.

51α[1] γῇ Αἰγύπτῳ MPAFHBV[TRa^S] : γῇ Αἰγύπτου C : τῇ γῇ αὐτῶν S.

49α He sent on them the anger of his rage.

'Anger' here is to be understood as the vehemence of his rage.

49β Rage and anger and affliction.

He named the punishments in this manner, for God is passionless, and 'rage' you will understand as lesser the chastisements, 'anger' as the greater ones, and 'affliction' as the still more severe.

49γ A dispatch through grievous angels.

Being punishments sent and delivered through grievous angels, 'grievous' not by nature or by disposition, but bringing grief as ministering to the punishments, for 'grievous' here is what he calls the chastising angels.

50α He made passable a path for his anger.

He made a path for his anger, previously at rest on account of his benevolence, to move against the hardened Egyptians. He 'made passable', even though it is a composite word, nevertheless has a simple meaning. Ex 4.21

Or in a different way, he made a path for the angel bringing destruction to the first-born not to turn aside to the marked doorposts but to proceed against the unmarked ones; for this angel you will understand as 'anger' as being a minister of anger. Ps 34.5β

50β He did not spare their souls from death.

This is the tenth plague. He did not spare their souls from death, namely, from being put to death, which is, in being put to death. 'Their', that is, of the first-born; or else you will understand 'souls' as their first-born, insofar as they were valued equally with their own souls on account of their great affection for them.

He said 'he did not spare' because, *Every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on the throne to the firstborn of the serving-girl by the mill and the firstborn of every animal*. Ex 11.5

50γ And all their herds he confined in death.

This is the fifth plague. *And*, it is written, *all the herds of the Egyptians died*, namely, the herds in the plains. 'He confined', in the sense of, 'he enclosed without escape', that is, he put to death. Ex 9.6

51α And he struck down every firstborn in the land Egypt.

Ἐπαναλαμβάνει τὸν λόγον τὸν περὶ τῶν πρωτοτόκων, διότι καὶ δριμυτέρα τῶν ἄλλων ἡ τοιαύτη πληγή.

51β *Ἀπαρχὴν παντὸς πόνου αὐτῶν ἐν τοῖς σκηνώμασι Χάμ.*

Ἀπαρχὴν ἐνταῦθα, τὸ ἐξαίρετον καὶ τιμιώτερον καλεῖ. Ἀνεῖλε, φησὶ, πᾶν πρωτότοκον, ἤτοι τὴν *ἀπαρχὴν παντὸς πόνου αὐτῶν*· πόνον δὲ αὐτῶν, τὴν κτῆσιν ὀνομάζει, ὡς πόνῳ κτωμένην· κτῆσις δὲ καὶ τὰ τέκνα· *Ἐκτησάμην γὰρ, φησὶν, υἱόν.* Gen 4.1
Σκηνώματα δὲ Χὰμ, ἡ Αἴγυπτος. Ὁ γὰρ Αἴγυπτος, ἀφ' οὗτινος ἡ Αἴγυπτος οὕτως Gen 10.6
ὠνομάσθη, πρόπαππον εἶχε τὸν Χὰμ, ἕνα τῶν Νῶε υἱῶν, ὥστε ἡ αὐτὴ χώρα λέγεται Ps 104.27
γῆ Χὰμ, καὶ *γῆ* | *Αἰγύπτου*, καὶ *Αἴγυπτος*· πρῶτος γὰρ ὁ Χὰμ αὐτὴν ᾤκησε. Gen 13.10
Παρατηρητέον δὲ, ὅτι δέκα τῶν πληγῶν οὐσῶν, τῶν ἑπτὰ μόνων νῦν ὁ Δαυὶδ Gen 12.10
ἐμνημόνευσε, παρεὶς τὸν σκνίφα, καὶ τὰς φλυκτίδας, καὶ τὸ ψηλαφητὸν σκότος, ὧν πάλιν τὰ δύο ἐν τῷ ρδʹ ψαλμῷ ἐξέθετο. Ps 104.28, 31

52α *Καὶ ἀπῆρεν ὡς πρόβατα τὸν λαὸν αὐτοῦ.*

Ἀπήγαγεν αὐτοὺς ἀπὸ τῆς Αἰγύπτου, ὁδηγῶν καὶ περιέπων ὡς ποιμὴν πρόβατα.

52β *Καὶ ἀνήγαγεν αὐτοὺς ὡσεὶ ποίμνιον ἐν ἐρήμῳ.*

Τὸ αὐτὸ πάλιν φησίν.

53α *Καὶ ὡδήγησεν αὐτοὺς ἐπ' ἐλπίδι, καὶ οὐκ ἐδειλίασαν.*

Ὡδήγησεν αὐτοὺς ἐξερχομένους ἐν τῇ πρώτῃ νυκτί· ἐπ' ἐλπίδι δὲ, τῇ τῆς ἐπαγγελίας τῆς πρὸς τὸν Ἀβραάμ. Εἴρηκε γὰρ πρὸς αὐτὸν ὁ Θεὸς, *Γινώσκων γνώσῃ, ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς, καὶ κακώσουσι, καὶ ταπεινώσουσιν ἔτη τετρακόσια· τὸ δὲ ἔθνος ᾧ ἂν δουλεύσωσι, κρινῶ ἐγὼ, καὶ ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.* Gen 15.13-14
Οὐκ ἐδειλίασαν δὲ ἐν τῇ νυκτὶ ἐκείνῃ· ὕστερον γὰρ καὶ πάνυ ἐδειλίασαν.

53β *Καὶ τοὺς ἐχθροὺς αὐτῶν ἐκάλυψε θάλασσα.*

Καταδιώκοντας ὀπίσω αὐτῶν· εἴρηται δὲ περὶ τούτου.

54α *Καὶ εἰσήγαγεν αὐτοὺς εἰς ὄρος ἁγιάσματος αὐτοῦ.*

Τὰ κατὰ τὴν ἔρημον ἀποσιωπήσας διὰ τὸ προειληφέναι τὴν διήγησιν αὐτῶν, νῦν περὶ τῆς γῆς τῆς ἐπαγγελίας διέξεισιν. Ps 77.15-31

51β[4] ὡς PACHV : καὶ MS. 51β[8] μόνων MPCH : μόνον ASV. 54α[3] διέξεισιν PSCAHV : καὶ διέξεισιν M.

He repeats the statement about the firstborn, because this plague was more bitter than the others.

51β The firstling of every labour of theirs among the tent-dwellings of Ham.

'Firstling' here is what he calls the choicest and most valued. He destroyed, namely, every firstborn, that is, the firstling of every labour of theirs; 'their labour' he calls their acquisitions, as acquired by labour. Children are also an acquisition, for it is written, *I have acquired a son*. Gen 4.1

'The tent-dwellings of Ham' signifies Egypt, for Aigyptos, from whom Egypt takes its Gen 10.6
name, had as his grandfather Ham, one of the sons of Noah, so that this country is called the Ps 104.27
land of Ham, and the land of Aigyptos, and Egypt, for Ham first settled in it. Gen 13.10

It is to be noted that while the plagues were ten in number, David now mentioned only Gen 12.10
the seven, omitting the gnats and the boils and the tangible darkness, the two of which he set out in the one hundred and fourth psalm. Ps 104.28, 31

52α And he took away his people like sheep.

He led them away from Egypt, guiding and tending them as a shepherd does sheep.

52β And he led them in the desert like a flock.

He says the same again.

53α And he guided them in hope and they did not show cowardice.

He guided them in the first night as they came out, and 'in hope', namely, of the promise to Abraham, for God said to him, *Knowing you will know, that your seed will be alien in a land not its own; and they will enslave them and maltreat them and humble them for four hundred years; but I shall judge the nation to which they will be subject, and they will come out hither with much gear*. Gen 15.13-14

They did not display cowardice in that night; but afterwards they showed very great cowardice.

53β And the sea covered their enemies.

As they pursued after them; this has been spoken about.

54α And he led them in to the mountain of his sanctification.

Passing over in silence the events in the desert on account of having anticipated the narrative about these things, he now gives an account of the promised land. Ps 77.15-31

Ὄρος γὰρ λέγει, τὸ Σιὼν, ὡς γνωριμώτερον τῆς ὅλης γῆς ἐκείνης. Ὄρος δὲ ἁγιάσματος, ὡς ἀπονενεμημένον τῇ κιβωτῷ· ταύτην γὰρ ἐκάλουν ἁγίασμα· λέγεται δὲ καὶ ὄρος ἅγιον, ὡς ἁγιασθὲν ὑπ' αὐτῆς. Ex 25.8

54β Ὄρος τοῦτο, ὃ ἐκτήσατο ἡ δεξιά αὐτοῦ.

Τοῦτο, δεικτικῶς, παρ' ᾧ νῦν ὁ λαὸς, ὃ ἐκτήσατο ἡ δύναμις αὐτοῦ, καὶ οὐχ ἡ ἀνδρεία τοῦ λαοῦ· αὐτὸς γὰρ ἐξώθησε τοὺς ἐνοικοῦντας αὐτῷ πρότερον.

55α Καὶ ἐξέβαλεν ἀπὸ προσώπου αὐτῶν ἔθνη.

Τὰ ἑπτὰ, τὰ κατοικοῦντα τὴν τοιαύτην γῆν· ἤγουν τὸν Χαναναῖον, καὶ τὸν Χετταῖον, καὶ τὸν Φερεζαῖον, καὶ τὸν Εὐαῖον, καὶ τὸν Ἀμοῤῥαῖον, καὶ τὸν Γεργεσαῖον, καὶ τὸν Ἰεβουσαῖον. Ac 13.19 Dt 7.1 Ex 23.23

55β Καὶ ἐκληροδότησεν αὐτοὺς ἐν σχοινίῳ κληροδοσίας.

Ἐκληροδότησεν αὐτοὺς εἰς ὅλην τὴν γῆν ἐκείνην. Λείπει δὲ τὸ, ὡς, ἵν' εἴη, ὡς ἐν σχοινίῳ κληροδοσίας· ἔστι γάρ τι καὶ τοιοῦτον ἐλλειπτικὸν ἰδίωμα παρὰ τῇ Ἑβραΐδι γραφῇ. Οὕτως γὰρ ἀναλόγως ταῖς φυλαῖς καὶ ἀκωλύτως τὴν γῆν διεῖλεν, ὡσεί τις πατὴρ κλήρους γῆς ἐν σχοινίῳ γεωμετρικῷ.

Ἀδιάφορον δὲ εἰς σύνταξιν τὸ, ἐκληροδότησε.

55γ Καὶ κατεσκήνωσεν ἐν τοῖς σκηνώμασιν αὐτῶν τὰς φυλὰς τοῦ Ἰσραήλ.

Ἐν ταῖς κατοικίαις τῶν εἰρημένων ἐθνῶν.

56- Καὶ ἐπείρασαν καὶ παρεπίκραναν τὸν Θεὸν τὸν ὕψιστον, καὶ τὰ μαρτύρια αὐτοῦ
57α οὐκ ἐφυλάξαντο, καὶ ἀπέστρεψαν καὶ ἠθέτησαν καθὼς καὶ οἱ πατέρες αὐτῶν.

Οἱ εἰσαχθέντες εἰς τὴν γῆν τῆς ἐπαγγελίας παῖδες ἦσαν, ὡς προείρηται, ἐκείνων ὧν τὰ κῶλα ἔπεσον ἐν τῇ ἐρήμῳ. Τούτων δὲ οἱ ἀπόγονοι ἐπείρασαν, εἴτουν ἐλύπησαν τὸν Κύριον· γέγραπται γὰρ ἐν τῇ βίβλῳ τῶν Κριτῶν, ὅτι *Ἀνέστη γενεὰ ἑτέρα μετ' αὐτοὺς, οἳ οὐκ ἔγνωσαν τὸν Κύριον, καί γε τὸ ἔργον ὃ ἐποίησε τῷ Ἰσραήλ· καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐνώπιον Κυρίου, καὶ ἐλάτρευσαν τοῖς Βααλὶμ*, καὶ τὰ ἑξῆς. Heb 3.17 Nu 14.31-32 Jdc 2.10-11

Μαρτύρια δὲ λέγει, τὰς διαμαρτυρίας.

Ἀπέστρεψαν δὲ ἀπὸ τοῦ Θεοῦ καὶ ἠθέτησαν τὸν Θεὸν, μιμησάμενοι τοὺς ἰδίους πατέρας, τοὺς μοσχοποιήσαντας | ἐν τῇ ἐρήμῳ. Ex 32

57β Μετεστράφησαν εἰς τόξον στρεβλόν.

54β[2] παρ' ᾧ PAFHB : παρ' ὧν M : παρὼν S : παρ' ὃ V.

He calls Mount Zion the 'mountain', as the best known of all that land, and 'mountain of his sanctification' as assigned to the ark, for they used to call the ark the 'sanctification'. It is also called the 'holy mountain' as having been sanctified by the ark. Ex 25.8

54β This mountain that his right hand acquired.

'This', demonstratively, on which the people is at the present moment, the mountain that his power, and not the courage of the people, acquired, for he expelled those dwelling on it previously.

55α And he cast out the nations before their face.

The seven nations dwelling in that land, namely, the Canaanite, the Hittite, the Perizzite, the Hivite, the Amorite, the Girgashite, and the Jebusite. Ac 13.19 Dt 7.1 Ex 23.23

55β And allotted them an inheritance by a measuring-line of apportionment.

He allotted them an inheritance in all that land. The words 'as if' are missing so the meaning would be 'as if by a measuring-line of apportionment', for such an elliptical idiom is found in Hebrew writing. For thus unhindered he divided the land according to the tribes, just as a father divides lots of land with a land-measuring rope.

The syntax of 'allotted' is indifferent [accusative instead of dative].

55γ And he encamped the tribes of Israel in their tent-dwellings.

In the dwellings of the aforementioned nations.

56-
57α And they tested and embittered God the Most High, and they did not keep his testimonies, and they turned away and reneged just like their fathers.

Those brought into the promised land were, as has been said, children of those whose limbs fell in the desert. The descendants of those tested, that is, grieved the Lord, for it is written in the book of Judges, that *Another generation arose after them who did not know the Lord and, indeed, the work that he had done in Israel, and the sons of Israel did what was evil before the Lord and served the Baalim*, and so on. Heb 3.17 Nu 14.31-32 Jdc 2.10-11

'Testimonies' is what he calls his adjurations.

They turned away from God and reneged on God, imitating their own fathers who had fashioned a calf in the desert. Ex 32

57β They were distorted into a crooked bow.

Μετεστράφησαν ἀπὸ τῆς εὐσεβείας εἰς δυσσέβειαν, δίκην τόξου στρεβλοῦ. Τὸ γὰρ, εἰς, ἀντὶ τοῦ, ὡς. Καθάπερ γὰρ τόξον στρεβλὸν οὐκ ὀρθῶς ἀφίησιν, οὕτω καὶ ὁ νοῦς αὐτῶν, διαστραφεὶς, οὐκ ὀρθῶς ἠφίει τὰς περὶ Θεοῦ ἐννοίας.

58 Καὶ παρώργισαν αὐτὸν ἐν τοῖς βουνοῖς αὐτῶν, καὶ ἐν τοῖς γλυπτοῖς αὐτῶν παρεζήλωσαν αὐτόν.

Ἐμίγησαν, φησὶ, τοῖς ἔθνεσι, καὶ ἔμαθον τὰ ἔργα αὐτῶν. Τὰ γὰρ ἔθνη ἐν τοῖς Ps 105.35
βουνοῖς ἔθυον· γλυπτὰ δὲ ἦσαν τὰ εἴδωλα αὐτῶν. Παρεζήλωσαν δὲ αὐτὸν, ἀντὶ τοῦ, παραζηλῶσαι πεποιήκασιν, ὅ ἐστι δικαίως ὀργισθῆναι διὰ τὰ γλυπτά.

59α Ἤκουσεν ὁ Θεὸς καὶ ὑπερεῖδεν.

Ἤκουσε βοώσης τῆς ἀσεβείας αὐτῶν, ὡς ἤκουσε τῆς φωνῆς τοῦ αἵματος Ἄβελ Gen 4.10
καὶ τῆς φωνῆς Σοδόμων καὶ Γομόῤῥας· αὐταὶ γὰρ αἱ ἁμαρτίαι κεκράγασιν ἐνώπιον Gen 18.20
Θεοῦ, μηνύουσαι τοὺς ἐργάτας αὐτῶν.

Ἰδίωμα δὲ καὶ ἄλλως τοῦτο τῆς Παλαιᾶς ἐπὶ Θεοῦ λέγειν τὸ, ἤκουσεν, ἐμφαῖνον ὅτι ἐκινήθη πρὸς ἐκδίκησιν.

Ὑπερεῖδε δὲ, ἀντὶ τοῦ, παρεῖδεν, ἀπεστράφη αὐτούς.

59β Καὶ ἐξουδένωσε σφόδρα τὸν Ἰσραήλ.

Ἠτίμασεν, εὐκαταφρόνητον ἐποίησε. Διαφόροις γὰρ ἔθνεσι διαφόρως παρέδωκεν
αὐτοὺς εἰς αἰχμαλωσίαν, ὡς ἡ βίβλος τῶν Κριτῶν ἱστορεῖ. Jdc 2.14

60α Καὶ ἀπώσατο τὴν σκηνὴν Σηλώμ.

Τὰ ἐντεῦθεν ἐν τῇ πρώτῃ τῶν Βασιλειῶν ἀναγέγραπται· ὅπως ἑάλω παρὰ τοῖς ἀλλοφύλοις ἡ κιβωτὸς, καὶ ὅπως οἱ Ἰσραηλῖται κατεσφάγησαν, καὶ αἱ πόλεις κατε-
σχέθησαν. 1Rg 4.4-11

Καὶ ἀπώσατο, φησὶ, τὴν σκηνὴν τὴν ἐν Σηλὼμ, ἐν ᾗ ἐσκήνου διὰ τῆς κιβωτοῦ. Εἰ γὰρ μὴ ἀπώσατο ταύτην, οὐκ ἂν εἴασε τὴν κιβωτὸν ληφθῆναι παρὰ τῶν πολεμίων.

60β Σκήνωμα, ὃ κατεσκήνωσεν ἐν ἀνθρώποις.

Τὴν σκήνωσιν ἣν κατεσκήνωσε διὰ τῆς κιβωτοῦ ἐν ἀνθρώποις. Πρῶτον γὰρ, ὡς
προειρήκαμεν, ἐν τῇ Σηλὼμ κατῴκησεν ἡ κιβωτὸς, ὕστερον δὲ, τὴν Ἰερουσαλὴμ Ps 77.9
ἐξελέξατο.

61 Καὶ παρέδωκεν εἰς αἰχμαλωσίαν τὴν ἰσχὺν αὐτῶν, καὶ τὴν καλλονὴν αὐτῶν εἰς χεῖρας ἐχθρῶν.

59α[3] *αὐταί* MACBFHV: *αὗται* PS[2].

They were distorted from piety into impiety, like a crooked bow; for the 'into', is in the sense of, 'like'. Just as a crooked bow does not fire in a straight line, so their mind, have been distorted, would not discharge conceptions about God in a straight manner.

58 And they provoked him to anger on their hilltops and provoked him to jealousy with their carved images.

It is written, *They mingled with the nations and learned their works*. For the nations made sacrifices on the hilltops, and their idols were carved. [The verb παραζηλόω means 'to rival jealously', hence 'they rivalled him jealously' must be taken in the sense of, 'they *made* him rival jealously', i.e. 'they provoked him to jealousy'], which is to become justly angered on account of the carved images. Ps 105.35

59α God heard and overlooked.

He heard their impiety roaring aloud, just as he heard the voice of the blood of Abel and the voice of Sodom and Gomorrah, for these sins cried out before God, disclosing their perpetrators. Gen 4.10 Gen 18.20

This moreover is an idiom of the Old [Scripture] to say 'he heard', indicating that he moved to vengeance.

'He overlooked', in the sense of, 'he disregarded', 'he turned away from them'.

59β And he disparaged Israel greatly.

He dishonoured, made it contemptible. For he handed them over to captivity with various nations, as the book of Judges relates. Jdc 2.14

60α And he rejected the tent-shrine of Shiloh.

The things from here are recorded in the first book of Kingdoms, namely, how the ark was taken by the Philistines and how the Israelites were slaughtered and their cities occupied.

And he rejected, he says, the tent-shrine in Shiloh, in which he used to dwell through the ark. For if he had not rejected it he would not have allowed the ark to be taken by the enemies. 1Rg 4.4-11

60β The tent-shrine in which he dwelt among men.

The tent habitation in which he dwelt through the ark among men. For first, as we have said previously, the ark lay in Shiloh, and later he chose Jerusalem. Ps 77.9

61 And he surrendered their strength into captivity and their beauty into the hands of enemies.

Ἰσχὺν καὶ καλλονὴν, τινὲς μὲν τοὺς μαχίμους καὶ ἀριστεῖς αὐτῶν ἐκάλεσαν· ἄμεινον δὲ τὴν κιβωτὸν οὕτως ὀνομάζειν, ὡς ῥωννύουσαν αὐτοὺς ἄχρι τότε καὶ κοσμοῦσαν.

62 Καὶ συνέκλεισεν εἰς ῥομφαίαν τὸν λαὸν αὐτοῦ, καὶ τὴν κληρονομίαν αὐτοῦ ὑπερεῖδε.

Καὶ ὁ μέγας Μωυσῆς, κληρονομίαν Θεοῦ τούτους ὠνόμασεν, ὡς μόνῳ Θεῷ ἀνακειμένους. *Ἐγενήθη γὰρ*, φησὶ, *μερὶς Κυρίου, λαὸς αὐτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.* Dt 32.9

63 Τοὺς νεανίσκους αὐτῶν κατέφαγε πῦρ, καὶ αἱ παρθένοι αὐτῶν οὐκ ἐπενθήθησαν.

Περὶ τούτων ῥητῶς μὲν οὐχ ἱστόρηται, πιμπραμένων δὲ τῶν πόλεων καὶ τῶν οἰκιῶν, εἰκὸς ἐναπολειφθῆναι ταύταις νεανίσκους, οὔπω στρατευσαμένους, καὶ συνδιαφθαρῆναι· καὶ αἱ παρθένοι δὲ αὐτῶν, εἰς δουλείαν ἀπαχθεῖσαι, οὐκ ἔσχον ὀπίσω τοὺς πενθοῦντας αὐτὰς, οἷα καὶ πατέρων καὶ μητέρων καὶ συγγενῶν, τῶν μὲν ἀνῃρημένων, τῶν δὲ ἐξηνδραποδισμένων.

64α Οἱ ἱερεῖς αὐτῶν ἐν ῥομφαίᾳ ἔπεσον.

Ὀφνὶ καὶ Φινεὲς, υἱοὶ τοῦ Ἠλεὶ, οἳ συνεξελθόντες τῇ κιβωτῷ, ὁμοῦ ἀνῃρέθησαν. 1Rg 4.11

64β Καὶ αἱ χῆραι αὐτῶν οὐ κλαυσθήσονται.

Οὐκ ἐπενθήθησαν· ἀντιχρονία γὰρ κἀνταῦθα· ἀναιρεθεῖσαι γὰρ ἢ καὶ ἐξανδραποδισθεῖσαι, οὐκ ἔσχον οὐδ᾽ αὐταὶ θρηνοῦντας ἐν ταῖς ἑαυτῶν πόλεσιν, ἄρδην ἐξολοθρευθείσαις.

65α Καὶ ἐξηγέρθη ὡς ὁ ὑπνῶν Κύριος. |

Ὥσπερ ὁ ὑπνῶν ἐγειρόμενος ἀποτινάσσεται τὸν ὕπνον, οὕτω καὶ ὁ Κύριος ἐγερθεὶς ὀψέ ποτε εἰς ἀντίληψιν τῆς κιβωτοῦ καὶ τοῦ λαοῦ, δεδωκότος ἤδη τὴν δίκην, ἀπετινάξατο τὴν ἐφ᾽ οἷς ἔδρων οἱ ἐχθροὶ μακροθυμίαν.

65β Ὡς δυνατὸς καὶ κεκραιπαληκὼς ἐξ οἴνου.

Τὸν προλαβόντα στίχον ἔτι σαφηνίζει. Οὕτως ἐξηγέρθη, φησὶν, ὥσπερ τις δυνατὸς ἄνθρωπος, κραιπαλήσας ἐξ οἴνου· περιττεύει γὰρ ὁ *καί* σύνδεσμος. Ὁ γὰρ δυνατὸς καρηβαρήσας ἐξ οἴνου, ὅτε ἀναστῇ, σφοδρότερον κινεῖται καὶ ὁρμητικώτερον.

63[1] *ἐπενθήθησαν* PS[2]H[A[corr.]]BFV : *ἐπένθησαν* MAC. 64β[2] *ἐπενθήθησαν* PH[A[corr.]]BV : *ἐπένθησαν* MASCF. 64β[2] *ἢ καὶ* MPASBFHV : *ἢ* C. 64β[3] *αὐταί* MASCBFV : *αὗται* PH. 65α[4] *ἔδρων* MPASCFH : *τοσαῦτα ἔδρων* VL : *ἔδρασαν* B.

Some have called 'strength' and 'beauty' their fighting men and champions, but it is better to name the ark in this manner as strengthening them till then and adorning them.

62 And he confined his people to the sword and overlooked his inheritance.

And the great Moses named them God's inheritance as dedicated to God alone. And, it is written, *His people Jacob became the Lord's portion, Israel the measured lot of his inheritance.* Dt 32.9

63 Fire devoured their youths and their virgins were not mourned.

This is not explicitly recorded, but when their cities and homes were burned it is likely for youths not yet recruited into the army to have been left behind in them and to have been destroyed at the same time, and their virgins, having been dragged off into slavery, did not leave behind those to mourn them, since among their fathers and mothers and relatives, the ones had been slaughtered and the others had been taken into captivity.

64α Their priests fell by the sword.

Hophni and Phinehas, the sons of Eli, who went out along with the ark were both slain. 1Rg 4.11

64β And their widows will not be wept for.

They were not mourned (here again we find one tense for another), for having been slain or enslaved, neither did they have mourners in their own cities, which had been summarily destroyed.

65α And the Lord awoke like one who is sleeping.

Just as the one who is sleeping on awaking shakes off sleep, so also the Lord having awaked at last to come to the aid of the ark and of the people, having already passed his judgement shook off his long-suffering during which the enemies were active.

65β Like a strong man and hung over from wine.

This clarifies further the preceding verse. He awoke thus, he says, like a strong man with a hangover from wine; the conjunction 'and' is redundant. For the strong man heavy headed from wine, when he rises, moves more violently and impulsively.

66α Καὶ ἐπάταξε τοὺς ἐχθροὺς αὐτοῦ εἰς τὰ ὀπίσω.

Τὸ, ἐπάταξε, μάλιστα μὲν τὸ, ἀνεῖλε, σημαίνει· ἔστι δὲ ὅτε, καὶ τὸ ἁπλῶς ἔπληξεν, ὡς καὶ νῦν. Ἔπληξε γὰρ τοὺς ἀλλοφύλους εἰς τὰς ἕδρας ὀπίσω, ὡς ἡ ἱστορία διδάσκει· εὐφήμως δὲ, εἰς τὰ ὀπίσω εἶπε, δηλῶν τὰς ἕδρας. 1Rg 5.3

66β Ὄνειδος αἰώνιον ἔδωκεν αὐτοῖς.

Ὄνειδος λέγει, τὴν τῶν ἕδρων πληγήν· ἔνθα γὰρ εἰσῆγον τὴν κιβωτὸν, ἐκεῖσε τὸ πάθος τοῦτο κατὰ πάντων ἐγίνετο. 1Rg 5.12

67α Καὶ ἀπώσατο τὸ σκήνωμα Ἰωσήφ.

Τὴν σκήνωσιν τὴν ἐν Ἰωσὴφ, εἴτουν τὴν ἐν τοῖς ὁρίοις τῆς κληροδοσίας τοῦ Ἰωσήφ. Τὸν Ἐφραὶμ δὲ νῦν, Ἰωσὴφ ἐκάλεσεν, ὡς υἱὸν τοῦ Ἰωσήφ. Ps 77.9
Ταὐτὸν γὰρ λέγει καὶ νῦν τῷ, *Καὶ ἀπώσατο τὴν σκηνὴν Σηλώμ·* ἡ γὰρ Σηλὼμ μερὶς ἦν τῆς φυλῆς Ἐφραὶμ, ὡς προείρηται. Ps 77.60α

67β Καὶ τὴν φυλὴν Ἐφραὶμ οὐκ ἐξελέξατο.

Εἰς κατοικίαν τῆς κιβωτοῦ, διὰ τὰς παρανομίας αὐτῆς.

68α Καὶ ἐξελέξατο τὴν φυλὴν Ἰούδα.

Εἰς βασιλείαν· τοῦτό φησι δι' ἑαυτὸν ὁ Δαυίδ· παρεσιώπησε δὲ τὰ κατὰ τὸν Σαοὺλ, ἵνα μὴ δόξῃ διασύρειν αὐτόν. 1Rg 16.1

68β Τὸ ὄρος τὸ Σιὼν, ὃ ἠγάπησεν.

Ἀντὶ μὲν τῆς φυλῆς Βενιαμὶν, ἧς ἦν ὁ Σαοὺλ, ἐξελέξατο τὴν φυλὴν Ἰούδα, ἧς ἦν 1Rg 10.20
ὁ Δαυίδ. Ἀντὶ δὲ τοῦ ὄρους Ἐφραὶμ, παρ' ᾧ ἦν ἡ Σηλὼμ, ἐξελέξατο τὸ ὄρος τὸ Σιὼν, 2Rg 2.4
παρ' ᾧ ἦν ἡ Ἰερουσαλήμ. Ἀγαπηθῆναι δὲ αὐτὸ λέγει, διὰ τὸ μεγαλυνθῆναι τοῦτο καὶ Jos 17.15
ὀνομαστὸν γενέσθαι ἀφ' οὗ χρόνου τὴν κιβωτὸν ὑπεδέξατο. 2Rg 6.12

69α Καὶ ᾠκοδόμησεν ὡς μονοκέρωτος τὸ ἁγίασμα αὐτοῦ.

Ὠικοδόμησεν, ἀντὶ τοῦ, οἰκοδομήσει, κατ' ἀντιχρονίαν. Προφητεύει γὰρ νῦν περὶ τοῦ ἐν Ἱεροσολύμοις ὕστερον οἰκοδομηθέντος ναοῦ παρὰ Σολομῶντος. Ἔτι δὲ καὶ περὶ τῆς εἰς τὸ ἑξῆς βασιλείας τῆς φυλῆς Ἰούδα. Ἐδήλωσε γὰρ αὐτῷ ὁ Θεὸς, ὅτι *Ἀναστήσω τὸ σπέρμα σου μετὰ σὲ, ὅς ἐστιν ἐκ τῆς κοιλίας σου, καὶ ἑτοιμάσω τὴν βασιλείαν αὐτοῦ· οὗτος οἰκοδομήσει οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον*

66β[2] ἕδρων MSABFV : ἀφεδρώνων PH[C].

66α And he struck his enemies on the behind.

'He struck' in a strong sense means 'he killed', but on occasion, as now, when it means simply struck with a blow. For he struck the Philistines on their buttocks behind as the story tells; he said 'on the behind' euphemistically, indicating their buttocks. 1Rg 5.3

66β He gave them an everlasting disgrace.

'Disgrace' is what he calls the plague of the buttocks; for wherever they would bring in the ark, this ailment would affect everyone. 1Rg 5.12

67α And he rejected the tent-shrine of Joseph.

The tent habitation in Joseph, that is, within the boundaries of the land allotted to Joseph. He here called Ephraim 'Joseph' as being Joseph's son. Ps 77.9

He is saying the same here as in, *And he rejected the tent-shrine of Shiloh*, for Shiloh was a part of the tribe of Ephraim, as was said. Ps 77.60α

67β And he did not choose the tribe of Ephraim.

As a dwelling for the ark on account of their transgressions.

68α And he chose the tribe of Judah.

For kingship. David says this about himself. He passed over in silence the events at the time of Saul so as not to seem to disparage him. 1Rg 16.1

68β Mount Zion that he loved.

Instead of the tribe of Benjamin, from which Saul came, he chose the tribe of Judah, from which David came. And instead of Mount Ephraim on which Shiloh lay, he chose Mount Zion on which Jerusalem lay. He says it is loved on account of its being magnified and becoming famed from the time that it received the ark. 1Rg 10.20 2Rg 2.4 Jos 17.15 2Rg 6.12

69α And he built his sanctuary as of a unicorn.

'He built', in the sense of, 'he will build', by use of one tense for another. For he is now prophesying about the temple later built in Jerusalem by Solomon and further about the subsequent kingship of the tribe of Judah. For God stated to him that, *I shall raise up your seed after you, who shall be from your belly and I shall prepare his kingdom; he shall build a house to my name and I shall set up his throne again forever*, which temple he called his 'sanctuary'. 2Rg 7.12-13

αὐτοῦ ἕως εἰς τὸν αἰῶνα· ὅντινα ναὸν, ἁγίασμα ἐκάλεσε. 2Rg 7.12-13

Τῷ δὲ, *ὡς μονοκέρωτος*, ἐλλείπει τὸ, *κέρας*, ἵν' εἴη, *ὡς μονοκέρωτος κέρας*. Ὥσπερ γὰρ τοῦ μονοκέρωτος τὸ κέρας, ἕν ἐστι, καὶ μέγιστον, καὶ κάλλιστον, καὶ ἰσχυρὸν, οὕτω καὶ ὁ ναὸς τοῦ Θεοῦ, εἷς ᾠκοδομήθη ἐν ὅλῃ τῇ γῇ, καὶ μέγιστος, καὶ κάλλιστος, καὶ ἰσχυρὸς τῇ κατασκευῇ, καὶ μόνος μόνου Θεοῦ.

69β Ἐν τῇ γῇ ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα.

Τὴν ῥηθεῖσαν φυλὴν Ἰούδα ἑδραιώσει, φησὶν, ἐν τῇ γῇ ἐφ' ἧς οἰκεῖ, ὡς μὴ ἐξωθεῖσθαι παρὰ πολεμίων. Τὸ δὲ, *εἰς τὸν αἰῶνα*, ἀντὶ τοῦ, ἀεί· καταχρηστικῶς δὲ, καὶ γὰρ ὕστερον ἐξώσθησαν.

70- Καὶ ἐξελέξατο Δαυὶδ τὸν δοῦλον αὐτοῦ, καὶ ἀνέλαβεν | αὐτὸν ἐκ τῶν ποιμνίων τῶν
71α προβάτων, ἐξόπισθεν τῶν λοχευομένων ἔλαβεν αὐτόν.

Ὅρα ὅπως φιλαλήθως ἀπαγγέλλει τὰ καθ' ἑαυτὸν, οὐκ ἐπαισχυνόμενος εἰπεῖν ὅτι οὐδὲ τέλειος ἦν ποιμὴν, ἀλλ' ὡς ἐνδέων ἔτι, τοῖς τίκτουσι τῶν προβάτων ἠκολούθει· μᾶλλον μὲν οὖν, τὰ μὲν ἐλαττοῦντα εἶπε, τὰ δὲ ὑψοῦντα παρῆκεν, οἷον, τὸ κατὰ τῶν θηρίων κράτος καὶ τὸ κατὰ τὸν Γολιὰθ μονομάχιον. 1Rg 17.34-50

71β Ποιμαίνειν Ἰακὼβ τὸν δοῦλον αὐτοῦ.

Τὸ γένος τοῦ Ἰακώβ· μεταφορικὸν δὲ τὸ, *ποιμαίνειν*.

71γ Καὶ Ἰσραὴλ τὴν κληρονομίαν αὐτοῦ.

Παλιλλογία, συνήθης τῇ Ἑβραΐδι γραφῇ. Περὶ δὲ τῆς κληρονομίας εἴρηται μικρὸν ἀνωτέρω. Ps 77.62

72α Καὶ ἐποίμανεν αὐτοὺς ἐν τῇ ἀκακίᾳ τῆς καρδίας αὐτοῦ.

Ἐν τῇ ἁπλότητι, ἐν τῷ ἀπονήρῳ, ἐν τῇ πραότητι.

72β Καὶ ἐν ταῖς συνέσεσι τῶν χειρῶν αὐτοῦ ὡδήγησεν αὐτούς.

Συνέσεις χειρῶν, τὰς λελογισμένας πράξεις καλεῖ, δι' ὧν ἐπιστημονικῶς ἴθυνε τὸν λαόν.

Χρὴ δὲ εἰπεῖν ὅτι ἐξελέξατο τὴν φυλὴν Ἰούδα εἰς βασιλείαν διὰ τὸν ἐξ αὐτῆς ἀνατεῖλαι μέλλοντα βασιλέα Χριστόν. Καὶ ἄλλως δὲ, Ἰούδαν μὲν νοήσεις τὸν Χριστὸν, ὡς ἐκ τῆς Ἰούδα φυλῆς βλαστήσαντα, φυλὴν δὲ αὐτοῦ, τὸ γένος τῶν

69β[2] ἐφ' ἧς MSACBF : ἐφ' ᾗ PHV. 72β[2] ἐπιστημονικῶς MAS[2]CBFV : ἐπιστημόνως PH.

In the 'as of a unicorn' the word 'horn' is missing, so that it would be 'as the horn of a unicorn'. For just as the horn of a unicorn is one and greatest and fairest and strong, so also the temple of God was built as one in the whole earth, and greatest and fairest and strong in construction and alone for God alone.

69β He founded it in the land to the age.

He will establish, he says, the aforementioned tribe of Judah in the land in which it is dwelling, as not to be expelled by enemies. 'To the age', in the sense of, 'for ever'; this is not said in a strict sense for they were later expelled.

70- And he chose David his servant and took him from the flocks of sheep, from behind the
71α lambing ewes he took him.

Observe how he reports very frankly about himself, not ashamed to say that he was not a fully fledged shepherd, but as an apprentice still he would follow the ewes that were giving birth, rather indeed he mentioned the things diminishing himself, but omitted what exalted him, namely, his might against the wild beasts and his single combat against Goliath. 1Rg 17.34-50

71β To shepherd Jacob his servant.

The race of Jacob. 'To shepherd' is metaphorical.

71γ And Israel his inheritance.

This is a repetition, customary in Hebrew writing. The inheritance was spoken about a little earlier. Ps 77.62

72α And he shepherded them in the guilelessness of his heart.

In the simplicity, the ingenuousness, the meekness of heart.

72β And he guided them in the understandings of his hands.

'The understandings of his hands' is what he calls the calculated actions by which he shrewdly directed the people.

It is necessary to say that he chose the tribe of Judah for kingship on account of Christ the King who would arise therefrom.

Moreover, you will understand Judah as Christ as having budded from the tribe of Judah, and his tribe as the race of Christians of whom he is father and teacher; and he founded this

Χριστιανῶν, ὧν ἐστι πατὴρ καὶ διδάσκαλος, ἥντινα καὶ ἐθεμελίωσεν ἐν τῇ γῇ πάσῃ εἰς τὸν αἰῶνα, *Πύλαι γὰρ ᾅδου οὐ κατισχύσουσιν αὐτῆς*, ὡς λέγεσθαι τό, *εἰς τὸν* Mt 16.18
αἰῶνα κυρίως ἐπὶ ταύτης. Ps 77.69β

78 οη´
1α Ψαλμὸς τῷ Ἀσάφ.

Περὶ τοῦ Ἀσὰφ προείρηται. Ps 72.1α
Ὁ δὲ παρὼν ψαλμὸς τὴν Ἀντιόχου τοῦ Ἐπιφανοῦς κατὰ τῶν Ἰουδαίων ἀπήνειαν προαναφωνεῖ, σχηματισθεὶς εἰς πρόσωπον τῶν ἐν αὐτοῖς τότε θεοσεβεστέρων.

1β Ὁ Θεὸς, ἤλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου.

Περὶ τῆς κληρονομίας προείρηται ἐν τῷ πρὸ τούτου ψαλμῷ. Ἔθνη δὲ λέγει, Ps 77.62
αὐτούς τε τοὺς Μακεδόνας καὶ τὰ τούτων συμμαχικά. Τὸ δὲ, ὁ Θεὸς, κλητικόν ἐστιν.

1γ Ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου.

Ποσὶ μιαροῖς τοῦτον πατήσαντες, καὶ χοίρους ἐκεῖ καταθύσαντες, καὶ εἴδωλα καὶ βδελύγματα εἰσαγαγόντες, καὶ ἄλλως κοινώσαντες. BJ 1.34

1δ Ἔθεντο Ἰερουσαλὴμ ὡς ὀπωροφυλάκιον.

Ὀπωροφυλάκιόν ἐστι καλύβη, ἐν ᾗ μένων τις, φυλάττει τὰς ἀκμαζούσας ὀπώρας. Ἔθεντο αὐτὴν ἐρείπιον, σχῆμα μόνον πόλεως ἔχουσαν, ὡς καὶ τὸ ὀπωροφυλάκιον, οἰκίας.

2 Ἔθεντο τὰ θνησιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, τὰς σάρκας τῶν ὁσίων σου τοῖς θηρίοις τῆς γῆς.

Θνησιμαῖα, τὰ τεθνηκότα σώματα. Δούλους δὲ Θεοῦ καὶ ὁσίους, τοὺς ἀναιρεθέντας ὀνομάζει, ὡς ἀφορισθέντος Θεῷ πάλαι μόνου τοῦ γένους αὐτῶν· τὴν γὰρ προσηγορίαν εἶχον, εἰ καὶ τὴν πρᾶξιν αὐτῆς οὐκ εἶχον. Οὕτω γὰρ καὶ προφήτας,
τοὺς ψευδοπροφήτας ἐκάλουν· καὶ ὁ Ἀπόστολος λέγει ἁγίους, τοὺς δι᾽ ἀσέβειαν 3Rg 18.19
ἀποκεκλασμένους κλάδους, διότι ῥίζης ἦσαν ἁγίας· ἄλλως τε δὲ οἱ Μακκαβαῖοι καὶ Rom 11.16-24
ἄλλοι τινὲς τῶν δικαίων συνανῃρέθησαν αὐτοῖς, ὅπερ ἐν ἁλώσεσι πόλεων γίνεται πολλάκις. Φησὶ γὰρ διὰ τοῦ Ἰεζεκιὴλ ὁ Θεὸς, *Ἰδοὺ ἐγὼ πρὸς σὲ, καὶ ἐκπετάσω τὸ*
ἐγχειρίδιόν μου ἐκ τοῦ κολεοῦ αὐτοῦ, καὶ ἐκκόψω ἐκ σοῦ δίκαιον καὶ ἀσεβῆ. Καὶ Ez 21.3
αὖθις, *Ἰδοὺ ἐγὼ ἀνάπτω ἐν σοὶ πῦρ*, | *καὶ καταφάγεται ἐν σοὶ πᾶν ξύλον ὑγρὸν καὶ*
πᾶν ξύλον ξηρόν· ὑγροῦ μὲν, τοῦ δικαίου νοουμένου, διὰ τὴν ἰκμάδα τῆς ἀρετῆς, Ez 20.47
ξηροῦ δὲ, τοῦ ἀδίκου, διὰ τὴν νέκρωσιν ὅσον εἰς ἐργασίαν ἀρετῆς.

2[8] τῶν δικαίων PCABFV : τῶν ἁγίων M : τῶν ἁγίων ἢ καὶ τῶν δικαίων H.

tribe in all the earth to the age, for *The gates of Hades will not prevail against it*, so that 'to the Mt 16.18
age' in the strict sense may be said of it. Ps 77.69β

78 Psalm 78
1α A psalm belonging to Asaph.

Asaph has been spoken of previously. Ps 72.1α

The present psalm predicts the brutality of Antiochus Epiphanes against the Jews, having been cast in the person of the more god-fearing among them at that time.

1β O God, nations have entered into your inheritance.

'Inheritance' was discussed in the psalm before this one. 'Nations' are what he calls the Ps 77.62
Macedonians and their allies. 'O God' [cast in the nominative], is a vocative.

1γ They have defiled your holy temple.

Having trampled it with defiled feet and having sacrificed swine there and having brought
in idols and abominations and having profaned it in other ways. BJ 1.34

1δ They have made Jerusalem like a garden watch-shed.

A garden watch-shed is a hut in which someone stays guarding the ripe fruits. They made it a ruin, having only the outline of a city, just as a garden watch-shed has that of a house.

2 They have made the carcasses of your servants fodder for the birds of the sky, the flesh of your devotees scavengings for the wild beasts of the earth.

'Carcasses' are the dead bodies. He calls those who have been slain 'servants of God' and
'devotees', in the past their race alone having been dedicated to God, for they had the appel-
lation even if they did not have its practice. For thus they would call the pseudo-prophets 3Rg 18.19
'prophets', and the Apostle calls the branches broken off on account of impiety 'holy' because Rom 11.16-24
they were from a holy root. Moreover, the Maccabees and some others of the just were slain
along with them, as often happens in the taking of cities. God indeed says through Ezekiel,
See, I am against you, and I shall whip my knife from its sheath and I shall cut down from you
the just and the impious. And again, *See, I am kindling a fire in you, and it will devour in you* Ez 21.3
every green tree and every dry tree; indicating by the 'green tree' the just man on account of Ez 20.47
the moisture of virtue, and by the 'dry tree', the unjust man, on account of his deadness as
concerns the cultivation of virtue.

3 Ἐξέχεαν τὸ αἷμα αὐτῶν ὡσεὶ ὕδωρ κύκλῳ Ἰερουσαλὴμ, καὶ οὐκ ἦν ὁ θάπτων.

Οὕτω πολὺ, ὡς δίκην ὕδατος φέρεσθαι κρουνηδὸν, ἢ μᾶλλον ποταμηδόν.

Ἐξέχεαν δὲ αὐτὸ κύκλῳ Ἰερουσαλήμ· κύκλῳ δὲ νῦν, ἁπλῶς τὸ πανταχῇ δηλοῖ· οὐκ ἦν δὲ ὁ θάπτων, τῶν μὲν πεφευγότων, τῶν δὲ αἰχμαλωτισθέντων.

4 Ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλῳ ἡμῶν.

Τοῖς γειτνιῶσιν ἔθνεσι, πάλαι φθονοῦσιν αὐτοῖς καὶ ἐπιβουλεύουσι.

Παλιλλογία δὲ ὁ δεύτερος στίχος. Ὠνείδιζον δὲ αὐτοῖς τὴν οὕτως ἐρήμωσιν καὶ ἀσθένειαν, καὶ ἐμυκτήριζον, εἴτουν διεγέλων, ὡς ἀνοήτως ἑνὶ Θεῷ πιστεύοντας· χλευασμὸν δὲ, τὴν κωμῳδίαν ὑποληπτέον. Γείτονες δὲ αὐτῶν, Μωαβῖται, καὶ Ἀμμανῖται, καὶ Ἰδουμαῖοι, καὶ ἄλλοι τοιοῦτοι.

5α Ἕως πότε, Κύριε, ὀργισθήσῃ εἰς τέλος;

Τὸ, *εἰς τέλος*, ἐνταῦθα, ἀντὶ τοῦ, σφοδρῶς, εἴληπται.

5β Ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου;

Ἀπὸ κοινοῦ κἀνταῦθα τὸ, *ἕως πότε;* Ζῆλον δὲ πολλάκις εἰρήκαμεν, τὴν δικαίαν ὀργήν. Καὶ νομοθετῶν δὲ εἶπεν ὁ Θεὸς, ὅτι *Ἐγὼ Θεὸς ζηλωτὴς, πῦρ καταναλίσκον.* Pss 68.10α, 72.3. Dt 4.24

Εἴρηται δὲ ἀπὸ μεταφορᾶς τῶν ὀργιζομένων ταῖς γαμεταῖς αὐτῶν, ὅταν μοιχεύωνται. Πάλαι γὰρ, ἀναλογίαν ἀνδρὸς πρὸς γυναῖκα εἶχεν ὁ Θεὸς πρὸς τὴν τῶν Ἰουδαίων συναγωγὴν, οἷα μόνην αὐτὴν ἐκ παντὸς ἔθνους ἀγαπῶν, καὶ ὑπὸ μόνης αὐτῆς ἀνταγαπώμενος. Ἐκδηλότερον δὲ τοῦτο παρίστησιν Ὠσηέ· ἀπωσάμενος γὰρ αὐτὴν ὁ Θεὸς, φησὶ δι' αὐτοῦ, ὅτι *Αὕτη οὐ γυνή μου, καὶ ἐγὼ οὐκ ἀνὴρ αὐτῆς*· ἔνθα καὶ Hos 2.2-7
ἐραστὰς μὲν αὐτῆς καλεῖ, τὰ εἴδωλα, πορνείαν δὲ καὶ μοιχείαν, τὴν εἰδωλολατρείαν. Ὕστερον δὲ, τὴν Ἐκκλησίαν τῶν εὐσεβεστάτων Χριστιανῶν ἐμνηστεύσατο, ὡς ἐν τῷ μδ΄ ψαλμῷ προπαραδέδοται. Ps 44.10β

6 Ἔκχεον τὴν ὀργήν σου ἐπὶ τὰ ἔθνη τὰ μὴ γινώσκοντά σε, καὶ ἐπὶ βασιλείας, αἳ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο.

Πλεῖον ἡμῶν παροργίζουσί σε τὰ ἔθνη, τὰ καθ' ἡμῶν στρατευσάμενα, ἀγνοοῦντά σε τὸν ποιητὴν αὐτῶν, καὶ ἀπανθρώπως ἡμῖν χρησάμενα.

Βασιλείας δὲ λέγει, τὰς τοπαρχίας.

7 Ὅτι κατέφαγον τὸν Ἰακὼβ, καὶ τὸν τόπον αὐτοῦ ἠρήμωσαν.

3[1] ἐξέχεαν HV[TRa] : ἐξέχεον MPACBF. 3[3] ἐξέχεαν V : ἐξέχεον MPACBFH. 3[4] πεφευγότων MASCF : φευγόντων PBHV.

3 They have poured out their blood like water all around Jerusalem and there was none to bury.

So much so that it ran like water gushing from a spring or rather flowing like a river.

They have poured it all around Jerusalem; 'all around' here simply means everywhere. There was none to bury, the ones having fled, the other having been taken captive.

4 We have become a reproach to our neighbours, an object of scorn and mockery to those around us.

To the neighbouring nations, envious and hostile towards them of old.

The second phrase is a recapitulation of the first. They would reproach them with their desolation and weakness, and would scorn them, that is, deride them as foolishly believing in one God, and mockery is to be understood as making fun of them. Their neighbours were the Moabites and Ammanites and Idumaeans and other suchlike.

5α How long, O Lord, will you be angered to the end?

'To the end' here is in the sense of, 'exceedingly'.

5β Will your jealousy be kindled like fire?

'How long' is to be understood here also. 'Zeal' we have often called righteous anger. And when giving the law God said that *I am a jealous God, a devouring fire*. Pss 68.10α, 72.3. Dt 4.24

This is said by way of metaphor from those who are angered with their wives when they commit adultery, for in the past God's relation to the assembly of the Jews was on analogy with the relation of husband to wife, as loving it alone of all nations and loved in return by it alone. Hosea presents this more conspicuously, for God, having rejected the assembly of the Jews, says through him, *She is not my wife, and I am not her husband*. Here he also calls Hos 2.2-7
the idols her lovers and idolatry fornication and adultery. Later he betrothed himself to the Church of the most pious Christians as was explained previously in the forty-fourth psalm. Ps 44.10β

6 Pour out your anger on the nations that do not know you and on kingdoms that have not invoked your name.

More than we do, the nations marshalled against us provoke your anger, not knowing you as their maker and treating us inhumanly.

'Kingdoms' is what he calls the districts with local governors.

7 For they have devoured Jacob and laid waste his place.

Ἔκχεον δὲ ἐπ' αὐτοὺς τὴν ὀργήν σου, διότι κατέφαγον ἡμᾶς ἐν στόματι ῥομφαίας.

8α Μὴ μνησθῇς ἡμῶν ἀνομιῶν ἀρχαίων.

Τῶν ἄχρι τότε· ἀρχαίας γὰρ νῦν, ἁπλῶς τὰς προλαβούσας φησί.

8β- Ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου, Κύριε, ὅτι ἐπτωχεύσαμεν σφόδρα,
9α βοήθησον ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν.

Ἐπτωχεύσαμεν, ἐκπεσόντες πάντων ὧν εἴχομεν, καὶ τῶν ἀρετῶν. Σωτῆρα δὲ ἑαυτῶν τὸν Θεὸν καλοῦσιν, ὡς πολλάκις αὐτοὺς σωτηρίας ἀξιώσαντα.

9β Ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου, Κύριε, ῥῦσαι ἡμᾶς, καὶ ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκεν τοῦ ὀνόματός σου.

Εἰ καὶ ἀνάξιοι ἐλέους ἡμεῖς, ἀλλά γε ῥῦσαι ἡμᾶς, ἵνα μὴ ἀδοξῇ παρὰ τοῖς ἔθνεσι τὸ ὄνομά σου, ὀνειδιζόμενον ὡς ἀσθενὲς καὶ ὡς μὴ δυνάμενον ἐξελέσθαι τὸν οἰκεῖον λαόν. |

Παλιλλογία δὲ νῦν, ὁ δεύτερος στίχος· ταὐτὸν γὰρ τῷ, ῥῦσαι, τὸ, ἱλάσθητι· ἱλεωθεὶς γὰρ, ῥύεται.

10α Μήποτε εἴπωσι τὰ ἔθνη, Ποῦ ἐστιν ὁ Θεὸς αὐτῶν;

Τοῦτο δῆλον.

10β Καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου.

Ἐν τοῖς ἄλλοις ἔθνεσιν, ἔτι ζώντων ἡμῶν.

11α Εἰσελθέτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων.

Τῶν εἰς αἰχμαλωσίαν ἀπαγομένων.

11β Κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου περιποίησαι τοὺς υἱοὺς τῶν τεθανατωμένων.

Διάσωσον τὰ διαδράντα τέκνα τῶν ἀναιρεθέντων ἢ καὶ τὰ εἰς δουλείαν ληφθέντα. Βραχίονα δὲ λέγει, τὴν ἰσχύν.

9α[4] ἑαυτῶν PCAFBH : αὐτῶν MSV.

Pour out your anger on them because they have devoured us with the mouth of the sword.

8α Do not remember our lawlessness from the beginning.

Those up till then; 'from the beginning' here simply means of the past.

8β- Let your compassion swiftly overtake us, O Lord, for we have become exceedingly poor,
9α help us, O God our Saviour.

We have become poor, having fallen from all that we had and from the virtues. They call God their Saviour as having often granted them salvation.

9β Deliver us, O Lord, for the sake of the glory of your name, and have mercy on our sins for the sake of your name.

Even though we are unworthy of mercy, but deliver us so that your name may not be held in contempt by the nations, being reproached as weak and unable to set free your own people.

The second phrase is a recapitulation of the first here, for the imperatives 'deliver' and 'have mercy' are the same, for having been shown mercy one is delivered.

10α Lest the nations say, 'Where is their God?'

This is clear.

10β And let the avenging of the spilt blood of your servants be made known among the nations before our eyes.

Among the other nations while we are still alive.

11α Let the groaning of those chained in fetters come before you.

Of those being led away into captivity.

11β According to the greatness of your arm preserve the sons of those who have been put to death.

Save the children of the slain who have escaped or who have been taken into slavery. 'Arm' is what he calls his strength.

12 Ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὀνειδισμὸν αὐτῶν, ὃν ὠνείδισάν σε, Κύριε.

Ἑπταπλάσιον, τὸ πολλαπλάσιον ἡ Ἑβραῒς γραφὴ καλεῖ, ὥσπερ καὶ ἑπτὰ, τὰ πολλά. Ὀνειδισμὸν δὲ λέγει, τὴν ἐξουδένωσιν. Εἰς τὸν κόλπον δὲ αὐτῶν, ἀντὶ τοῦ, περιφόρητον, ἀναπόβλητον.

13α Ἡμεῖς δὲ λαός σου καὶ πρόβατα νομῆς σου.

Εἰ καὶ ἐπταίσαμεν· νομὴ δὲ Θεοῦ, αἱ ἐντολαὶ αὐτοῦ.

13β Ἀνθομολογησόμεθά σοι, ὁ Θεὸς, εἰς τὸν αἰῶνα.

Εἰ ἐπακούσεις ἡμῶν, ἀντὶ τῆς σωτηρίας ταύτης, εὐχαριστήσομέν σοι ἀεί.
Ἢ ἁπλῶς, εὐχαριστήσομεν, περιττευούσης τῆς ἀντί προθέσεως.

13γ Εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦμεν τὴν αἴνεσίν σου.

Εἰς πᾶσαν γενεάν. Αἴνεσιν δὲ, τὴν ἐπὶ ταῖς εὐεργεσίαις καὶ ἀντιλήψεσιν.

Ἀλλ' οὕτω μὲν καθ' ἱστορίαν ὁ ψαλμὸς ἡρμήνευται. Ἥρμοσε δὲ καὶ τοῖς διωκομένοις ὑπὸ τυράννων Χριστιανοῖς, ἐφ' ὧν ἔθνη μὲν, οἱ τύραννοι, καὶ ἁπλῶς πάντες οἱ πολεμοῦντες Χριστιανοῖς· κληρονομία δὲ τοῦ Χριστοῦ, οἱ Χριστιανοὶ, ὡς ἐν τῷ πρώτῳ ψαλμῷ προείρηται· ναὸς δὲ αὐτοῦ, ὁ κατὰ τόπον ἕκαστον· Ἰερουσαλὴμ Ps 2.8α
δὲ, πᾶσα πόλις Χριστιανῶν· θνησιμαῖα δὲ, τὰ σώματα τῶν μαρτύρων, καὶ τὰ ἑξῆς ἀναλόγως. Ἰακὼβ δὲ, οἱ Χριστιανοὶ, ὡς πολλάκις ἔφημεν. Γείτονες δὲ ἡμῶν, οἱ Pss 13.[7β],
Ἑβραῖοι, ὡς τῆς Γραφῆς αὐτῶν καὶ ἡμῖν ὑποκειμένης εἰς νομὴν, καὶ ὡς μᾶλλον τῶν 76.[16]
ἐθνῶν τῶν ἄλλων ἡμῖν εἰς πίστιν ἐγγίζοντες· ἀλλὰ καὶ οἱ αἱρετικοὶ, ὡς ἐγγίζοντες ἡμῖν τῷ πλείονι μέρει τῶν δογμάτων. Ἐξουδένωσαν δὲ τὸν Χριστὸν, ὅσοι τῶν αἱρετικῶν, ἢ κατὰ τῆς θεότητος αὐτοῦ ἐβλασφήμησαν, ὡς Σαβέλλιος καὶ Ἄρειος, ἢ κατὰ τῆς ἀνθρωπότητος αὐτοῦ, ὡς Ἀπολινάριος καὶ Νεστόριος.

79 οθʹ
1 Εἰς τὸ τέλος· ὑπὲρ τῶν ἀλλοιωθησομένων· μαρτύριον· τῷ Ἀσάφ· ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.

Τὸ, εἰς τὸ τέλος, οὐ μόνον διὰ τὰς ἐμφερομένας προφητείας, ὡς πολλάκις εἰρήκαμεν, ἀλλὰ καὶ διὰ τὸ ἀποτείνεσθαι τὸν ψαλμὸν εἰς τὸ τέλος τῆς εὐκληρίας τῶν Ἰουδαίων. Προφητεύει γὰρ τὴν πολιορκίαν, καὶ τὸν ἀνδραποδισμὸν, καὶ ὅσα πεπόνθασιν ὑπὸ Βαβυλωνίων, τέλος ἐπιθέντων αὐτοῖς τῆς προτέρας εὐδαιμονίας, εἴτουν ἐκκοπήν.

12^1 ἑπταπλασίονα PCABFH[TRa] : ἑπταπλάσιον MSV. 12^3 πολλαπλάσιον MAS^{2}CBF : πολυπλάσιον PHV. $13α^2$ νομὴ PA$^{corr.}$CFBHV : νομαὶ M. $13γ^5$ κληρονομία MPASB : κληρονόμοι C[F]HV.

12 Repay our neighbours sevenfold in their bosom the reproach with which they reproached you, O Lord.

'Sevenfold' is what the Hebrew scripture calls 'many times', just as it calls what is many 'seven'. 'Reproach' is what he calls the disparagement. 'In their bosom' is in the sense of, 'ever with them', 'ineradicably'.

13α But we are your people and the sheep of your pasture.

Even though we have erred. His commandments are God's pasture.

13β We shall confess you in return, O God, to the age.

If you will hear us, in return for this salvation we shall give thanks to you eternally.

Or else simply, 'we shall give thanks', with the words/preposition 'in return' being redundant.

13γ To generation and generation we shall proclaim your praise.

To every generation. 'Praise', namely, that for the benefactions and assistance.

Thus the psalm is interpreted according to the historical sense. It was also fitting, however, for those Christians being persecuted by tyrants. In relation to them, the 'nations' are the tyrants and simply all who are fighting against Christians; the Christians are Christ's inheritance as was said previously in the first psalm. His temple is the one in each locality, Ps 2.8α
and every city of Christians is 'Jerusalem'. The bodies of the martyrs are the 'carcasses' and what follows is taken in a conformable sense. The Christians are 'Jacob' as we have often said. Pss 13.[7β],
The Hebrews are our neighbours, their Scripture being allotted to us also as pasture, and as 76.[16]
approaching us more than the other nations in faith; the heretics are also our neighbours as approaching us in the greater part of doctrines. That they disparaged Christ can be said of those heretics who blasphemed either against his divinity, such as Sabellius and Arius, or against his humanity, such as Apollinaris and Nestorius.

79 Psalm 79

1 Towards fulfilment; for those who will be changed; a testimony; belonging to Asaph; a psalm for the Assyrian.

'Towards fulfilment' is not only on account of the prophecies borne in it, as we have often said, but also on account of the psalm alluding to the end of the good fortune of the Jews. For it prophesies the siege, the captivity and all they suffered under the Babylonians, who imposed on them an end to their previous prosperity, namely, a cutting off.

Τὸ δὲ, *ὑπὲρ τῶν ἀλλοιωθησομένων*, καὶ ἄλλοις τῶν προλαβόντων ψαλμῶν ἐπιγέγραπται, πανταχοῦ δὲ μεταβολὴν πραγμάτων σημαίνει. Pss 44, 68
Μαρτύριον δὲ, ὅτι διαμαρτύρεται, εἴτουν | ἀναγγέλλει τὰς ἐσομένας συμφορὰς, εἴ πως σωφρονέστεροι τῷ φόβῳ γένωνται Ἰουδαῖοι.
Περὶ δὲ τοῦ Ἀσὰφ προείρηται. Ps 72.1α
Τὸ δὲ, ὑπὲρ τοῦ Ἀσσυρίου, ἀντὶ τοῦ, περὶ τοῦ Ἀσσυρίου, λέγει δὲ, τὸν Βαβυλώνιον Ναβουχοδονόσορ, ὡς ἐξ Ἀσσυρίων ἕλκοντα τὸ γένος· περὶ τοῦ Ἀσσυρίου δὲ, ἤγουν περὶ ὧν ἐποίησεν Ἰουδαίοις.

2α Ὁ ποιμαίνων τὸν Ἰσραὴλ, πρόσχες.

Ἰσραὴλ, ἢ τὸν πατριάρχην Ἰακὼβ λέγει, διότι ὑπέσχετο αὐτῷ ὁ Θεὸς συνεῖναι καὶ φυλάττειν αὐτὸν, ἢ τὸν ἐξ ἐκείνου καταγόμενον λαόν. Εἴρηται γὰρ ἐν τῷ πρὸ τούτου ψαλμῷ, ὅτι *Καὶ ἀνήγαγεν αὐτοὺς ὡσεὶ ποίμνιον ἐν ἐρήμῳ*. Gen 28.15 Ps 77.52β
Τὸ δὲ, *ὁ ποιμαίνων*, ἀντὶ τοῦ, ὁ ποιμάνας· ὁμοίως δὲ καὶ τὸ ἑξῆς, ὁ ὁδηγήσας.
Ἐσχημάτισται γὰρ ὁ ψαλμὸς εἰς πρόσωπον τῶν τηνικαῦτα διαδράντων τὸν θάνατον.

2β Ὁ ὁδηγῶν ὡσεὶ πρόβατον τὸν Ἰωσήφ.

Ἰωσὴφ πάλιν, ἢ αὐτὸν ἐκεῖνον τὸν Ἰωσὴφ ὀνομάζει, διότι ὁ Θεὸς αὐτὸν ἐν πᾶσιν ἐχειραγώγει κινδυνεύοντα, γέγραπται γὰρ, ὅτι *Καὶ ἦν Κύριος μετὰ Ἰωσὴφ*, ἢ τὸν δηλωθέντα λαόν· πατέρα γὰρ ὅλου τοῦ λαοῦ, καὶ τὸν Ἰωσὴφ καλεῖ, ὡς καὶ ἐν τῷ ος′ ψαλμῷ φησι, *Τοὺς υἱοὺς Ἰακὼβ καὶ Ἰωσήφ*, ὅπου καὶ τὴν ἐξήγησιν εὑρήσεις. Gen 39.2 Ps 76.16β

2γ-3α Ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, ἐμφάνηθι ἐναντίον Ἐφραὶμ καὶ Βενιαμὶν καὶ Μανασσῆ.

Ἐντειλάμενος ὁ Θεὸς τῷ Μωυσῇ ποιῆσαι δύο Χερουβὶμ χρυσᾶ, τορευτὰ, καὶ ἐπιθεῖναι ἐξ ἀμφοτέρων τῶν μερῶν τοῦ ἱλαστηρίου, εἴρηκεν ὅτι *Γνωσθήσομαί σοι ἐκεῖθεν, καὶ λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου, ἀνὰ μέσον τῶν δύο Χερουβίμ*· ὁ καθήμενος οὖν φησιν, ἀντὶ τοῦ, ὁ ἱδρυόμενος ἐπάνω τῶν Χερουβὶμ ἐν τῷ ὁμιλεῖν. Ex 25.18 Ex 25.22
Ἐμφάνηθι δὲ, εἴτουν γνώσθητι, ὅτι ἦλθες βοηθὸς ἐνώπιον τῶν ὑπολελειμμένων, οὓς ὠνόμασεν Ἐφραὶμ καὶ Βενιαμὶν καὶ Μανασσῆν.
Ἐπεὶ γὰρ τοῦ Ἰωσὴφ ἐμνήσθη, εἰκότως ἐπεμνήσθη καὶ τῶν φιλτάτων δύο υἱῶν αὐτοῦ, Ἐφραὶμ καὶ Μανασσῆ, καὶ τοῦ ἠγαπημένου αὐτῷ ἀδελφοῦ Βενιαμὶν, ὡς μόνου ὁμομητρίου. Καὶ ἀπὸ τούτων, τὸν λαὸν ὠνόμασεν, ἵνα διὰ τὴν ἀρετὴν τοῦ Ἰωσὴφ, ἐπικαμφθῇ ὁ Θεὸς τῷ γένει τῶν τέκνων καὶ τοῦ ἀδελφοῦ αὐτοῦ.
Χρὴ δὲ γινώσκειν, ὅτι εἰ καὶ πρεσβύτερος υἱὸς ὁ Μανασσῆς ἦν, ἀλλ' οὖν ὁ Μωυσῆς πανταχοῦ τὸν Ἐφραὶμ προτίθησιν, ὡς παρὰ τοῦ Ἰακὼβ προτιμηθέντα καὶ μᾶλλον εὐλογηθέντα, καὶ συζεύγνυσιν ἀεὶ τοῖς υἱοῖς τοῦ Ἰωσὴφ τὸν Βενιαμὶν, ὡς οἰκεῖον καὶ Gen 48.14-20

3α[8] *Μανασσῆν* MPASH : *Μανασσῆ* CFBV.

'For those who will be changed' is also inscribed above others of the previous psalms and everywhere indicates a change of circumstances. Pss 44, 68

And 'a testimony' because it invokes witness of, that is, it proclaims, the coming calamities, in case the Jews might somehow become more temperate.

About Asaph we have spoken previously. Ps 72.1α

'For the Assyrian' is in the sense of, 'about the Assyrian', meaning Nebuchadnezzar the Babylonian, who drew his stock from the Assyrians. About the Assyrian, namely, about what he did to the Jews.

2α Give heed, O you, the one who shepherds Israel.

'Israel' is what he calls either the patriarch Jacob, because God promised him he would be with him and guard him, or else the people descended from him. Indeed, it is said in the psalm before this, *And he led them in the desert like a flock*. Gen 28.15 Ps 77.52β

'The one that shepherds' in the sense of, 'the one who shepherded', and similarly with the next verse, 'the one who guided'.

The psalm indeed was cast in the person of those who at that time had escaped death.

2β The one who guides Joseph like a sheep.

'Joseph' in turn is what he names either Joseph himself, because God used to guide him in everything when in danger, for it is written, *And the Lord was with Joseph*, or else the aforementioned people, for he also calls Joseph the father of the whole people, as he says in the seventy-sixth psalm, *The sons of Jacob and of Joseph*, where you will also find the explanation. Gen 39.2 Ps 76.16β

2γ-3α You, the one who is seated on the Cherubim, appear before Ephraim and Benjamin and Manasseh.

When God commanded Moses to make two golden Cherubim worked in relief and to place them on either side of the propitiatory, he said, *And I shall be known to you from there and I shall speak to you from above the propitiatory in between the two Cherubim*. He therefore says 'the one who sits', in the sense of, 'the one who is settled above the Cherubim when he speaks'. Ex 25.18 Ex 25.22

'Appear', namely, make known that you have come as an adjutant before those who are left remaining, whom he called Ephraim and Benjamin and Manasseh.

For since he mentioned Joseph, he then appropriately mentioned his two dearest sons, Ephraim and Manasseh, and his beloved brother Benjamin, who alone was from the same mother. And by these, he named the people, so that through Joseph's virtue God might be moved to pity on the race of his children and brother.

It should be known that although Manasseh was the elder son, Moses nonetheless always places Ephraim first as having been preferred by Jacob and more greatly blessed, and conjoins

αὐτὸν τῷ Ἰωσὴφ διὰ τὸ ὁμομήτριον καὶ ὡς εὐθὺς μετὰ τὸν Ἰωσὴφ γεννηθέντα· τῷ Μωυσῇ δὲ καὶ ὁ Δαυὶδ νῦν κατηκολούθησεν.

Ἐπεὶ δὲ, τῆς τοῦ Λευὶ φυλῆς τῇ λατρείᾳ τοῦ Θεοῦ ἀφορισθείσης, ἀντὶ ταύτης
παρελήφθη ἡ τοῦ Μανασσῆ εἰς τὸ στρατεύεσθαι, εἰκότως νῦν τελευταία τέτακται, Nu 1.33
ὡς ἐξ ἡμισείας οὖσα φυλὴ καὶ ὡς ἀσθενεστέρα τῆς Βενιαμίτιδος, ὥσπερ δὴ κἀκείνη Nu 1.35
τῆς Ἐφραιμίτιδος. Ἄλλως τε δὲ καὶ αἱ φυλαὶ αὗται τολμηρότεραι τῶν ἄλλων ἦσαν· Nu 1.31
εἰς τιμὴν δὲ τοῦ Ἰωσὴφ οἱ δύο υἱοὶ αὐτοῦ φύλαρχοι γεγόνασιν.

3β Ἐξέγειρον τὴν δυναστείαν σου καὶ ἐλθὲ εἰς τὸ σῶσαι ἡμᾶς.

Ἐξανάστησον τὴν ὑπερφερῆ δύναμίν σου εἰς ἀντίληψιν ἡμῶν, καθεύδουσαν τῇ μακροθυμίᾳ.

Εἴρηται δὲ ἡμῖν διαφόρως ὅτι τὰς ἀνθρωπίνας ἐνεργείας καὶ τὰ πάθη, ἡ Ἑβραῒς γραφὴ τῷ Θεῷ περιτίθησι, παχύτερον διαλεγομένη διὰ τὴν τῶν Ἑβραίων παχύτητα. Καὶ περιττὸν ἐφ’ ἑκάστης λέξεως τοιαύτης τὰ αὐτὰ λέγειν, διὸ χρὴ τῷ κανόνι τούτῳ χρῆσθαι δι’ ὅλων τῶν ὁμοιοτρόπων. |

4α Ὁ Θεὸς, ἐπίστρεψον ἡμᾶς.

Ἀπὸ θλίψεως εἰς χαρὰν, ἢ ἀπὸ φυγῆς εἰς ἀντίστασιν, ἢ ἀπὸ δουλείας εἰς ἐλευθερίαν, ἢ ἀπὸ τῆς ξένης ἐπὶ τὴν πατρίδα.

Ἢ ἐπίστρεψον ἡμᾶς πρὸς σὲ, συνεργῶν εἰς τὰ σὰ θελήματα. Ἐπιστράφητε γὰρ,
φησὶ, *πρός με, καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς.* Zach 1.3

4β Καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

Ἐμφάνισον μόνον τὸ πρόσωπόν σου, καὶ ἀρκεῖ τοῦτο πρὸς σωτηρίαν ἡμῖν.

Μεταφορικὸς δὲ ὁ λόγος· ἀριστέως γὰρ ἐπιφανέντος, οἱ μὲν οἰκεῖοι ἀναθαῤῥοῦσιν, οἱ δὲ πολέμιοι τρέπονται.

5 Κύριε, ὁ Θεὸς τῶν δυνάμεων, ἕως πότε ὀργίζῃ ἐπὶ τὴν προσευχὴν τῶν δούλων σου;

Τὸ, *ὀργίζῃ*, ἀντὶ τοῦ, οὐκ ἐπιβλέπεις· ἀπὸ τοῦ προηγουμένου, τὸ ἑπόμενον· ἕπεται γὰρ τοῖς ὀργιζομένοις τὸ μὴ ἐπιβλέπειν ἐπὶ τὰς δεήσεις τῶν παροργισάντων.

6 Ψωμιεῖς ἡμᾶς ἄρτον δακρύων, καὶ ποτιεῖς ἡμᾶς ἐν δάκρυσιν ἐν μέτρῳ;

Ἀπὸ κοινοῦ τὸ, ἕως πότε; Ψωμιεῖς δὲ, ἀντὶ τοῦ, φαγεῖν δώσεις, ἤγουν ἕως πότε φαγεῖν δώσεις ἄρτον ἐν δάκρυσι, καὶ ποτίσεις οἶνον, ὁμοίως ἐν δάκρυσι; Δηλοῖ δὲ ὅτι καὶ τὴν βρῶσιν καὶ τὴν πόσιν δακρύοντες προσεφέροντο.

Benjamin with the sons of Joseph as also being close to Joseph on account of their common mother and as having been born immediately after Joseph. And David now follows Moses. Gen 48.14-20

And since, with the tribe of Levi having been set apart for the worship of God, the tribe of Manasseh was taken in its place to bear arms, it is now appropriately placed last as being half Nu 1.33
a tribe and as weaker than that of Benjamin, just as in turn that of Benjamin was weaker than Nu 1.35
that of Ephraim. Moreover, these tribes were bolder than the others, and in honour of Joseph Nu 1.31
both of his sons became leaders of tribes.

3β Arouse your irresistible power and come to save us.

Wake up your surpassing power, now sleeping in long forbearance, to help us.

We have said on various occasions that Hebrew scripture ascribes human actions and sufferings to God, speaking in a coarser manner on account of the coarseness of the Hebrews. And it is superfluous to say the same things at each such word, and so it is necessary to apply this rule in all similar figures.

4α Turn us back, O God.

From sorrow to joy, or from flight to resistance, or from slavery to freedom, or from a foreign land to our fatherland.

Or else, turn us back towards you, working together with us towards what you will. For it is written, *Be turned back to me and I shall be turned back to you*. Zach 1.3

4β And show forth your face and we shall be saved.

Only show your face and this will be enough for salvation for us.

The verse is metaphorical, for when a champion appears, his own take courage and the adversaries are put to flight.

5 O Lord God of powers, how long will you be angered at the prayer of your servants?

'Will you be angered', in the sense of, 'will you fail to look on', indicating the consequent from the precedent, for it follows for those who are angered that they do not look on the supplications of those who have provoked them to anger.

6 Will you hand-feed us bread of tears and give us drink with tears in measure?

'How long?' is understood here also. 'Hand-feed' in the sense of, 'give to eat', namely, how long will you give bread to eat with tears, and give wine to drink, similarly with tears? It indicates that they would take both food and drink weeping.

Ἢ καὶ ἄλλως, ψωμιεῖς ἡμᾶς βρῶσιν δακρύων καὶ ποτιεῖς ἐν δάκρυσι, τουτέστιν, ἀντὶ βρώματος καὶ πόματος, δάκρυα φαγεῖν ἡμᾶς καὶ πιεῖν δώσεις.

Τὸ δὲ, *ἐν μέτρῳ*, ἀντὶ τοῦ, πρὸς μέτρον, ὅ ἐστιν ἀναλόγως ταῖς ἁμαρτίαις ἡμῶν.

Ἀκύλας δὲ καὶ Σύμμαχος, ἐψώμισας καὶ ἐπότισας, εἶπον.

7 Ἔθου ἡμᾶς εἰς ἀντιλογίαν τοῖς γείτοσιν ἡμῶν, καὶ οἱ ἐχθροὶ ἡμῶν ἐμυκτήρισαν ἡμᾶς.

Ἀντιλογίαν ἐνταῦθα, τὸ ὄνειδος ἐκάλεσε, ταὐτὰ λέγων τοῖς ῥηθεῖσιν ἐν τῷ πρὸ τούτου ψαλμῷ. Εἴρηκε γὰρ, *Ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν, μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλῳ ἡμῶν.* Ps 78.4

8 Κύριε ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς, καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

Ταῦτα καὶ ἀνωτέρω εἴρηκε· δὶς δὲ τούτοις ἐχρήσατο, δεικνύων τὴν ἐπίτασιν τῆς Ps 79.4
παρακλήσεως.

9α Ἄμπελον ἐξ Αἰγύπτου μετῆρας.

Τὰς παλαιὰς εὐεργεσίας καταλέγει, διηγούμενος πόθεν τὸ γένος τῶν Ἑβραίων μετήγαγεν εἰς Παλαιστίνην καὶ ὅσα δι' αὐτοὺς ἐποίησεν, ὅπως ἐντεῦθεν ἐπικάμψῃ τὸν Θεὸν εἰς τὸ μὴ πάντῃ περιϊδεῖν αὐτοὺς, δι' οὓς τοσαῦτα πάλαι εἰργάσατο.

Διὰ τοῦ ψαλμοῦ δὲ ὁ προφήτης ὑποτυποῖ πῶς δεῖ τὸν Θεὸν ἐξιλεοῦσθαι, ποίοις χρωμένους ῥήμασιν.

Ἄμπελον δὲ καλεῖ τροπικῶς, τὸ γένος τῶν Ἑβραίων, διὰ τὸ εὐθαλές.

9β Ἐξέβαλες ἔθνη καὶ κατεφύτευσας αὐτήν.

Περὶ τούτων τῶν ἐθνῶν εἰρήκαμεν ἐν τῷ οζ′ ψαλμῷ. Δι' ὅλου δὲ τοῦ νοήματος Ps 77.55α
τηρεῖ τῶν λέξεων τὴν τροπήν.

Κατεφύτευσας δὲ, ἀντὶ τοῦ, ἵδρυσας· εἰ καὶ παροργίσαντες, ἐξώσθησαν ὕστερον.

10α Ὡδοποίησας ἔμπροσθεν αὐτῆς.

Ὁδὸν ἐποίησας, ἐξελὼν δίκην ἀκανθῶν καὶ σκώλων ἄλλων τὰ ἔθνη, ἢ καὶ νόμον δοὺς, δι' οὗ βαδιεῖται.

10β Καὶ κατεφύτευσας τὰς ῥίζας αὐτῆς.

Τοῦτο, ἐμφαντικόν ἐστι βεβαίας ἱδρύσεως. Ῥίζας δὲ νόει, τοὺς ἐξάρχους τῶν

Or else, in a different way, you will hand-feed us food of tears and give us drink with tears, that is, instead of food and drink, you will give us tears to eat and drink.

'In measure' is in the sense of, 'by measure', namely, in proportion to our sins.

Both Aquila and Symmachus said 'have you hand-fed' and 'given us to drink'.

7 You have set us at gainsaying with our neighbours, and our enemies have scorned us.

'Gainsaying' here is what he called 'reproach', saying the same as what was said in the psalm before this, for he said, *We have become a reproach to our neighbours, an object of scorn and mockery to those around us*. Ps 78.4

8 O Lord God of powers, turn us back and show forth your face and we shall be saved.

He said this above also; he employed this twice, showing the intensity of his supplication. Ps 79.4

9α You transposed a vine from Egypt.

He lists the benefactions of old, telling whence he brought the race of the Hebrews into Palestine and all that he did for them, so that thereby he may move God to not overlook completely those for whom in the past he worked so many things.

And by the psalm the prophet offers an outline of how one ought to appease God, indicating what words one should use.

He calls the race of Hebrews a 'vine' figuratively on account of its thriving nature.

9β You cast out nations and planted it firmly.

We spoke about these nations in the seventy-seventh psalm. Through the whole passage he maintains the figure of the words. Ps 77.55α

'You planted firmly', in the sense of, 'you established', even though after having provoked him to anger, they were later ejected.

10α You made a way before it.

You made a way by removing the nations like thorns and other barbs, or else by giving a law whereby it walks.

10β And you firmly planted its roots.

This is expressive of certain establishment. By 'roots' understand the leaders of the tribes, or in general the kingdom of the Hebrews.

φυλῶν, ἢ καθόλου τὴν βασιλείαν Ἑβραίων.

10γ Καὶ ἐπλήρωσε τὴν γῆν.

Οὐ τὴν τῆς οἰκουμένης, ἀλλὰ τὴν τῆς ἐπαγγελίας, καὶ ὅσης ἐκράτησαν.

11 Ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ Θεοῦ.

Ὄρη μὲν, τὰ ὅμορα ἔθνη· σκιὰ δὲ αὐτῆς, ἡ ἐξουσία καὶ δυναστεία, ἡ ἐπιτεθεῖσα αὐτοῖς. Καὶ | κέδροι μὲν, οἱ ἐν τοῖς ἔθνεσιν ὑψηλοὶ καὶ ὑπερέχοντες ἄρχοντες· ἀναδενδράδες δὲ αὐτῆς, οἱ ἡγεμόνες οἱ ἐπάνω καταστάντες αὐτῶν. Τοῦ Θεοῦ δὲ εἶπε τὰς κέδρους, ὡς καὶ αὐτῶν ὑπὸ Θεοῦ ὑψωθέντων. Ἐπὶ τοῦ Δαυὶδ γὰρ, ἔτι δὲ καὶ τοῦ Σολομῶντος, πολλὰ τῶν ἐθνῶν ἐδασμοφόρουν τοῖς Ἰουδαίοις.

12 Ἐξέτεινε τὰ κλήματα αὐτῆς ἕως θαλάσσης, καὶ ἕως ποταμῶν τὰς παραφυάδας αὐτῆς.

Κλήματα μὲν, τὰ γεννώμενα κατὰ καιρὸν καὶ αὔξοντα πλήθη τοῦ λαοῦ· θάλασσα δὲ, ἡ Ἰνδική· καὶ παραφυάδες μὲν, οἱ προσήλυτοι, οἱ ἐξ ἐθνῶν προσελθόντες καὶ τὴν θεογνωσίαν δεξάμενοι καὶ οὕτω παραφυέντες αὐτοῖς. Ποταμοὺς δὲ λέγει, τὸν Εὐφράτην, κατὰ τὸ Ἑβραϊκὸν ἰδίωμα, ὡς καὶ ἐν τῷ οζʹ ψαλμῷ προείρηται. Ἡ δὲ Ps 77.44α
τρίτη βίβλος τῶν Βασιλειῶν, ποταμὸν ἑνικῶς αὐτὸν ἀναγράφει. 3Rg 2.46[k]

13α Ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς;

Φραγμὸν λέγει, τὴν φρουροῦσαν αὐτοὺς θείαν ἐπισκοπήν.

13β Καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν;

Καὶ λυμαίνονται αὐτῇ πάντα τὰ ἔθνη, τὰ παρ᾽ αὐτῇ πορευόμενα τὴν ὁδόν· ἡ πρόθεσις γὰρ ἐνταῦθα τὴν ἐγγύτητα σημαίνει. Ὅσοι, φησὶν, αὐτῆς πλησίον ποιοῦνται τὴν δίοδον, ἐπηρεάζουσιν αὐτῇ.

Πρὸς τούτους δὲ τοὺς λόγους ἀποκρίνεται διὰ Ἡσαΐου ὁ ἐπουράνιος γεωργὸς, λέγων, *Διότι ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.* Isa 5.2

14α Ἐλυμήνατο αὐτὴν ὗς ἐκ δρυμοῦ.

Ὁ Βαβυλώνιος Ναβουχοδονόσορ, ὗς λεγόμενος, διὰ τὸ χαίρειν τῷ βορβόρῳ τῶν ἡδονῶν, καὶ διὰ τὴν ἄλλην ἀκαθαρσίαν.

Δρυμὸς δὲ, ἡ Βαβυλὼν, ὡς δασεῖα μὲν τῷ πλήθει τῶν ἐνοικούντων, ἄκαρπος δὲ πρὸς ἀρετὴν, καὶ ὡς ἐνδιαίτημα τῶν νοητῶν θηρίων.

10β[3] Ἑβραίων MAS[2]FV : τῶν Ἑβραίων PCBH. 13β[2] λυμαίνονται αὐτῇ MAS[2]CBF : λυμαίνονται αὐτήν PHV. 13β[4] ἐπηρεάζουσιν αὐτῇ MAS[2]CBFH : ἐπηρεάζουσιν αὐτήν PV.

10γ And the vine filled the land.

Not the land of the entire world, but the promised land and such as they held sway over.

11 Its shadow covered mountains and its tendrils the cedars of God.

The 'mountains' are the bordering nations, the 'shadow' of the vine is the authority and dominion placed over the nations. And the 'cedars' are the high and overtopping rulers among the nations, and its 'tendrils' are the governors placed over them. He said the cedars were God's as they also having been raised up by God. For at the time of David and also of Solomon many of the nations were subject to tribute to the Jews.

12 It spread out its branches as far as the sea and its off-shoots as far as the rivers.

Its 'branches' are the increasing numbers of people born at any time, and the 'sea' is the Indian sea; the 'off-shoots' are the proselytes, having come from the nations and accepted knowledge of God and having thus grown alongside them. 'Rivers' is what he calls the Euphrates according to the Hebrew idiom, as was said previously in the seventy-seventh psalm. Ps 77.44α
The third book of Kingdoms, however, records it as 'river' in the singular. 3Rg 2.46[k]

13α Why have you demolished its fencing?

'Fencing' is what he calls the divine oversight guarding them.

13β And all who pass by on their way strip its grapes?

And all the nations, passing next to it, do it outrage. The 'by' here indicates closeness. All those, he says, who make passage near it do it harm.

The heavenly husbandman responds through Isaiah to these words, saying, *And I waited for it to produce a cluster of grapes, but it produced thorns*. Isa 5.2

14α A boar from the thicket has despoiled it.

Nebuchadnezzar the Babylonian, called a 'boar' on account of his delighting in the filth of pleasures and his other uncleanness.

Babylon is the 'thicket' as thick in the multitude of inhabitants and fruitless in regard to virtue and as the lair of intelligible wild beasts.

14β Καὶ μονιὸς ἄγριος κατενεμήσατο αὐτήν.

Τὸν αὐτὸν λέγει πάλιν, μονιὸν μὲν, ὡς μόνον αὐτοῖς ἐπιστρατεύσαντα, δίχα συμμάχων· ἄγριον δὲ, ὡς θηριωδῶς καὶ ὠμῶς Ἑβραίοις χρησάμενον. Μονιὸς δέ ἐστιν, ὗς μόνος ὁδεύων καὶ ἄλλοις οὐκ ἐπιμιγνύμενος δι' ὑπερβολὴν ἀγριότητος.

Τινὲς δὲ, ὗν ἐκ δρυμοῦ, τὸν Ἀσσύριον Σαλμανασάρ φασιν, ὃς πρὸ τοῦ
Ναβουχοδονόσορ ἐπόρθησε τὴν Σαμάρειαν. Διὸ καὶ οὗτος μὲν ἐλυμήνατο μερικῶς 4Rg 17.3-6
Ἑβραίοις, ὁ δὲ Ναβουχοδονόσορ κατενεμήσατο καθόλου. 4Rg 25

15- Ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον δὴ, καὶ ἐπίβλεψον ἐξ οὐρανοῦ καὶ ἴδε, καὶ
16α ἐπίσκεψαι τὴν ἄμπελον ταύτην, καὶ κατάρτισαι αὐτὴν, ἣν ἐφύτευσεν ἡ δεξιά σου.

Ἐπίστρεψον, ἤτοι διόρθωσον ἡμᾶς, ἢ καὶ καθὼς ἀνωτέρω εἴρηται. Ἐπίσκεψαι δὲ, Ps 79.4α
ἀντὶ τοῦ, ἴασαι συντριβεῖσαν· κατάρτισαι δὲ, ἀντὶ τοῦ, ἀνάκτησαι, εἰς τὴν προτέραν εὐκληρίαν ἀποκατάστησον, ἥντινα ἄμπελον κατῴκησεν ἐνταῦθα ἡ σὴ δύναμις.

16β Καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ.

Ἀπὸ κοινοῦ τὸ, ἐπίβλεψον.

Υἱὸν δὲ ἀνθρώπου ἐνταῦθα, Ἰουδαῖοι μὲν λέγουσι τὸν Ζοροβάβελ, ὃς ἐκραταιώθη ὑπὸ Θεοῦ καὶ παρὰ τῷ βασιλεῖ Δαρείῳ νενίκηκε τοὺς δύο νεανίσκους, ἀποδείξας
ὅτι πάντων κρατοῦσιν αἱ γυναῖκες καὶ ἡ ἀλήθεια, καὶ θαυμαστωθεὶς, ἀνῆλθε καὶ 1Esdr 4.13,
ᾠκοδόμησε τὸν ἐμπρησθέντα ναὸν καὶ τὴν πόλιν. 47

Ἡμεῖς δέ φαμεν υἱὸν ἀνθρώπου, τὸν προσληφθέντα ἄνθρωπον, ὃν ὁ Θεὸς Λόγος ἐκραταίωσεν ἑαυτῷ, τουτέστιν, ἀφ' ἑαυτοῦ, ἀπὸ | τῆς αὐτοῦ δυνάμεως μεταδοὺς αὐτῷ, καὶ δυναμώσας κατὰ τοῦ πολεμίου. Πρὸς τὸν προσλαβόντα γὰρ νῦν ἡ εὐχὴ, περὶ τοῦ προσληφθέντος, ἵνα θᾶττον αὐτὸν προσλάβῃ.

17α Ἐμπεπυρισμένη πυρὶ καὶ ἀνεσκαμμένη.

Λείπει τὸ, ἔστιν. Αἰνίττεται δὲ διὰ τῆς ἀμπέλου, τὴν γῆν αὐτῆς, εἴτουν τὴν πόλιν τῶν Ἱεροσολύμων· οὐ μόνον γὰρ αὐτὴν ἐνεπύρισαν, ἀλλὰ καὶ ἀνέσκαψαν. Ταῦτα δὲ
οἱ Βαβυλώνιοι πεποιήκασιν, ὡς ἡ τετάρτη τῶν Βασιλειῶν βίβλος ἱστορεῖ. 4Rg 25.9-10

17β Ἀπὸ ἐπιτιμήσεως τοῦ προσώπου σου ἀπολοῦνται.

Ἐπιτίμησις νῦν, ἡ ὀργή. Λέγει δὲ, ὅτι ἡ ὀργή σου ἀπολέσει τοὺς Ἑβραίους, παραχωροῦντος τοῖς Βαβυλωνίοις· οὐ γὰρ ἂν αὐτῶν ὑπερίσχυσαν, εἰ μὴ σὺ καθεῖλες
τὸν φραγμὸν, ὡς εἴρηται. Ps 79.13α

18α Γενηθήτω ἡ χείρ σου ἐπ' ἄνδρα δεξιᾶς σου.

16β[7] ἀφ' ἑαυτοῦ MSCBF : ἐφ' ἑαυτοῦ P. 16β[8] αὐτῷ MV : αὐτῆς PCB.

14β And a solitary wild boar has chewed and vomited it.

He refers to the same person again, 'solitary' as having campaigned against them alone without allies, and 'wild' as having treated the Hebrews brutally and savagely. A solitary boar is a boar that goes alone and does not mix with other on account of excessive savageness.

Some call the 'boar from the thicket' Shalmaneser the Assyrian who prior to Nebuchadnezzar ravaged Samaria. Hence he despoiled the Hebrews partially, while Nebuchadnezzar 4Rg 17.3-6
'chewed and vomited' them completely. 4Rg 25

15-16α O God of powers, turn back now and look down from heaven and see, and visit this vine, and restore it - this which your right has planted.

'Turn back', that is, correct us, or as was said above. 'Visit' is in the sense of, 'heal it having Ps 79.4α
been crushed'; 'restore', in the sense of, reinstate it, re-establish it in its former good fortune, which vine your power settled here.

16β And upon the son of man whom you have made mighty for yourself.

'Look down' is understood here also.

The Jews call the 'son of man' here Zorobabel, who was made mighty by God and who at the palace of the King Darius defeated the two youths, showing that women and truth are 1Esdr 4.13, 47
mighty above all things, and being admired, he went and built the burned temple and the city. We, however, say that the 'son of man' is the assumed man whom God the Word made mighty for himself, that is, by himself, having imparted to him his own power and having empowered him against the adversary. The prayer therefore is now addressed to the Word who assumed humanity about the assumed man, that he may swiftly assume him.

17α Torched [as it has been] by fire and dug up.

'As it has been' is missing. By the vine he alludes to its land, namely, the city of Jerusalem. For not only did they set it on fire, but they also dug it up. The Babylonians did these things as the fourth book of Kingdoms tells. 4Rg 25.9-10

17β At the rebuke of your face they will be destroyed.

'Rebuke' here is anger. He is saying that your anger will destroy the Hebrews, as you surrender them to the Babylonians. For they would not have prevailed against them if you had not 'demolished its fencing', as was said. Ps 79.13α

18α Let your hand be upon the man of your right hand.

Καὶ τοῦτο, περὶ τοῦ Ζοροβάβελ νοοῦσιν, ὅτι ἐλθέτω ἡ δύναμίς σου ἐπὶ τοῦτον· ἄνδρα δὲ δεξιᾶς, τὸν οἰκεῖον τῇ δεξιᾷ φησιν ἡ Γραφή.

Ἡμεῖς δὲ καὶ τοῦτο περὶ τοῦ προσληφθέντος φαμὲν, τοῦ προφήτου παρακαλοῦντος ἐλθεῖν τὰ σημεῖα, ἃ λέγονται χεὶρ Θεοῦ καὶ δάκτυλος Θεοῦ, ἐπὶ τὸν ἄνδρα τὸν Ex 8.19
οἰκεῖον τῆς δεξιᾶς τοῦ Πατρός· δεξιὰ δὲ τοῦ Πατρὸς, ὁ Υἱὸς, ὡς δημιουργός. Lk 11.20

18β Καὶ ἐπὶ υἱὸν ἀνθρώπου, ὃν ἐκραταίωσας σεαυτῷ.

Τὸν αὐτὸν φησὶ, παλιλλογῶν· καὶ ὁ Χριστὸς δὲ, Υἱὸν ἀνθρώπου ὠνόμαζεν ἑαυτὸν, διὰ τὴν φαινομένην σάρκα ἣν ἐκ τῆς Παρθένου προσέλαβε.

19α Καὶ οὐ μὴ ἀποστῶμεν ἀπὸ σοῦ.

Ἑβραῖοι μὲν, ὁδηγούμενοι παρὰ τοῦ Ζοροβάβελ, ἡμεῖς δὲ, παρὰ τοῦ Χριστοῦ. Προσώπῳ γὰρ ἡμῶν τὸ ῥητὸν ὁ προφήτης ἔθηκε.

19β Ζωώσεις ἡμᾶς, καὶ τὸ ὄνομά σου ἐπικαλεσόμεθα.

Ζωώσεις Ἰουδαίους μὲν, τῇ ἀνανεώσει τῆς πόλεως, ἡμᾶς δὲ, τῇ ἀνανεώσει τοῦ ἀξιώματος τῆς ψυχῆς διὰ τοῦ βαπτίσματος· ἐνεκρώθημεν γὰρ τῇ ἀπωλείᾳ τούτων, κἀκεῖνοι καὶ ἡμεῖς.

Τὸ ὄνομά σου δὲ ἐπικαλεσόμεθα, ἀντὶ τοῦ, καὶ οὐχ ἕτερον Θεὸν ὀνομάσομεν, ἀλλὰ σὲ ἐπικαλεσόμεθα εἰς ἀντίληψιν καὶ βοήθειαν.

Ἰδιαίτατα δὲ πρὸς τὸν Χριστὸν ὁ λόγος, ὃς ἐζώωσεν ἡμᾶς· εἴρηκε γὰρ, Ἐγώ εἰμι
ἡ ζωὴ, οὗ καὶ τῷ ὀνόματι ἐπεκλήθημεν, Χριστιανοὶ ἐπονομασθέντες. Jn 14.6

20 Κύριε ὁ Θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς, καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.

Ταῦτα καὶ ἀνωτέρω εἴρηκεν, ἀλλ᾽ ἐκεῖ μὲν, εἰς τοὺς Ἑβραίους ἀνηγάγομεν τὸν
λόγον, ἐνταῦθα δὲ, ἡμῖν τοῦτον ἁρμόσομεν. Ps 79.4

Κύριε ὁ Θεὸς τῶν δυνάμεων, τῶν ἀγγελικῶν, ἢ ἁπλῶς, πασῶν· ἢ ἀντὶ τοῦ, ὁ
χορηγὸς τῶν δυνάμεων, ἢ ἀντὶ τοῦ, ὁ δυνατὸς, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν. Ps 23.10β

Ἐπίστρεψον ἡμᾶς ἀπὸ τῆς πλάνης καὶ ἐμφάνισον ἡμῖν τὸν Υἱόν σου, ὅς ἐστι
πρόσωπόν σου· Ὁ ἑωρακὼς γὰρ, φησὶν, ἐμὲ, ἑώρακε τὸν Πατέρα. Καὶ αὐτίκα Jn 14.9
σωθησόμεθα, πιστεύσαντες. Τὸ δὲ, ἐπίφανον τὸ πρόσωπόν σου, σαφηνισμός ἐστι τοῦ, ἐπίστρεψον ἡμᾶς.

Ἀλλὰ ταῦτα μὲν ἐπὶ τοσοῦτον. Ἁρμόζει δὲ καὶ ὅλος ὁ ψαλμὸς τοῖς Χριστιανοῖς, ὧν τὰς πόλεις καὶ τοὺς ἑκασταχῇ ναοὺς οἱ ἄπιστοι ἐπυρπόλησαν καὶ ἐδῄωσαν, παραχωρήσαντος τοῦ Θεοῦ διὰ τὰς ἁμαρτίας ἡμῶν.

19α[3] ἔθηκε MAS[2]CBF : τέθεικε PHV.

This also they understand as about Zorobabel, namely, let your power come upon him. 'Man of one's right hand' is what Scripture calls the man who is kindred to one's right hand.

We, however, also say this is about the assumed man, with the prophet entreating for the signs, that are called the 'hand of God' and 'finger of God', to come upon the man who is kindred to the right hand of the Father. And the Son is the right hand of the Father as creator. Ex 8.19 Lk 11.20

18β And upon the son of man whom you have made mighty for yourself.

He says the same again by way of recapitulation. And Christ used to call himself 'Son of man' on account of the perceptible flesh that he assumed from the Virgin.

19α And we shall not depart from you.

On the one hand, the Hebrews being led by Zorobabel, and on the other hand, we, being led by Christ. For the prophet set the verse in our person.

19β You will give us life and we shall call upon your name.

You will give life to the Jews, by the renewal of the city, and to us by the renewal of the dignity of the soul through baptism, for we have been mortified by the loss of these things, both they and we.

And we shall call upon your name, in the sense of, and we shall not name any other god, but we shall call on you for protection and succour.

The verse is most particularly addressed to Christ who has given us life, for he said, *I am the Life*, by whose name we have been called, having been named Christians. Jn 14.6

20 O Lord God of powers, turn us back and show forth your face and we shall be saved.

He said this above, but there we took it in relation to the Hebrews, while here we shall adapt it to ourselves. Ps 79.4

O Lord God of the angelic powers, or simply of all powers, or else in the sense of, the 'giver of powers', or 'the powerful', as we have said on other occasions. Ps 23.10β

Turn us back from error and reveal to us your Son, who is your face, for as is written, *He who has seen me, has seen the Father*. And at once we shall be saved, having believed. 'Show forth your face' is a clarification of 'turn us back'. Jn 14.9

Such then on so much. The whole psalm, however, is fitting for Christians, whose cities and temples everywhere the infidels set on fire and laid waste, God having so permitted on account of our sins.

Δυνάμεθα γὰρ τὸν Χριστιανικὸν λαὸν εἰπεῖν, Ἐφραὶμ μὲν, ὡς καρποφόρον ἐν ἀρεταῖς (Ἐφραὶμ γὰρ, *καρποφορίαν* σημαίνει), Βενιαμὶν δὲ πάλιν, ὡς δεξιὸν ἐν τῇ πίστει (Βενιαμὶν γὰρ, *δεξιᾶς υἱὸς* ἑρμηνεύεται), Μανασσῆν δὲ, ὡς λήθην λαβόντα τῆς προτέρας πλάνης (Μανασσῆς γὰρ, *ἀπὸ λήθης* δηλοῖ). Gen 41.52 Gen 41.51

Τὰ δὲ ἑξῆς εὐχερῆ. Ἄμπελον δὲ νοήσεις, τὸ | γένος τῶν Χριστιανῶν, μετενεχθὲν ἀπὸ τοῦ σκότους καὶ τῆς πλάνης καὶ τῆς ἀγνοίας (ταῦτα γὰρ σημαίνει ἡ Αἴγυπτος) ἐπὶ τὴν ἀγαθὴν γῆν τῆς εὐσεβείας· ἔθνη δὲ ἐκβεβλημένα, οἱ δαίμονες καὶ τὰ εἴδωλα, καὶ οἱ ἀπολωλότες τύραννοι τῶν Χριστιανῶν. Ὁδοποίησις δὲ αὐτῆς, αἱ εὐαγγελικαὶ ἐντολαὶ, πᾶσαν ἀλλοτρίαν ὕλην ἐκτέμνουσαι· ῥίζαι δὲ αὐτῆς, τὰ περὶ Χριστοῦ δόγματα. Ἐπλήρωσε δὲ πᾶσαν τὴν γῆν· *εἰς πᾶσαν γὰρ τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἀποστόλων*. Καὶ σκιὰ μὲν αὐτῆς, ἡ δόξα· ἐκάλυψε δὲ ὄρη, ἀντὶ τοῦ, ὑπερυψώθη. Rom 10.18 Ἢ σκιὰ μὲν αὐτῆς, ἡ ἀποπεμπομένη χάρις· ὄρη δὲ, οἱ ὑψηλοὶ τῇ πρακτικῇ ἀρετῇ. Καὶ πάλιν, ἀναδενδράδες μὲν, τὰ δόγματα· κέδροι δὲ Θεοῦ, οἱ ὑψηλοὶ τῇ θεωρητικῇ· καὶ κλήματα μὲν καὶ παραφυάδες, ὡς ἀνωτέρω διείληπται. Θάλασσαν δὲ νόει μοι, πᾶσαν, καὶ ποταμοὺς, πάντας, δι᾽ ὧν δηλοῦται πᾶσα ἡ γῆ.

Ὗς δὲ, ὁ ἐνηδόμενος ταῖς ἀκαθαρσίαις διάβολος· δρυμὸς δὲ, αἱ λάσιοι τοῖς πάθεσι ψυχαὶ καὶ ἄκαρποι, αἷς οὗτος ἐνδιαιτᾶται· ὁ αὐτὸς δὲ πάλιν καὶ μονιὸς, ὡς ἰδιάζων τὴν κακίαν, ἄγριος δὲ, ὡς ἀπηνής. Ἀλλ᾽ οὗτος μὲν προηγουμένως, ἑπομένως δὲ καὶ πᾶς τύραννος καὶ τῷ ἀμπελῶνι τοῦ Χριστοῦ πολέμιος, ὗς ἂν κληθείη καὶ μονιὸς, διὰ τὰς ἀναλόγους αἰτίας.

Τὰ δὲ ἑξῆς ἀρκούντως ἀνήχθησαν.

80 π΄

1 Εἰς τὸ τέλος· ὑπὲρ τῶν ληνῶν· τῷ Ἀσάφ· ψαλμός.

Καὶ τῷ ὀγδόῳ ψαλμῷ, εἰς τὸ τέλος, ὑπὲρ τῶν ληνῶν, ἐπιγέγραπται, καὶ τὴν ἐξήγησιν ἐν ἐκείνῳ σαφῶς παραδεδώκαμεν. Ps 8.1

Ἐκεῖναι τοίνυν αἱ ληνοὶ παρακελεύονται ἀλλήλαις, ὅσα τὸ προοίμιον τοῦ προκειμένου ψαλμοῦ φησι. Διασύρει δὲ ὁ ψαλμὸς τὴν Ἑβραίων ἀχαριστίαν καὶ ἀπείθειαν, καὶ διδάσκει τὴν ἀποβολὴν αὐτῶν, ἐξασφαλιζόμενος τὸν νέον λαὸν, ἵνα μὴ, ὡς ὁ παλαιὸς, ἀποβληθῇ καὶ οὗτος, εἰ τὴν ἐκείνου μιμήσεται κακίαν.

2α Ἀγαλλιᾶσθε τῷ Θεῷ τῷ βοηθῷ ἡμῶν.

Δοκεῖ μὲν ὁ λόγος εἶναι τῶν ἐπανιόντων ἐκ Βαβυλῶνος αἰχμαλώτων, ὡς Ἑβραῖοί φασιν, ἀγαλλιωμένων τῇ ἐπανόδῳ· ἐλέγχεται δὲ μὴ ὢν τούτων ἀπὸ τῶν ἑξῆς λυπηρῶν ῥητῶν.

Αἱ μέντοι ληνοὶ προτρέπονται ἀλλήλας, ἀγαλλιᾶσθαι ἐπὶ τῷ Χριστῷ, τῷ ἐμφανῶς αὐταῖς βοηθοῦντι.

2β Ἀλαλάξατε τῷ Θεῷ Ἰακώβ.

[20][18] *τὴν κακίαν* MAS^{2}CBFH : *τῇ κακίᾳ* PV.

We may call the Christian people 'Ephraim' as fruitful in the virtues (for 'Ephraim' means 'fruit-bearing'), and 'Benjamin' as right-sided in faith (for 'Benjamin' translates as 'son of the right hand'), and Manasseh as having forgotten their earlier error (for 'Manasseh' derives from 'forgetfulness'). Gen 41.52 Gen 41.51

What follows is easy to adapt. You will understand 'vine' as the race of Christians, having been brought over from the darkness and error of ignorance (for Egypt has these meanings) to the good land of piety. The cast out nations are the demons and the idols and the lost tyrants of the Christians. The making of a way for the vine are the Gospel commandments cutting away all foreign matter and its roots are the doctrines about Christ. And it filled all the earth, for the sound of the Apostles went out into all the earth. And its shadow is glory; It covered mountains, in the sense of it was exalted exceedingly. Or else, its 'shadow' is the grace sent forth, and 'mountains' are those who are elevated in practical virtue. And again, 'tendrils' are the doctrines, while 'cedars of God' are those who are elevated in contemplative virtue, and 'branches' and 'off-shoots' are as they were taken above. 'Sea' means, I believe, every sea, and 'rivers' all rivers, whereby the whole earth is signified. Rom 10.18

The devil who rejoices in every foulness is the 'boar', and the souls overgrown by the passions and barren are the 'thicket' in which this 'boar' has his lair. Once again the devil is the solitary boar as having evil as his sole speciality and 'wild' as cruel. The devil is this boar in the primary sense, in a secondary sense, however, every tyrant and adversary of Christ's vine may be called a 'boar' and 'solitary wild boar' for similar reasons.

The following verses have already been given sufficient anagogical interpretation.

80
Psalm 80

1
Towards fulfilment; for the wine vats; belonging to Asaph; a psalm.

The eighth psalm also has the superscription 'towards fulfilment; for the wine vats' and we provided the explanation clearly in that psalm. Ps 8.1

These wine vats accordingly are exhorting one another what the introduction to the present psalm says. The psalm disparages the ingratitude and disobedience of the Hebrews, and tells of their rejection, warning the new people, lest they, like the old, also be rejected should they imitate the wickedness of that people.

2α Rejoice in God our helper.

The words appear to be those of the captives returning from Babylon, rejoicing, as the Hebrews say, in the return. They are proven not to be theirs by the grievous words that follow.

The wine vats, indeed, are urging one another to rejoice in Christ who is manifestly helping them.

2β Make ululation to the God of Jacob.

Περὶ τοῦ ἀλαλαγμοῦ διαφόρως εἰρήκαμεν· νῦν δὲ ἁπλῶς εἰπεῖν τὸ, ἀλαλάξατε, Pss 26.6γ,
ἀντὶ τοῦ, ἐπινίκιον ᾄσατε. 32.3β, 46.2β

Τῷ Θεῷ δὲ Ἰακὼβ εἴρηται, πρὸς ἀνάμνησιν ὅτι οὗτος ὁ ἐνανθρωπήσας Θεὸς, οὗτος ὤφθη πάλαι τῷ Ἰακὼβ ἐν ἀνθρώπου σχήματι, προμηνύων τὴν ὕστερον Gen 32.25
ἐνανθρώπησιν ἑαυτοῦ.

3α Λάβετε ψαλμὸν καὶ δότε τύμπανον.

Λάβετε διδασκαλίας θείας (διδασκαλικὸς γὰρ πᾶς ψαλμὸς), καὶ τύψατε τὸ σῶμα τῷ πλήκτρῳ τῆς ἐγκρατείας.

3β Ψαλτήριον τερπνὸν μετὰ κιθάρας.

Ψαλτήριον μὲν λέγει, τὸν νοῦν, κιθάραν δὲ πάλιν, τὸ σῶμα, ὡς ἐν τῷ λβʹ ψαλμῷ κάλλιστα διηρμήνευται· λέγει δὲ νῦν, ὅτι κινήσατε καὶ τὸν νοῦν καὶ τὸ σῶμα εἰς τὸ Ps 32.2
εὐφρᾶναι Θεόν.

Ἀπὸ κοινοῦ γὰρ ἐπ’ ἀμφότερα τὸ, δότε. Οὐ γὰρ περὶ αἰσθητῶν ὀργάνων ὁ λόγος, εἰ καὶ Ἰουδαίοις τοῦτο δοκεῖ. Τὸ δὲ, τερπνὸν, πρόσκειται ἐμφαῖνον, ὅτι τοῦτο τὸ ψαλτήριον τέρπει μᾶλλον τὸν Θεόν.

4 Σαλπίσατε | ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ὑμῶν.

Νόμος ἦν Ἑβραίοις τῇ μιᾷ τοῦ ἑβδόμου μηνὸς, ἤτοι τῇ πρώτῃ, ἥτις ἐστὶ νεομηνία, σαλπίζειν τοὺς ἱερεῖς ἐν σάλπιγγι εἰς μνημόσυνον τῆς ἐπὶ τοῦ Σινᾶ σαλπισάσης Lev 23.24
οὐρανίου σάλπιγγος. Ex 20.18

Ἐκ μεταφορᾶς οὖν ἐκείνου τοῦ νόμου, ἐντέλλεται ὁ προφήτης Δαυὶδ νῦν τοῖς ἱεροῖς ἀποστόλοις σαλπίσαι σάλπιγγι γλώττης, κηρυττούσης ὅτι ἀνέστη ὁ Χριστὸς, τοῦτο δὲ ποιῆσαι ἐν τῇ νεομηνίᾳ, ἤτοι τῇ ἡμέρᾳ τῆς ἀναστάσεως αὐτοῦ, καθ’ ἣν ἡ κτίσις ἀνεκαινίσθη.

Ταύτην γὰρ ἔτι ἐπωνόμασεν εὔσημον ἡμέραν ἑορτῆς· ὄντως γὰρ ἐπισημοτέρα πάσης ἑορτῆς ἐστιν, ὡς ἑορτῶν ἑορτὴ καὶ πανήγυρις πανηγύρεων, καθά φησιν ὁ Θεολόγος Γρηγόριος. Καὶ ὁ Μωυσῆς δὲ περὶ τῆς νεομηνίας ἐκείνης εἶπεν, ὅτι Ἡμέρα PG36.624BC
σημασίας ἐστίν. Nu 29.1

5 Ὅτι πρόσταγμα τῷ Ἰσραὴλ ἐστι, καὶ κρίμα τῷ Θεῷ Ἰακώβ.

Ὅρα τὴν τοῦ ἁγίου Πνεύματος μέθοδον· συνυφάναν γὰρ τῇ νομικῇ παραγγελίᾳ τὸ Εὐαγγέλιον τῆς τοῦ Σωτῆρος ἀναστάσεως, περὶ τοῦ νόμου διέξεισιν ἔτι, καὶ οὕτως ἐπὶ τοὺς Ἑβραίους κατάγει τὸν λόγον.

Οὕτω, φησὶν, ἐντέλλομαι, ὅτι τοῦτο προστεταγμένον ἐστὶ τῷ Ἰσραηλιτικῷ λαῷ παρὰ Θεοῦ, καὶ κρίσις τοῦτο τῷ Θεῷ, τουτέστιν, ἀπόφασις.

We have spoken variously about ululation; in this case 'make ululation' is simply in the sense of 'sing a song of triumph'. Pss 26.6γ, 32.3β, 46.2β

He said 'the God of Jacob' as a reminder that this God incarnate, appeared himself of old to Jacob in human shape, announcing in advance his later incarnation. Gen 32.25

3α Take a psalm and give sound to a drum.

Take divine instruction (for every psalm is instructive) and strike the body with the drumstick of continence.

3β A psaltery of delight with cithara.

'Psaltery' is what he calls the mind and 'cithara' the body, as was well explained in the thirty-second psalm. He is now saying, move both mind and body to gladden God. Ps 32.2

'Give sound to' is to be understood of both instruments. For the verse is not about sensible instruments, even though it seems so to Jews. 'Of delight' is added, indicating that this psaltery gives especial delight to God.

4 Sound a fanfare at the new moon with a trumpet, on the well-omened day of your feast.

It was a law for the Hebrews on the first of the seventh month (that is on the first day, which is a new moon), for the priests to sound a fanfare with a trumpet in commemoration Lev 23.24 of the heavenly trumpet that sounded on Sinai. Ex 20.18

By metaphor of that law, therefore, the prophet David now enjoins the holy Apostles to sound a fanfare with the trumpet of the tongue, proclaiming that Christ has risen, and to do this at the feast of the new moon, namely, on the day of his resurrection on which creation was renewed.

This indeed he further named the well-omened day of the feast, for truly, it is the most notable of all feasts, the *feast of feasts and festival of festivals*, as Gregory the Theologian says. PG36.624BC And Moses said about that feast of the new moon that it is a *Day of omen*. Nu 29.1

5 For it is an ordinance for Israel and a judgement for the God of Jacob.

Observe the method of the holy Spirit, for having woven into the decree of the law the good tidings of the Saviour's resurrection, he goes on to tell further about the law and thus brings the theme back to the Hebrews.

Thus, he says, I command, for this is ordained by God for the Israelite people and this is a judgement for God, that is, a decision.

6α Μαρτύριον ἐν τῷ Ἰωσὴφ ἔθετο αὐτό.

Ἰωσὴφ, τὸν λαὸν ὅλον ὠνόμασεν, ὡς ἐν τῷ ος΄ ψαλμῷ προείρηται. Ps 76.16β
Αὐτὸ, φησὶ, τὸ σαλπίζειν ἐν τῇ νεομηνίᾳ, μαρτύριον, ἤτοι διαμαρτυρίαν, καὶ παραγγελίαν ἐποιήσατο ἐν τῷ λαῷ. Εἶτα λέγει καὶ τὸ πότε.

6β Ἐν τῷ ἐξελθεῖν αὐτὸν ἐκ γῆς Αἰγύπτου.

Αὐτὸν, δηλονότι τὸν λαόν.

6γ Γλῶσσαν, ἣν οὐκ ἔγνω, ἤκουσεν.

Ὁ λαός. Γλῶσσαν δὲ λέγει νῦν, τὴν φωνὴν τοῦ Θεοῦ, διατατтομένην αὐτῷ τὴν Δεκάλογον, εἰς ἐξάκουστον. Ὅτε, φησὶν, ἐφοβήθησαν πᾶς ὁ λαὸς, καὶ ἀπέστησαν μακρόθεν, καὶ εἶπον τῷ Μωυσῇ λέγοντες, *Λάλει σὺ πρὸς ἡμᾶς, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, ἵνα μὴ ἀποθάνωμεν*. Τὸ δὲ, ἣν οὐκ ἔγνω, ἀντὶ τοῦ, ἀσυνήθη καὶ ξένην. Ex 20.19

7α Ἀπέστησεν ἀπὸ ἄρσεων τὸν νῶτον αὐτοῦ.

Διδάξας οἵας ἠξιώθη χάριτος ὁ λαὸς, ἀκούσας θείας φωνῆς, ἐπιφέρει καὶ τὴν προλαβοῦσαν χάριν, φημὶ δὴ, τὴν ἀπαλλαγὴν τῆς ἐν Αἰγύπτῳ κακοπαθείας.
Ἄρσεις δὲ λέγει, τὰ φορτία τοῦ πηλοῦ καὶ τοῦ πλίνθου, καὶ τῶν τοιούτων, ὧν πάντων ὑπεξήγαγε τὸν νῶτον τοῦ λαοῦ ὁ Θεός. Ex 1.14

7β Αἱ χεῖρες αὐτοῦ ἐν τῷ κοφίνῳ ἐδούλευσαν.

Τῷ, *αἱ χεῖρες*, προσυπακούεται τὸ, *γάρ*. Κόφινος δὲ, ὁ κάλαθος, ἐν ᾧ ἔφερον τὸν πηλὸν καὶ τὸν πλίνθον· ἐνωτοφόρει γὰρ ὁ λαὸς, καὶ ᾠκοδόμει πόλεις τῷ Φαραώ. Ex 1.11

8α Ἐν θλίψει ἐπεκαλέσω με, καὶ ἐῤῥυσάμην σε.

Ἐντεῦθεν, τὸν Χριστὸν ὁ Δαυὶδ εἰσάγει διαλεγόμενον Ἰουδαίοις καὶ διδάσκοντα ὅτι αὐτὸς ἦν ὁ πάλαι τὸν λαὸν εὐεργετήσας.
Θλῖψιν δὲ λέγει, τὴν ἐν Αἰγύπτῳ, τὴν ἀπὸ τῶν ἐργοδιωκτῶν, εἴτουν τῶν ἐπισπευδόντων τὰ ἔργα τῆς οἰκοδομίας, οὓς καὶ ἐπιστάτας φασίν. Εἶπε γὰρ, φησὶν, Ex 5.13-14
ὁ Κύριος πρὸς Μωυσῆν, Ἰδὼν, εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν· οἶδα γὰρ τὴν ὀδύνην αὐτῶν, καὶ κατέβην ἐξελέσθαι αὐτούς. Καὶ αὖθις, *Καὶ ἐγὼ ἑώρακα τὸν θλιμμὸν, ὃν οἱ Αἰγύπτιοι θλίβουσιν αὐτούς*. Τὸ δὲ, *ἐπεκαλέσω με*, καὶ τὸ, *ἐῤῥυσάμην σε*, καὶ τὰ τοιαῦτα, διὰ τοὺς προγόνους αὐτῶν εἴρηται· ἓν γὰρ γένος | ἐκεῖνοι καὶ οὗτοι. Ex 3.7-8 Ex 3.9

6α He set this as a testimony in Joseph.

'Joseph' is what he called the entire people, as was said before in psalm seventy-six. Ps 76.16β

'This', namely, the trumpeting at the new moon, he made, he says, as a testimony, that is, a testifying and summons among the people. Then he states when.

6β When they came out of the land of Egypt.

'They', that is, the people.

6γ They heard a tongue that they did not know.

The people. 'Tongue' here is what he calls the voice of God, giving the Decalogue in disposition to them, for all to hear. When, as is written, all the people were afraid and stood at a distance and spoke to Moses saying, *You speak to us, and let not God speak to us lest we die*. Ex 20.19 'That they did not know', in the sense of, 'unaccustomed and foreign'.

7α He freed their back from burdens.

Having told of what grace the people had received, having heard the divine voice, he adduces also the previous gift of grace, namely, their deliverance from suffering in Egypt.

'Burdens' is what he calls the loads of clay and of brick and of suchlike, from all of which God released the back of the people. Ex 1.14

7β Their hands were enslaved in the basket.

The conjunction 'because' is to be understood before 'their hands'. 'The basket' is the container in which they would carry the clay and the brick, for the people would carry on their Ex 1.11 backs and build cities for Pharaoh.

8α In affliction you called on me and I delivered you.

From this point David introduces Christ speaking to the Jews and teaching that he was the one who was benefactor to the people in the past.

By 'affliction' he refers to that in Egypt coming from the taskmasters, namely, those expediting the building works whom they also call 'overseers'. For it is written, *The Lord said* Ex 5.13-14 *to Moses, Having looked, I saw the affliction of my people in Egypt and I have heard their cry on account of the taskmasters, for I know their pain and I have come down to deliver them*. And Ex 3.7-8 again, *And I have seen the affliction with which the Egyptians are afflicting them*. The 'you Ex 3.9 called on me' and the 'I delivered you' and suchlike are said on account of their ancestors, for their ancestors and they were both one kin.

8β Ἐπήκουσά σου ἐν ἀποκρύφῳ καταιγίδος.

Ἐπήκουσά σου, τουτέστιν, ἐπλήρωσα τὴν δέησίν σου, ὢν ἀφανὴς ἐν ἀποκρύφῳ μέρει τῆς καταιγίδος, τῆς συνταραξάσης τὴν παρεμβολὴν τῶν Αἰγυπτίων, καὶ συνδησάσης τοὺς ἄξονας τῶν ἁρμάτων αὐτῶν, καὶ ἀγαγούσης αὐτοὺς μετὰ βίας ἐπὶ τὸν ὄλεθρον. Καταιγὶς γὰρ, ἡ ἐκ βίας ἀνέμων συστροφή. [Ps 76.19α] Ex 14.24-25

8γ Ἐδοκίμασά σε ἐπὶ ὕδατος ἀντιλογίας.

Περὶ τούτου τοῦ ὕδατος εἴρηται ἐν τῷ οζʹ ψαλμῷ. Ps 77.16

Ἐδοκίμασα δέ σε, συγχωρήσας διψῆσαι μικρόν· καὶ εὐθὺς εὗρον ἀχάριστον καὶ ἀμνήμονα, καὶ πρότερον μὲν, μάλιστα δὲ τότε.

9α Ἄκουσον, λαός μου, καὶ διαμαρτύρομαί σοι.

Λαὸν αὐτοῦ, τοὺς Ἑβραίους ὠνόμασεν, ὡς καὶ κατὰ τὴν ἐξ Αἰγύπτου ἔξοδον εἰρηκὼς πρὸς τοὺς πατέρας αὐτῶν, ὅτι *Ἔσεσθέ μοι λαὸς περιούσιος*, εἴτουν οἰκεῖος. Ἢ καὶ ὡς τὸ κατὰ σάρκα συγγενὴς ὢν αὐτῶν· *Εἰς τὰ ἴδια γὰρ*, φησὶν, *ἦλθεν*. Ex 19.5 Jn 1.11

9β-10 Ἰσραὴλ, ἐὰν ἀκούσῃς μου, οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος, οὐδὲ προσκυνήσεις θεῷ ἀλλοτρίῳ.

Ὦ λαὸς Ἰσραὴλ, ἐὰν πεισθῇς μοι, τὴν καινὴν διαθήκην διατιθεμένῳ, καὶ πιστεύσῃς μοι ὡς Θεῷ, οὐ παρανομήσεις· εἰ γὰρ καὶ ἐν τῷ νόμῳ γέγραπται, *Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ*· ἀλλ᾽ οὐχ ἕτερος θεὸς ἐγώ· ἀντὶ τοῦ, ἕτερος δὲ, τὸ *πρόσφατος* εἴληπται, οὗπερ αὖθις ἑρμηνευτικὸν τὸ, *ἀλλοτρίῳ*· τὸ γὰρ ἕτερον, παρὰ τὸ ὂν πάλαι, πάντως πρόσφατον, ὡς ὕστερον ἐπιγεγονὸς, καὶ διὰ τοῦτο ἀλλότριον. Heb 8.6-13 Ex 20.3

11α Ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου, ὁ ἀναγαγών σε ἐκ γῆς Αἰγύπτου.

Αὐτὸς ἐκεῖνός εἰμι, καὶ οὐχ ἕτερος. Καὶ τοῦτο δὲ τὸ ῥητὸν ἐν τῷ ῥηθέντι νόμῳ γέγραπται, κειμένῳ ἐν τῇ βίβλῳ τῆς Ἐξόδου. Ex 20.2 Lev 11.45

11β Πλάτυνον τὸ στόμα σου, καὶ πληρώσω αὐτό.

Πλάτυνον, ἀντὶ τοῦ, ἄνοιξον. Στόμα δὲ λέγει, τὸ νοητὸν, τὸ τῆς ψυχῆς. Εἰ σὺ, φησὶν, ἑτοιμάσεις αὐτὸ πρὸς ὑποδοχὴν τροφῆς πνευματικῆς, εἴτουν θείων νοημάτων, ἐγὼ πληρώσω αὐτὸ σοφίας, καὶ ἀναγάγω σε ἀπὸ τῆς χαμαιζηλίας τοῦ νομικοῦ γράμματος εἰς τὸ ὕψος τοῦ ἐγκεκρυμμένου τῷ γράμματι πνεύματος. Νοεῖται δὲ στόμα, καὶ τὸ αἰσθητόν· εἰ γὰρ πειθαρχήσεις ἐμοὶ, φησὶν, ἐμπλήσω σε καὶ σωματικῆς τροφῆς.

8β I heard you in the concealment of a hurricane.

'I heard you', that is, I fulfilled your request, while being unseen in the hidden part of the hurricane that threw the camp of the Egyptians into disarray and bound together the axles of their chariots and led them violently to destruction. A hurricane is a sudden storm from violence of winds. [Ps 76.19α] Ex 14.24-25

8γ I tested you at the water of gainsaying.

This water was spoken about in the seventy-seventh psalm. Ps 77.16

I tested you, permitting you to thirst a little and at once I found you ungrateful and forgetful, and previously also, but most especially then.

9α Listen, O my people, and I shall testify to you.

He called the Hebrews 'his people', as at the time of the exodus from Egypt having said to their fathers that, *You shall be for me an especial people*, namely, a people of my own. Or else, as being kindred with them according to the flesh, for it is written, *He came into his own*. Ex 19.5 Jn 1.11

9β-10 O Israel, if you will hear me, there will not be among you any recent god, nor will you worship any alien god.

O people of Israel, if you will obey me, as I make with you the new covenant, and will believe in me as God, you will not transgress the law, for even though it is written in the law, *There shall not be for you other gods apart from me*, but I am not another god. For 'recent' is taken in the sense of 'other', of which 'alien' is then a clarification. For the other in comparison to what is of old is certainly 'recent', as come into being later and on this account 'alien'. Heb 8.6-13 Ex 20.3

11α For I am the Lord your God who led you out of the land of Egypt.

I am that very God and no other. And this verse is also written in the aforementioned law, found in the book of Exodus. Ex 20.2 Lev 11.45

11β Open wide your mouth and I shall fill it.

'Open wide', in the sense of, 'open'. By 'mouth' he means the intelligible mouth, that of the soul. If you, he says, will ready your mouth to receive spiritual nourishment, that is, divine conceptions, then I shall fill it with wisdom and I shall lead you from zeal for the lowly letter of the law to the height of the spirit concealed in the letter. The 'mouth' can also be understood as the sensible mouth, for if you will obey me, I shall fill you with bodily nourishment.

12α Καὶ οὐκ ἤκουσεν ὁ λαός μου τῆς φωνῆς μου.

Ἐγὼ μὲν οὕτω διεμαρτυράμην καὶ τοιαῦτα ὑπεσχόμην, ὁ δὲ λαός μου οὐκ ἐπείσθη μοι. Φησὶ δὲ ὁ εὐαγγελιστὴς Ἰωάννης, ὅτι *Καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.* Jn 1.11

12β Καὶ Ἰσραὴλ οὐ προσέσχε μοι.

Παλιλλογία τοῦτο καὶ ἐπεξήγησις.

Τὸ δὲ, *ἀκούω*, σημαίνει μὲν καὶ τὸ αἰσθάνομαι καὶ πείθομαι, ὡς ἐπὶ τοῦ προκειμένου, ἔτι δὲ καὶ τὸ νοῶ, ὡς τὸ, *Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.* Mt 11.15

13α Καὶ ἐξαπέστειλα αὐτοὺς κατὰ τὰ ἐπιτηδεύματα τῶν καρδιῶν αὐτῶν.

Ἀφῆκα αὐτοὺς φέρεσθαι κατὰ τὰ θελήματα τῶν καρδιῶν αὐτῶν, ὡς ἀπειθεῖς, καὶ λοιπὸν, μετέβην ἐπὶ τὰ ἔθνη· ἐπιτηδεύματα γὰρ, οἱ ἐξηγηταὶ τὰ θελήματα νῦν κεκλήκασιν.

13β Πορεύσονται ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

Ἀνεπισκόπητοι καὶ ἀβοήθητοι, γυμνωθέντες τῆς ἄνωθεν χάριτος, ὡς ἀνίατοι· πορεύσονται δὲ ἀεὶ, μετὰ τὸ ἀπώσασθαι τὸν Σωτῆρα.

14-15 Εἰ ὁ λαός μου ἤκουσέ μου, Ἰσραὴλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη, ἐν τῷ μηδενὶ ἂν τοὺς ἐχθροὺς αὐτῶν ἐταπείνωσα, καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον ἂν τὴν χεῖρά μου. |

Τὸ μὲν, *Ἰσραὴλ ταῖς ὁδοῖς μου εἰ ἐπορεύθη*, ἐπεξήγησίς ἐστι τοῦ πρὸ αὐτοῦ στίχου· τὸ δὲ, *Καὶ ἐπὶ τοὺς θλίβοντας αὐτοὺς ἐπέβαλον ἂν τὴν χεῖρά μου*, ὁμοίως σαφηνισμὸς καὶ παλιλλογία τοῦ πρὸ τούτου. Ἐν τῷ μηδενὶ δὲ, ἀντὶ τοῦ, ἀπόνως, εὐχερῶς, ὡς οὐδὲν, ἢ ἀντὶ τοῦ, ἐν φαύλῳ· καὶ γὰρ τοὺς Αἰγυπτίους ἐν βατράχῳ καὶ ἀκρίσι καὶ τοιούτοις εὐτελέσιν ἐμάστιζεν, εἰς ἔνδειξιν τῆς αὐτοῦ δυνάμεως.

16α Οἱ ἐχθροὶ Κυρίου ἐψεύσαντο αὐτῷ.

Ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ, κατὰ τὸν μέγαν Παῦλον, οἱ Ἰουδαῖοι. Ἐψεύσ- Php 3.18
αντο δὲ αὐτῷ, Ῥαββὶ μὲν καλοῦντες, καὶ ἀπαλύνοντες τοὺς λόγους αὐτῶν, ὡς ἐν τῷ νδʹ ψαλμῷ προέφημεν, ὑποκρινόμενοι δέ. Ps 54.22β

Ἢ καὶ ἄλλως, τὸ, *ἐψεύσαντο αὐτῷ*, τέθεικεν ὁ Δαυὶδ, διδάσκων ὅτι προγονικὴν ἔχουσι τὴν ἀπείθειαν. Νομοθετοῦντος γὰρ τοῦ Θεοῦ πάλαι, ἐπηγγείλαντο μὲν διὰ τῶν προγόνων πείθεσθαι οἷς εἶπεν, εἰπόντες, *Πάντα ὅσα εἶπε Κύριος ὁ Θεὸς, ποιήσομεν, καὶ ἀκουσόμεθα*, ἐψεύσαντο δὲ μυριάκις, ἀθετήσαντες τοὺς λόγους αὐτοῦ. Ex 24.7

12α And my people did not hear my voice.

I testified thus and promised such things, but my people did not listen to me. And John the evangelist says, *And his own did not receive him*. Jn 1.11

12β And Israel did not heed me.

This is a repetition and further clarification.

'I hear' means both 'I apprehend' and 'I obey', as in the present case, but it also means 'I understand', as in, *He who has ears to hear, let him hear*. Mt 11.15

13α And I sent them away according to the practices of their hearts.

I let them go according to the desires of the hearts, as disobedient, and so I moved to the nations. The expositors here have called their 'practices' their 'desires'.

13β They will make their path in their practices.

Without oversight and without help, having been stripped of grace from above as incurable. They will make their path for ever after having rejected the Saviour.

14-15 If my people had heard me, if Israel had walked in my ways, as at naught I would have humbled their enemies and on their oppressors I would have laid my hand.

'If Israel had walked in my ways' is an amplification of the verse before. And similarly, 'And on their oppressors I would have laid my hand', is a clarification and recapitulation of the previous phrase. 'As at naught' is in the sense of, 'without trouble', 'easily', 'as nothing', or else in the sense of, 'in a demeaning way', and indeed he scourged the Egyptians with frogs and locusts and such demeaning things as proof of his power.

16α The enemies of the Lord played false to him.

According to the great Paul the Jews are the *enemies of the Cross of Christ*. They played false to him calling him 'Rabbi' and making their words smooth, as we said earlier in the fifty-fourth psalm, but play-acting. Php 3.18 Ps 54.22β

Or else, David said 'they played false to him' teaching that they have their disobedience from the time of their ancestors, for when of old God was giving the law they promised through their ancestors to obey what he said, saying, *All that the Lord God has said we shall do and heed*, but they played false countless times, setting his words at naught. Ex 24.7

Ἔστι δὲ καὶ ἑτέρως εἰπεῖν, ὅτι συγγενεῖς τοῦ Χριστοῦ ὄντες, πολέμιοι αὐτῷ γεγόνασι, ψευσάμενοι τὴν συγγένειαν.

16β Καὶ ἔσται ὁ καιρὸς αὐτῶν εἰς τὸν αἰῶνα.

Καιρὸν, Ἑβραῖοι καὶ Σύροι τὰς συμφορὰς εἰώθασιν ὀνομάζειν. Προφητεύει δὲ, Gen 6.13;
ὅτι συμφορῶν οὐδέποτε ἀπαλλαγήσονται. Ez 7.12; Da
Ἢ καιρὸν μὲν νόει μοι, τὸν τῆς καταδίκης αὐτῶν, αἰῶνα δὲ, τὸν μέλλοντα. 8.17

17 Καὶ ἐψώμισεν αὐτοὺς ἐκ στέατος πυροῦ, καὶ ἐκ πέτρας μέλι ἐχόρτασεν αὐτούς.

Οὗτος ὁ Θεὸς ὁ μὴ εἰσακουσθεὶς, οὗτος πάλαι τοὺς Ἑβραίους ἐψώμισε μάννα, ὡς ἐκ στέατος πυροῦ· λείπει γὰρ τὸ, ὡς. Πυρὸς μὲν οὖν, ὁ σῖτος, στέαρ δὲ αὐτοῦ, τὸ λεπτότατον καὶ καθαρώτερον ἄλευρον.

Μέλι δὲ, τὸ ἐκ πέτρας ὕδωρ ὠνόμασεν, οὐ κατὰ τὴν φύσιν, ἀλλὰ κατὰ τὴν δόκησιν· διψῶσι γὰρ αὐτοῖς καὶ ἐκτετηκόσι, μέλι διὰ τὴν ἡδονὴν ἔδοξεν. Οὕτω δὲ καὶ Μωυσῆς αὐτὸ κέκληκεν ἐν τῇ ᾠδῇ τοῦ Δευτερονομίου, εἰρηκὼς, *Ἐθήλασαν μέλι ἐκ πέτρας*. Διὰ δὲ τῆς παραδόξου ταύτης ψωμίσεως καὶ χορτασίας, πᾶσαν τὴν Dt 32.13
ἀφθονίαν τῶν δωρηθέντων αὐτοῖς ἀγαθῶν ἐνέφηνε.

Καὶ ἄλλως δὲ, ἐψώμισε τοὺς τετρακισχιλίους, ἑπτὰ ἄρτοις, καὶ ἐπότισεν αὐτοὺς ἄχρι χορτασίας μέλι, τουτέστι, τὴν παρ᾽ ἑαυτοῦ διδασκαλίαν· *Ὡς γλυκέα γὰρ*, Mt 15.38
φησὶ, *τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου*. *Ἡ δὲ πέτρα*, φησὶν Ps 118.103
ὁ Ἀπόστολος, *ἦν ὁ Χριστός*. 1Cor 10.4

81 πα´
1α Ψαλμὸς τῷ Ἀσάφ.

Τινὰ μὲν τῶν ἀντιγράφων, ψαλμὸς τῷ Ἀσὰφ, ἔχουσι, τινὰ δὲ, συνέσεως τῷ Ἀσὰφ, διότι ὁ ψαλμὸς οὗτος συνετίζει τοὺς δικαστὰς, ἢ ὅτι συνιέναι τὴν ἐν τούτῳ προφητείαν δεῖ· προαγορεύει γὰρ τὸν παρὰ Χριστοῦ κατὰ τῶν Γραμματέων καὶ Φαρισαίων ἔλεγχον.

1β Ὁ Θεὸς ἔστη ἐν συναγωγῇ θεῶν.

Ὁ Χριστὸς ἔστη ἐν μέσῳ τῆς συναγωγῆς τῶν Γραμματέων καὶ Φαρισαίων καὶ τῶν πρεσβυτέρων τοῦ λαοῦ· τούτους γὰρ θεοὺς ἐκάλεσεν ὁ προφήτης νῦν διὰ τὸ ἀρχικὸν καὶ δικαστικὸν ἀξίωμα, ὡς ἐν τῷ πρώτῳ στίχῳ τοῦ μθ´ ψαλμοῦ πλατύτερόν τε καὶ ἀκριβέστερον ἐξηγησάμεθα. Ps 49.1β

1γ Ἐν μέσῳ δὲ θεοὺς διακρινεῖ.

17[2] λεπτότατον καὶ καθαρώτερον MASF : λεπτότατον καὶ καθαρώτατον PHV : λεπτότερον καὶ καθαρώτερον CB.
1β Add. [MF in marg.]: Ὁ δὲ Θεολόγος ἐν τῷ δευτέρῳ Λόγῳ τοῦ Βαπτίσματος, ἑτέρως ἐξελάβετο τοῦτο. [PG36.365B]

It can also be said in a different way that being kindred of Christ they became enemies to him, belying their kinship.

16β And their time will be to the age.

The Hebrews and Syrians were accustomed to call calamities 'time'. He is prophesying that they will never be freed from calamities. Gen 6.13; Ez 7.12; Da 8.17

Or else, understand 'time' as that of their condemnation and 'the age' is the age to come.

17 And he hand-fed them with the fat of wheat and satisfied them with honey from a rock.

This very God who was not heeded, had fed the Hebrews of old with manna as if with the fat of wheat; the 'as if' is missing. Wheat is grain and the fat of wheat is the finest and purest flour.

He called the water from the rock 'honey', not by nature, but in appearance. For to those who were thirsting and fainting it seemed like honey on account of the enjoyment. And this is how Moses called it in the canticle in Deuteronomy, saying, *They sucked honey from a rock*. Dt 32.13
Through this strange feeding and sating, he indicated all the abundance of the gifts given to them.

Moreover, he fed the four thousand with seven loaves and gave them honey to drink to satiety, that is, his own teaching, for as is written, *How sweet to my throat are your words, beyond honey to my mouth*. *And the rock*, says the Apostle, *was Christ*. Mt 15.38; Ps 118.103; 1Cor 10.4

81 Psalm 81
1α A psalm belonging to Asaph.

Some of the copies have, 'A psalm belonging to Asaph', and some have, 'Of understanding, belonging to Asaph', because this psalm brings understanding to judges, or else because it is necessary to understand the prophecy contained in it, for it foretells Christ's rebuke to the Scribes and Pharisees.

1β God has stood in the assembly of gods.

Christ has stood in the midst of the assembly of the Scribes and Pharisees and elders of the people. The prophet now called these 'gods' on account of their office as rulers and judges, as we explained more fully and more precisely in the first verse of the forty-ninth psalm. Ps 49.1β

1γ And in the midst will make judgement on the gods.

1β: But [Gregory] the Theologian took this in a different sense in his second *Homily on Baptism* [PG36.365B].

Ἐν μέσῳ δὲ στὰς, διακρινεῖ, τουτέστι, διελέγξει τοὺς ἄρχοντας καὶ κριτὰς, ὡς εἴρηται, τοῦ λαοῦ· ἢ τὸ, ἐν μέσῳ, ἀντὶ τοῦ, ἐνώπιον πολλῶν· καὶ γὰρ ὁ Χριστὸς παῤῥησίᾳ τούτους ἤλεγξε, καθαψάμενος καὶ εἰπὼν, *Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ*, οἱ ποιοῦντες τάδε καὶ τάδε. Mt 23.13

Ἑβραῖοι δέ φασιν, | ὅτι ὁ Θεὸς ἔστη μέσον τῶν ἀρχόντων, ὡς παρὼν αὐτοῖς ἀοράτως· διὸ καὶ ἐν μέσῳ πολλῶν ἐλέγξει αὐτοὺς διὰ τῶν προφητῶν, εἰ ἀδίκως ἄρξουσιν.

2 Ἕως πότε κρίνετε ἀδικίαν καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε;

Τῷ, *ἔστη*, καὶ τῷ, *διακρινεῖ*, συνεξακούεται τὸ, *λέγων*. Ἢ τοίνυν τὸ, *ἀδικίαν*, ἀντὶ τοῦ, *ἀδίκως*, νοήσομεν, ἢ τὸ, *κρίνετε*, ἀντὶ τοῦ, *δικαιοῦτε*.

Ἁμαρτωλοὺς δὲ ἐνταῦθα λέγει, τοὺς ἀδίκους. Τὸ δὲ, *λαμβάνετε*, ἀντὶ τοῦ, *εὐλαβεῖσθε*· φησὶ δὲ καὶ ὁ νόμος, *Οὐ λήψῃ πρόσωπον ἐν κρίσει, ὅτι τοῦ Κυρίου ἡ κρίσις ἐστί*. Προσωπολήπτης γὰρ, ὁ εὐλαβούμενος τῶν ἀδίκων τὴν ὑπεροχήν. Dt 1.17

3α Κρίνατε ὀρφανῷ καὶ πτωχῷ.

Διαιτήσατε τούτοις ἀδικουμένοις, καὶ μὴ παρίδητε.

3β Ταπεινὸν καὶ πένητα δικαιώσατε.

Ἀδικουμένους δηλονότι. Ἢ τοίνυν τὸ αὐτὸ πάλιν φησὶν, ἢ προείρηται ἡ διαφορὰ τοῦ πτωχοῦ καὶ πένητος, ἐν τῷ ιαʹ ψαλμῷ. Ps 11.6α

4 Ἐξέλεσθε πένητα καὶ πτωχὸν, ἐκ χειρὸς ἁμαρτωλοῦ ῥύσασθε αὐτόν.

Ὅρα ὅσον μέλει τῷ Θεῷ περὶ τῶν πτωχῶν καὶ πενήτων· πολλάκις γὰρ τὸν περὶ αὐτῶν λόγον ἀνακυκλεῖ. Ἐξέλεσθε οὖν αὐτὸν, καὶ ῥύσασθε αὐτὸν καταδυναστευόμενον. Ἁμαρτωλὸς δὲ κἀνταῦθα, ὁ ἄδικος.

5α Οὐκ ἔγνωσαν οὐδὲ συνῆκαν, ἐν σκότει διαπορεύονται.

Ἐθελοκωφήσαντες, οὐκ ἔγνωσαν τοὺς τοιούτους θείους λόγους, εἴτουν οὐ συνῆκαν· σαφηνισμὸς γὰρ τοῦ, *οὐκ ἔγνωσαν*, τὸ, *οὐδὲ συνῆκαν*. Ἐν σκότει δὲ, ἀντὶ τοῦ, ἐν πλάνῃ πολιτεύονται.

Ἢ καὶ ἄλλως, οὐκ ἔγνωσαν οὐδὲ συνῆκαν τὸ καλὸν, διὸ καὶ ἐν ἀγνοίᾳ τοῦ δικαίου πορεύονται.

5β Σαλευθήτωσαν πάντα τὰ θεμέλια τῆς γῆς.

And having stood in the midst, he will make judgement, that is, he will rebuke the rulers and judges of the people, as was said. Or else, 'in the midst', in the sense of, 'before many', for indeed Christ rebuked them openly, upbraiding them and saying, *Woe to you, scribes and Pharisees, hypocrites*, who do this and that. Mt 23.13

The Hebrews say that God stood amid the rulers, as being invisibly present among them, hence also amid many he will rebuke them through the prophets if they will rule unjustly.

2 How long will you judge injustice and respect the persons of sinners?

Along with the verbs 'he has stood' and 'he will pass judgement', 'saying' is also to be understood. Either we shall understand 'injustice' in the sense of, 'unjustly', or else we shall take 'will you judge' in the sense of, 'will you justify'.

'Sinners' are what he calls the unjust. 'Respect' is in the sense of, 'show reverence for'. The law indeed says, *You will not respect a person in judgement, for judgement is the Lord's*. Dt 1.17
A 'respecter of persons' is one who stands in awe of the pre-eminent position of the unjust.

3α Give judgement for the orphan and the pauper.

Arbitrate for them when they are wronged and do not overlook them.

3β Vindicate the humble and the poor.

When wronged, that is. He is accordingly either saying the same again or else the difference between the 'pauper' and the 'poor man' was discussed previously in the eleventh psalm. Ps 11.6α

4 Rescue the poor man and pauper, deliver him from the hand of the sinner.

Observe how greatly God has concern for paupers and the poor, for he often repeats mention of them. Accordingly, rescue him and deliver him when oppressed. Here also the 'sinner' is the unjust man.

5α They have not known, nor have they understood, they are walking in darkness.

Having deliberately closed their ears, they have not known such divine words, namely, they have not understood them, for 'nor understood' is a clarification of 'they have not known'. 'In darkness', in the sense of, 'they are living in error'.

Or else in a different way, they have neither known nor understood what is good, hence they walk in ignorance of justice.

5β Let all the foundations of the earth be shaken.

Τοῦτο ὁ Σύμμαχος οὕτως ἐξέδωκε, *Ταράξω τὴν γῆν διὰ τοὺς ἐνοικοῦντας αὐτῇ.*

Κατὰ δὲ τὸ, *σαλευθήτωσαν*, κελεύει ὁ Θεὸς κλονηθῆναι τὴν γῆν, εἰς φόβον τῶν ἀδίκων ἀρχόντων καὶ παρανόμων κριτῶν· ἢ σαλευθήτωσαν, μὴ φέροντα τὰς παρανομίας αὐτῶν. Θεμέλια δὲ τῆς γῆς, τὸν πυθμένα ταύτης καλεῖ.

Ἐκπληκτικὸς δὲ καὶ φοβερὸς ὁ λόγος οὗτος, καὶ ἐμφαντικὸς τῆς θείας κατὰ τῶν παρανόμων ἀρχόντων καὶ κριτῶν ἀγανακτήσεως.

6 Ἐγὼ εἶπα, Θεοί ἐστε, καὶ υἱοὶ Ὑψίστου πάντες.

Καὶ ποῦ εἶπεν, ὅτι θεοί ἐστε, καὶ τὰ ἑξῆς; Τινὲς μέν φασιν, ὅτι ἐν τῷ εἰπεῖν,
Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν. Ἐγὼ δὲ προσεξεῦρον, Gen 1.26
ὅτι θεοὺς μὲν εἶπε τοὺς ἄρχοντας καὶ δικαστὰς ἐν τῇ βίβλῳ τῆς Ἐξόδου, λέγων πρὸς
τὸν λαὸν, *Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.* Ex 22.27
Θεοὺς γὰρ ἐκεῖ τοὺς ἄρχοντας εἴρηκεν, ὡς ἐν τῷ μθʹ ψαλμῷ προεξηγησάμεθα· Ps 49.1β
υἱοὺς δὲ Ὑψίστου, τοὺς Ἰσραηλίτας ὠνόμασεν, ἐν τῷ εἰπεῖν, *Υἱὸς πρωτότοκός μου*
Ἰσραήλ. Ex 4.22

7α Ὑμεῖς δὲ ὡς ἄνθρωποι ἀποθνήσκετε.

Ὡς ἄνθρωποι ἁπλῶς, καίτοι Θεοῦ εἰκόνι τετιμημένοι, ἢ Θεοῦ προσηγορίας ἀξιωθέντες καὶ ὑπερέχοντες τῶν πολλῶν τῷ ἀξιώματι τῆς ἀρχῆς.

Ἀνθρώπους δὲ λέγει νῦν, τοὺς κοινοὺς, καὶ μήτε Θεοῦ νόμον εἰδότας, μήτε σύνεσιν ἔχοντας, ὁποῖοί εἰσι τὰ ἔθνη. Διὰ δὲ τοῦ, *ἀποθνήσκετε*, τὴν ἄχρι θανάτου τοιαύτην βιοτὴν αὐτῶν ᾐνίξατο, οἷον, ὅτι ἄχρι θανάτου οὕτως βιοῦτε.

7β Καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.

Τὸ αὐτὸ πάλιν φησίν· ἀρχόντων γὰρ, τῶν ἐθνικῶν λέγει. Καὶ *πίπτετε*, ἀντὶ τοῦ, | *ἀποθνήσκετε.*

Τινὲς δὲ νῦν, ἕνα τῶν ἀρχόντων, τὸν διάβολον λέγουσιν, ἄρχοντά ποτε καὶ αὐτὸν
ἀγγελικοῦ τάγματος· ἔνθα τὸ, *πίπτετε*, ἀντὶ τοῦ, *ἀποπίπτετε* τοῦ ἀξιώματος διὰ
οἴησιν· κἀκεῖνος γὰρ, μὴ χρησάμενος εἰς δέον τῇ ἀρχῇ, ἐξέπεσε τῆς θείας τιμῆς. Lk 10.18

8α Ἀνάστα, ὁ Θεὸς, κρῖνον τὴν γῆν.

Τοῦτο, περὶ τῆς ἐκ νεκρῶν τοῦ Χριστοῦ ἀναστάσεως ἀναντιῤῥήτως. Ἱκετεύει γὰρ
ὁ προφήτης τὸν Χριστὸν ἀναστῆναι, καὶ κρῖναι τὴν γῆν, διὰ τῶν ἀποστόλων, οὓς
κατέστησεν ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν. Ps 44.17β

8β Ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν.

Symmachus translated this thus: *I shall trouble the earth on account of those dwelling therein*.

In accordance with the translation, 'let them be shaken', God is commanding for the earth to be driven into confusion, to strike fear into the unjust rulers and law-transgressing judges. Or else, 'let them be shaken', unable to bear their transgressions. 'The foundations of the earth' is what he calls its depths.

These words strike fear and terror and are indicative of the divine wrath against the law-transgressing rulers and judges.

6 I said, 'You are gods and sons of the Most High all'.

And where did he say that you are gods and so on? Some say that it was in saying, *Let us make a man in our image and likeness*. I have found in addition that he called the rulers and judges 'gods' in the book of Exodus, saying to the people, *You shall not revile gods and you shall not speak ill of your people's rulers*, for there he called the rulers 'gods', as we explained previously in the forty-ninth psalm, and he called the Israelites 'sons of the Most High' when he said, *Israel is my first-born son*.

Gen 1.26 Ex 22.27 Ps 49.1β Ex 4.22

7α But as men you are dying.

As simply men, even though honoured with the image of God, or as having been granted the appellation of God and raised above the many by the dignity of rulership.

'Men' here is what he calls the common men, neither knowing God's law nor possessing understanding, such as are the nations. By the words, 'you are dying', he is alluding to their living in such a way until their death, namely, you are living thus till death.

7β And are falling as one of the rulers.

He says the same again. By 'rulers' he means of the nations, and 'are falling', in the sense, 'are dying'.

Here some call the devil 'one of the rulers', he, too, having once been a ruler of an angelic order, whereupon the 'are falling' is in the sense of, you are falling from this dignity on account of self-conceit, for he, not have used his position as ruler as he ought, fell from divine honour.

Lk 10.18

8α Arise, O God, judge the earth.

This is indisputably about Christ's resurrection from the dead. For the prophet is entreating Christ to arise and judge the earth through the Apostles whom he established as *Rulers over all the earth*.

Ps 44.17β

8β For you will obtain a sure inheritance among all the nations.

Καὶ γὰρ, φησὶ, σὺ κληρονομίαν ἕξεις ἐν πᾶσιν ἔθνεσι. Κληρονόμοι δὲ Χριστοῦ, οἱ πιστεύσαντες εἰς αὐτόν.

82 πβ´

1 Ὠιδὴ ψαλμοῦ τῷ Ἀσάφ.

Τί ἐστιν ᾠδὴ ψαλμοῦ, προείρηται ἐν τῷ προοιμίῳ τῆς βίβλου. § 65-66

Πεποίηται δὲ ὁ ψαλμὸς εἰς πρόσωπον τῶν ἐπανελθόντων ἐκ Βαβυλῶνος. Μετὰ γὰρ τὴν ἐκεῖθεν ἐπάνοδον, τὴν νεουργίαν τοῦ θείου ναοῦ καὶ τὴν τῆς πόλεως ἀποκατάστασιν οἱ γείτονες θεασάμενοι, κατὰ ταὐτὸν συνεγείρονται, καὶ βάρβαρα συναθροίσαντες ἔθνη, τοῖς Ἰουδαίοις ἐπέθεντο· κατεπολεμήθησαν δὲ, τοῦ Ζοροβάβελ στρατηγοῦντος. Περὶ τούτων οὖν ὁ ψαλμὸς συντέθειται, σχηματισθεὶς δὲ εἰς εὐχήν. 2Esdr 14.2

2α Ὁ Θεὸς, τίς ὁμοιωθήσεταί σοι!

Οὐκ ἐρωτῶντος ὁ λόγος, ἀλλ᾽ ἐκθειάζοντος τὸ ἀσύγκριτον. Τὸ γὰρ, τίς, οὐ τὸ σπάνιον, ἀλλὰ τὸ ἀδύνατον ἐνταῦθα δηλοῖ, καὶ ἔστιν ἀντὶ τοῦ, οὐδεὶς, δι᾽ οὗ εἰσάγεται τὸ ἀπειροδύναμον.

2β Μὴ σιγήσῃς, μηδὲ καταπραΰνῃς, ὁ Θεός.

Μὴ μακροθυμήσῃς, μηδ᾽ ἀνεξικακήσῃς· οὕτω γὰρ οἱ ἄλλοι ἑρμηνεῖς ἐκδεδώκασι. Τίνος δὲ ἕνεκεν, ἄκουσον.

3 Ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν, καὶ οἱ μισοῦντές σε ἦραν κεφαλήν.

Ἐχθροί σου, ὡς τῷ σῷ λαῷ πολεμοῦντες, ἢ ὡς διὰ σὲ ἡμῖν πολεμοῦντες.

Ἤχησαν δὲ, ἀντὶ τοῦ, θροῦν ἄσημον ἀπετέλεσαν, ὡς εἴωθεν ὑπὸ πολυπληθείας ἐν τοῖς στρατοπέδοις γίνεσθαι.

Ἢ καὶ ἄλλως, πρὶν ὑποψιθυρίζοντες τὴν καθ᾽ ἡμῶν ἔχθραν, νῦν εἰς ἐξάκουστον ταύτην ἤνεγκαν, θρασυνόμενοί τε καὶ ἀλαζονευόμενοι. Ἦραν δὲ κεφαλὴν, ἀντὶ τοῦ, ἐπήρθησαν, ἀνεθάῤῥησαν, θαῤῥήσαντες τοῖς συμμάχοις.

4α Ἐπὶ τὸν λαόν σου κατεπανουργεύσαντο γνώμῃ.

Τὸ, γνώμῃ, ἀντὶ τοῦ, μιᾷ γνώμῃ, συμφώνως. Τινὰ δὲ τῶν ἀντιγράφων μετὰ τοῦ νῦ, γνώμην, γράφουσιν, ὅπερ δηλοῖ, ὅτι ἐπανουργεύσαντο κοινὴν γνώμην.

Ἡ δὲ κατά πρόθεσις, ἐπίτασιν τῆς πανουργίας ἐμφαίνει.

4β Καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου.

4α Add. [MP in marg]ABHV: *Τὸ τῆς γνώμης ὄνομα, ποτὲ μὲν δηλοῖ τὴν παραίνεσιν, ὡς ὁ Ἀπόστολος, Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι·* [1Cor 7.25] *ποτὲ δὲ τὴν βουλὴν, ὡς καὶ νῦν ὁ Δαυὶδ, Ἐπὶ τὸν λαόν σου κατεπανουργεύσαντο γνώμην, τουτέστι, πανούργως ἐμελέτησαν βουλήν· ποτὲ δὲ τὴν ψῆφον, ὡς τὸ τοῦ Δανιὴλ, Περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδής;* [Da 2.15] *λαμβάνεται δὲ καὶ ἐπὶ πίστεως καὶ δόγματος καὶ φρονήματος, ὡς καὶ παρὰ τῷ Θεολόγῳ, Τὸ ἀντεισαγαγεῖν τὴν ἑαυτοῦ γνώμην, ἀνδρὸς εὐσεβοῦς καὶ νοῦν ἔχοντος* [PG36.73A]. : om. SCF.

And indeed, he says, you will have an inheritance among all the nations. Christ's heirs are those who have believed in him.

82 Psalm 82

1 An ode of a psalm belonging to Asaph.

What an 'ode of a psalm' is was said previously in the preamble to the book. § 65-66

The psalm is composed in the person of those who have returned from Babylon. For after the return therefrom, the neighbours, on seeing the recreation of the divine temple and the restoration of the city, rose up together at once, and having gathered barbarous nations, attacked the Jews. They were repelled, however, under Zorobabel's generalship. The psalm therefore is composed about these things, having been cast as a prayer. 2Esdr 14.2

2α O God, who will be likened to you!

The words are not of one asking a question, but of one worshipping his incomparable nature. For the 'who' here does not indicate rarity but impossibility, and is in the sense of, 'no one', through which his infinite power is introduced.

2β Do not keep silence nor remain meek, O God.

Do not be long-suffering nor forbearing; thus the other translators rendered it. For what reason, listen.

3 For, see, your enemies have raised a noise and those who hate you have lifted their head.

'Your' enemies, as waging war on your people, or else as fighting against us on your account.

'They have raised a noise', in the sense of, they have produced an inarticulate hubbub, as is accustomed to occur in military camps from the great numbers.

Or else in a different way, formerly whispering their hostility towards us under their breath, they now have brought this out into the open, taking confidence and bragging. 'They have lifted their head', in the sense of, they have become elated, they have taken courage, having confidence in their allies.

4α They have devised great evil against your people with resolve.

'With resolve', in the sense of, 'with one resolve', 'in unison'. Some of the copies write 'resolve' in the accusative case rather than in the dative, which indicates that they have most evilly devised a common purpose.

The prefix κατά (great) denotes an intensification of the villainy.

4α: The word 'γνώμη' sometimes signifies a recommendation as with the Apostle, *Now about the virgins I have no command of the Lord, but I give my recommendation* (γνώμη) [1Cor 7.25], sometimes it signifies 'purpose' as now with David, *They have evilly devised a purpose against your people*, that is, they have evilly plotted a purpose, sometimes it means a decision as with Daniel, *Why has this shameless decision* (γνώμη) *gone out?* [Da 2.15], and it is also taken about faith and doctrine, as by the Theologian, *To substitute the belief* (γνώμη) *of another for one's own is the mark of a pious and intelligent man* [PG36.73A].

Παλιλλογία τοῦτο καὶ σαφηνισμὸς τοῦ πρὸ αὐτοῦ. Περὶ δὲ τῶν ἁγίων τοιαῦτα
νοήσεις, οἷα καὶ περὶ τῶν ὁσίων, ὡς ἐν τῷ οη´ ψαλμῷ προείρηται. Ps 78.2

5 Εἶπαν, Δεῦτε καὶ ἐξολοθρεύσωμεν αὐτοὺς ἐξ ἔθνους, καὶ οὐ μὴ μνησθῇ τὸ ὄνομα τοῦ Ἰσραὴλ ἔτι.

Τοῦτο, ἡ γνώμη· τοῦτο, ἡ βουλή.

Τὸ δὲ, *ἐξ ἔθνους*, ἀντὶ τοῦ, ἐκ τοῦ εἶναι ἔθνος, ἐλάσαντες αὐτοὺς εἰς τὸ μὴ εἶναι ἔθνος· τὸ δὲ, *οὐ μὴ μνησθῇ*, ἀντὶ τοῦ, οὐκ ἔτι μνημονευθῇ, οὐκ ἔτι ὀνομασθῇ ὅλως, οἷα μηκέτι ὄντος τοῦ τοιούτου ἔθνους.

6α Ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό.

Ἐπαναλαμβάνει τὸν λόγον τὸν περὶ τῆς βουλῆς καὶ ὁμογνωμοσύνης αὐτῶν, ἐν-
τεῦθεν εἰς ἄμυναν κινῶν τὸν διασκεδάζοντα βουλὰς ἐθνῶν. Ps 32.10

Διηγη | ματικὸν δὲ τὸ, *ὅτι*· καὶ τὸ μὲν, *ἐν ὁμονοίᾳ*, ἐπὶ τῆς γνώμης λαμβάνεται, τὸ δὲ, *ἐπὶ τὸ αὐτὸ*, ἐπὶ τοῦ τόπου, τουτέστι, συνελθόντες καὶ εἰς μίαν γνώμην καὶ εἰς ἕνα τόπον.

6β Κατὰ σοῦ διαθήκην διέθεντο.

Διαθήκην, τὴν συνθήκην λέγει· εἶτα λοιπὸν ἀπαριθμεῖται καὶ τοὺς οὕτω συνθεμένους.

7α Τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσμαηλῖται.

Τὰ σκηνώματα τῶν Ἰδουμαίων, ἀντὶ τοῦ, ἡ πόλις τῶν Ἰδουμαίων, ἢ ἀντὶ τοῦ, οἱ
Ἰδουμαῖοι, κατὰ περίφρασιν· Ἰδουμαῖοι δὲ, ἔθνος ἀπὸ Ἠσαῦ καταγόμενον· Ἐδὼμ Gen 36.1
γὰρ ὁ Ἠσαῦ ἐκλήθη. Ἰσμαηλῖται δὲ, ἔθνος ἕτερον, ἀπὸ Ἰσμαὴλ υἱοῦ Ἀβραάμ. Gen 16.15

7β Μωὰβ καὶ οἱ Ἀγαρηνοί.

Μωὰβ λέγει, τοὺς Μωαβίτας· ἔθνος δὲ καὶ οὗτοι, ἀπὸ Μωὰβ τοῦ υἱοῦ Λώτ. Gen 19.37
Ἀγαρηνοὶ δὲ, ἔθνος ἀπὸ τῆς Ἄγαρ, τῆς μητρὸς Ἰσμαὴλ, συναφθείσης ἑτέρῳ μετὰ τὸ
ἀπελαθῆναι τῆς οἰκίας Ἀβραάμ. Gen 21.14

8α Γεβὰλ καὶ Ἀμμὼν καὶ Ἀμαλήκ.

Γεβαληνοὶ, ἔθνος περίοικον τῆς Ἰδουμαίας· Ἀμμανῖται, ἔθνος ἀπὸ Ἀμμὼν τοῦ Gen 36.23
υἱοῦ Λώτ· Ἀμαληκῖται δὲ, ἔθνος ἀπὸ Ἀμαλὴκ, ὃς ἦν καὶ αὐτὸς ἔκγονος Ἠσαῦ, Gen 19.38
κατῴκει δὲ χώραν ἑτέραν παρὰ τοὺς Ἰδουμαίους. Gen 36.12

6α[2] Ἐπαναλαμβάνει τὸν λόγον MACSFB: Εἴτουν πανούργως ἐμελέτησαν βουλὴν. Ἐπαναλαμβάνει δὲ τὸν λόγον PHV.

4β And have joined purpose against your saints.

This is a repetition and clarification of the verse before. You will understand 'saints' in the same sort of way that 'devotees' were understood earlier in the seventy-eighth psalm. Ps 78.2

5 They have said, 'Come and let us destroy them from a nation and let the name of Israel be remembered no more'.

This was their resolve and this their purpose.

'From a nation', in the sense of, 'from being a nation', driving them into not being a nation. 'let it be remembered no more', in the sense of, 'let it be mentioned no longer', 'let it no longer be named at all', with there no longer being any such nation.

6α For they have joined purpose in concord together.

He repeats the statement about their purpose and unanimity, thereby inciting to defence the one *who scatters the purposes of the nations*. Ps 32.10

The 'for' is in a narrative sense; the 'in concord' is to be taken in relation to the resolve and the 'together' in relation to the place, that is, having gathered together in one resolve and in one place.

6β They have made a covenant against you.

A 'covenant' is what he calls a compact. He then enumerates those who entered this compact.

7α The tent-dwellings of the Idumaeans and the Ishmaelites.

The tent-dwellings of the Idumaeans, in the sense of, the city of the Idumaeans, or in the sense of, the Idumaeans, by way of circumlocution. The Idumaeans are a nation descended from Esau, for Esau was also called 'Edom'. The Ishmaelites are a different nation descended Gen 36.1
from Ishmael, Abraham's son. Gen 16.15

7β Moab and the Hagarenes.

'Moab' is what he calls the Moabites; they also were a nation, descended from Moab the Gen 19.37
son of Lot. The Hagarenes were a nation descended from Hagar, Ishmael's mother, who had Gen 21.14
married another man after having been expelled Abraham's household.

8α Gebal and Ammon and Amalek.

The Gabalenes were a nation dwelling around Idumaea. The Ammonites, a nation de- Gen 36.23
scended from Ammon, Lot's son. The Amalekites, a nation descended from Amalek, who Gen 19.38
was also a grandson of Esau, but lived in a land different from the Idumaeans. Gen 36.12

8β Ἀλλόφυλοι μετὰ τῶν κατοικούντων Τύρον.

Ἀλλόφυλοι, οἱ Φιλιστιαῖοι, οἱ νῦν Παλαιστινοὶ καλούμενοι· οὗτοι γὰρ παροικοῦντες τοῖς Ἰουδαίοις ἐγγὺς, ἀλλόφυλοι διαφερόντως ἐκλήθησαν· κατοικοῦντας δὲ Τύρον λέγει, τοὺς Τυρίους. Jdc 3.3

9α Καὶ γὰρ καὶ Ἀσσοὺρ συμπαρεγένετο μετ' αὐτῶν.

Ἀσσοὺρ, οἱ Ἀσσύριοι. Καλεῖ δὲ οὕτω τοὺς Σαμαρείτας, ὡς ἀποίκους Ἀσσυρίων, μετὰ τὴν αἰχμαλωσίαν τῶν δώδεκα φυλῶν ἐκεῖσε μετοικισθέντας. Περιττεύει δὲ ὁ *γάρ* σύνδεσμος. 4Rg 17.24

9β Ἐγενήθησαν εἰς ἀντίληψιν τοῖς υἱοῖς Λώτ.

Εἰς συμμαχίαν. Υἱοὺς δὲ Λὼτ λέγει, τοὺς Μωαβίτας καὶ Ἀμμανίτας, ὡς προειρήκαμεν· οὗτοι γὰρ μάλιστα τοῖς Ἰουδαίοις ἐφθόνουν καὶ τὰ ἄλλα ἔθνη συνήγειραν. 2Esdr 12.10

10 Ποίησον αὐτοῖς ὡς τῇ Μαδιὰμ καὶ τῷ Σισάρᾳ, ὡς τῷ Ἰαβεὶμ ἐν τῷ χειμάῤῥῳ Κισσῶν.

Κατεύχεται τῶν ἀνωτέρω ἀπηριθμημένων ἐθνῶν, τῶν φθονησάντων τῇ ἀνανεώσει τῆς πόλεως. Μέμνηται δὲ τῆς ἀπωλείας τῶν πάλαι πολεμησάντων τοῖς Ἰσραηλίταις καὶ παραδόξως ἀπολωλότων, καὶ τοιουτοτρόπως ἀπολωλέναι καὶ τούτους βούλεται.

Μαδιὰμ μὲν γὰρ, ἡ στρατιὰ τῶν Μαδιηναίων, ἀπὸ τοῦ Μαδιὰμ οὕτως ὀνομασθεῖσα, ἣν τῷ πλήθει τὴν γῆν καλύπτουσαν, ὁ Γεδεὼν ἐν ἀνδράσι τριακοσίοις ἐξωλόθρευσε, καὶ τούτοις, ἀόπλοις, λαμπάδας μόνας καὶ σάλπιγγας ἐπιφερομένοις, ὡς ἡ τῶν Κριτῶν βίβλος ἱστορεῖ. Gen 37.28 Jdc 7.12 Jdc 6-7

Ὁ Σισάρα δὲ, στρατηγὸς ἦν τῆς δυνάμεως Ἰαβεὶμ, βασιλέως Χαναὰν, ἔχων ἅρματα σιδηρᾶ ἐνακόσια, οὓς καὶ ἄμφω κατεπολέμησε Βαρὰκ, κελευσθεὶς ὑπὸ Δεβώρας τῆς κρινούσης ἐν τοῖς καιροῖς ἐκείνοις τὸν Ἰσραήλ. Καὶ τὸν μὲν Σισάρα φεύγοντα ὑποδεξαμένη Ἰαὴλ, ἡ γυνὴ Χάβερ, ἐκοίμησε, καὶ σφύραν καὶ πάσσαλον λαβοῦσα, διήλασε τὸν κρόταφον αὐτοῦ, καὶ οὕτως ἀνεῖλε. Τὸν δὲ Ἰαβεὶμ, ὁ Βαρὰκ διέφθειρε, καὶ τὴν στρατιὰν αὐτοῦ πᾶσαν κατέκοψεν. Jdc 4.2,13 1Rg 12.9 Jdc 4.21,16

Ὁ δὲ χείμαῤῥος Κισσῶν, τόπος ἦν ἐν ᾧ ὁ πόλεμος γέγονε· καὶ ταῦτα δὲ, ἡ δηλωθεῖσα βίβλος διδάσκει. Jdc 4.7

11α Ἐξωλοθρεύθησαν ἐν Ἀενδώρ.

Καὶ οὗτος, τόπος ἦν, ἐν ᾧ ὁ κατὰ τὸν | Σισάρα συνέστη πόλεμος. Τινὲς δὲ τὸν

10[5] ἀπολωλέναι MAS[2]CBFV : ἀπολεσθῆναι PH.

8β Alien tribesmen along with those dwelling in Tyre.

'Alien tribesmen' are the Philistines, who are now called Palestinians, because they, living close to the Jews, were called 'alien tribesmen' most eminently; he calls the Tyrians 'those dwelling in Tyre'. Jdc 3.3

9α And indeed even Assur has joined with them.

'Assur' is the Assyrians. He calls the Samaritans in this way as colonists from Assyria, having moved there after the captivity of the twelve tribes. The word 'indeed' is redundant. 4Rg 17.24

9β They have come in assistance to the sons of Lot.

In alliance with. 'Sons of Lot' is whom he the Moabites and Ammanites, as we said previously, for they used to envy the Jews most particularly and roused up the other nations. 2Esdr 12.10

10 Do with them as to Madian and Sisera, as to Jabeim at the torrent of Kisson.

He imprecates a curse against the nations enumerated above who envied the restoration of the city. And he recalls the destruction of those who in the past attacked the Israelites and were strangely destroyed, and he wills for these also to be destroyed in such a manner.

For 'Madian' is the host of the Madianites, called thus from Madian. This host, covering the land in great numbers, Gideon destroyed with three hundred men, and these were unarmed, carrying only torches and and trumpets, as the book of Judges tells. Gen 37.28 Jdc 7.12 Jdc 6-7

Sisara was the general of the forces belonging to Jabeim, the king of Canaan, with nine hundred iron chariots at his command. Barak defeated both Sisera and Jabeim on the orders of Deborah who in these times was judging Israel. And Jael, the wife of Haver, having taken Sisera in when he was fleeing, lulled him to sleep, and taking a hammer and tent-peg, drove it through his temple and thus slew him, while Barak destroyed Jabeim and cut down all his army. Jdc 4.2,13 1Rg 12.9 Jdc 4.21,16

The torrent of Kisson was the place where the battle took place, and the aforementioned book recounts these things. Jdc 4.7

11α They were utterly destroyed at Endor.

And this was the place where the battle against Sisara was joined. Some have called the previously mentioned location of the Kisson torrent 'Endor' also, as having two names.

προειρημένον τόπον τοῦ χειμάῤῥου Κισσῶν, καὶ Ἀενδὼρ ἐκάλεσαν, ὡς διώνυμον.

11β Ἐγενήθησαν ὡσεὶ κόπρος τῇ γῇ.

Ἄταφοι κείμενοι, καὶ σαπέντες καὶ διαλυθέντες.

12α Θοῦ τοὺς ἄρχοντας αὐτῶν ὡς τὸν Ὠρὴβ καὶ Ζὴβ καὶ Ζεβεὲ καὶ Σαλμανά.

Ἄρχοντας λέγει, τοὺς ἡγουμένους τῶν προμνημονευθέντων ἐθνῶν. Ὠρὴβ μὲν οὖν
καὶ Ζὴβ, ἄρχοντες τῶν Μαδιηναίων, οὓς ἀνεῖλεν ὁ δηλωθεὶς Γεδεών. Ζεβεὲ δὲ καὶ Jdc 7.25
Σαλμανὰ, βασιλεῖς αὐτῶν, οὓς καὶ αὐτοὺς ὁμοίως ἀπέκτεινε. Jdc 8.5,21

12β Πάντας τοὺς ἄρχοντας αὐτῶν.

Ὥστε μηδένα ὑπολειφθῆναι. Διὰ δὲ τῶν ἀρχόντων, καὶ τῶν ἀρχομένων κατηύξατο.

13 Οἵτινες εἶπον, Κληρονομήσωμεν ἑαυτοῖς τὸ ἁγιαστήριον τοῦ Θεοῦ.

Κληρονομήσωμεν, ἀντὶ τοῦ, κυριεύσωμεν, ἐξουσιάσωμεν, οὐ τιμῆς χάριν, ἀλλ'
ἁρπαγῆς τῶν ἱερῶν σκευῶν καὶ ἀναθημάτων· ἁγιαστήριον, τὸν ναὸν καλοῦντες, ἐν
ᾧ ὁ Θεὸς ἡγίαζε τὸν λαόν. Ps 72.17α

14α Ὁ Θεός μου, θοῦ αὐτοὺς ὡς τροχόν.

Ἀστατοῦντας ἀεὶ, καὶ κυλιομένους ταῖς ἀλλεπαλλήλοις μεταβολαῖς· τοῦτο γὰρ τροχοῦ ἴδιον.

14β Ὡς καλάμην κατὰ πρόσωπον ἀνέμου.

Εὐχερῶς διασκεδαννυμένους, καὶ μηδαμοῦ στάσιν εὑρίσκοντας.

15-16 Ὡσεὶ πῦρ ὃ διαφλέξει δρυμὸν, ὡσεὶ φλὸξ ἣ κατακαύσει ὄρη, οὕτως καταδιώξεις αὐτοὺς ἐν τῇ καταιγίδι σου, καὶ ἐν τῇ ὀργῇ σου συνταράξεις αὐτούς.

Οὕτω καταδίωξον αὐτοὺς, ἀναλίσκων ὡσεὶ πῦρ ὃ διαφλέξει δρυμόν· ὀξέως γὰρ τοῦτο καὶ ἀφειδῶς φέρεται κατὰ τῆς ὕλης· τοῦ δὲ, *ὡσεὶ πῦρ ὃ διαφλέξει δρυμὸν*, ἐφερμηνευτικὸν τὸ, *ὡσεὶ φλὸξ ἣ κατακαύσει ὄρη*· ναὶ μὴν καὶ τοῦ, *οὕτως καταδιώξεις αὐτοὺς ἐν τῇ καταιγίδι σου*, τὸ, *καὶ ἐν τῇ ὀργῇ σου συνταράξεις αὐτούς*. Καταιγίδα νῦν, τὴν ὀξεῖαν κίνησιν τῆς ὀργῆς ἐκάλεσε· καταιγίδος γὰρ ἴδιον, τὸ συνταράσσειν.

12α[2] ἡγουμένους MAS[2]CBF : ἡγεμόνας PHV.

11β They became as dung for the earth.

Lying unburied and having rotted and dissolved.

12α Make their rulers like Oreb and Zeeb and Zebee and Salmanas.

He calls 'rulers' the leaders of the aforementioned nations. Oreb and Zeeb are the commanders of the Madianites that the aforesaid Gideon slew. Zebee and Salmanas were their Jdc 7.25
kings whom similarly he killed. Jdc 8.5,21

12β All their rulers.

So that none are left. Through the rulers he cursed also those ruled.

13 Who said, 'Let us inherit God's place of sanctification for ourselves'.

'Let us inherit', in the sense of, 'let us take', 'let us subject to our power', not for the sake of honour, but for seizing the sacred vessels and votive gifts, calling the temple the 'place of
sanctification' in which God would sanctify the people. Ps 72.17α

14α O my God, make them like a wheel.

Being never at rest and being rolled along by successive changes, for this is the characteristic of a wheel.

14β Like straw in the face of a wind.

Easily scattered and nowhere finding rest.

15-16 Like a fire that will blaze through a thicket, like a flame that will incinerate mountains, so you will pursue them in your tempest, and in your anger you will throw them into confusion.

Pursue them thus, consuming them as a fire that will blaze through a thicket, for this sweeps through the wood swiftly and unsparingly. 'Like a flame that will incinerate mountains' is a clarification of 'like a fire that will blaze through a thicket'. And so indeed, 'and in your anger you will throw them into confusion' is a clarification of 'so you will pursue them in your tempest'. 'Tempest' here is what he called the sharp movement of anger, for throwing into confusion is a characteristic of a tempest.

Καταδιώξεις δὲ καὶ συνταράξεις, ἢ προφητικῶς εἴρηνται, ἢ εὐκτικῶς, ἀντὶ τοῦ, καταδίωξον καὶ συντάραξον.

17α Πλήρωσον τὰ πρόσωπα αὐτῶν ἀτιμίας.

Ἡττηθέντων.

17β Καὶ ζητήσουσι τὸ ὄνομά σου, Κύριε.

Ἐρωτῶντες μετ' ἐκπλήξεως, Τίς οὗτος ὁ Θεὸς, ὁ παραδόξως τοὺς οἰκείους ῥυσάμενος καὶ ἀπολέσας ἡμᾶς;

18 Αἰσχυνθήτωσαν καὶ ταραχθήτωσαν εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἐντραπήτωσαν καὶ ἀπολέσθωσαν.

Κατευξάμενος αὐτῶν τὴν ἐν τῷ προσκαίρῳ αἰῶνι ἀπώλειαν, κατεύχεται καὶ τὴν ἐν τῷ μέλλοντι. Ἐκεῖνον γὰρ, αἰῶνα αἰῶνος ὀνομάζει, ὡς προπαραδεδώκαμεν. Ps 9.6β
Ἀπώλειαν δὲ ἐπὶ τοῦ μέλλοντος αἰῶνος, οὐ τὴν ἀνυπαρξίαν, ἀλλὰ τὴν κόλασιν εἰρήκαμεν. Ἐν ἐκείνῳ γὰρ αἰσχύνονται, εἴτουν ἐντρέπονται, οἱ πονηροὶ, δημοσιευομένων αὐτοῖς τῶν ἔργων, καὶ ταράσσονται, βλέποντες τοῦ δικαστοῦ τὴν ἀποτομίαν, εἶτα κολάζονται.

19α Καὶ γνώτωσαν ὅτι ὄνομά σοι Κύριος.

Γνώτωσαν ἐξ ἀνάγκης, ἐπείπερ ἐκ προαιρέσεως οὐκ ἠθέλησαν.

19β Σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.

Ἀπὸ κοινοῦ τὸ, καὶ γνώτωσαν, ὅτι σὺ μόνος Θεὸς πάσης τῆς γῆς. Ὕψιστον γὰρ, τὸν Θεὸν ἐκάλουν, ὡς ὑπερουράνιον.

Ἁρμόζει δὲ ὁ ψαλμὸς καὶ τοῖς διωκομένοις ὑπὲρ Χριστοῦ. |

83 πγ'
1 Εἰς τὸ τέλος· ὑπὲρ τῶν ληνῶν· τοῖς υἱοῖς Κορέ.

Καὶ ὁ ὀγδοηκοστὸς ψαλμὸς ταύτην ἔλαχε τὴν ἐπιγραφὴν, καὶ ζήτει ἐκεῖ. Περὶ τούτων οὖν τῶν ληνῶν ὁ Δαυὶδ νῦν διέξεισιν. Ps 80.1

2 Ὡς ἀγαπητὰ τὰ σκηνώματά σου, Κύριε τῶν δυνάμεων.

'You will pursue' and 'you will throw into confusion' are said either as a prophecy or as a wish, in the sense of the imperatives, 'pursue' and 'throw into confusion'.

17α Fill their faces with dishonour.

Having been defeated.

17β And they will seek your name, O Lord.

Asking in astonishment, 'Who is this God who has strangely delivered his own and has destroyed us?'

18 Let them be put to shame and troubled to the age of age, and let them be disgraced and destroyed.

Having called down destruction on them in this transient age, he imprecates also destruction for the age to come, for he calls that the 'age of age' as we have explained before. Ps 9.6β

Destruction in relation to the age to come is, we said, not non-existence but punishment. For in that age the wicked are put to shame, that is, are they are disgraced, as their works are made known, and they are troubled, seeing the austerity of the judge, and then they are punished.

19α And let them know that the Lord is your name.

Let them know by necessity, since they did not wish to know by choice.

19β You alone are Most High over all the earth.

'And let them know' is to be understood here also, namely, that you alone are God over all the earth, for they used to call God 'Most High', as being super-celestial.

The psalm is also fitting for those being persecuted for the sake of Christ.

83 Psalm 83

1 Towards fulfilment; for the wine vats; belonging to the sons of Kore.

The eightieth psalm also had this superscription and look there. David therefore now tells about these wine vats. Ps 80.1

2 How beloved are your tent-dwellings, O Lord of powers.

Τὸ, ὡς, ἐνταῦθα, τοιοῦτόν ἐστιν, οἷον καὶ τὸ, Ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραήλ· καὶ ζήτει ψαλμὸν οβʹ. Σκηνώματα δὲ λέγει, τὰς κατὰ τόπον Ἐκκλησίας, ἐν αἷς ἡ θεία Ps 72.1β
κατοικεῖ χάρις, ἃς προεωρακὼς ὁ προφήτης ἠγάπησε.

Περὶ δὲ τοῦ, Κύριε τῶν δυνάμεων, εἴρηται ἐν τῷ οθʹ ψαλμῷ. Ps 79.20

3α Ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχή μου εἰς τὰς αὐλὰς τοῦ Κυρίου.

Ἐκλείπει, ἀποδημῆσαι γλιχομένη πρὸς ταύτας, ἃς καὶ αὐλὰς ὁμοίως ὠνόμασεν, ὡς ἐνδιαιτήματα τοῦ Χριστοῦ. Ἢ ἐκλείπει, ἀντὶ τοῦ, ἐκλύεται, ἀτονεῖ, τῷ πυρὶ τοῦ πόθῳ ταλαιπωρουμένη.

Λέγεται δὲ τὸ ἐκλείπειν ἐπὶ τῶν θερμῶν ἐραστῶν, μὴ δυναμένων ὑπομεῖναι τὸν χωρισμὸν τῶν ποθουμένων. Καὶ πᾶς δὲ ὁ τῆς οὐρανίου καταπαύσεως ὀρεγόμενος, εἴποι ἂν ἀγαπητὰ σκηνώματα, τὰ νοητὰ, τὰ ἐν οὐρανοῖς· τὰ αὐτὰ δὲ, καὶ αὐλάς. Ἐπιποθεῖ δε, ἀντὶ τοῦ, ἐπείγεται.

3β Ἡ καρδία μου καὶ ἡ σάρξ μου ἠγαλλιάσαντο ἐπὶ Θεὸν ζῶντα.

Καὶ οὐχ ἡ ψυχὴ μόνη τοῦτο πέπονθεν, ἀλλὰ καὶ τὸ σῶμά μου ἐχάρη ἐπὶ τῷ Χριστῷ· ἀδιάφορος δὲ ἡ σύνταξις.

Ζῶντα δὲ αὐτὸν εἶπε, διὰ τὰ νεκρὰ εἴδωλα, ἢ καὶ ὡς ἀναστάντα ἐκ νεκρῶν.

Πρώτη δὲ ἡ καρδία χαίρει, εἶτα διαχεῖται ἡ χαρὰ καὶ ἐπὶ τὸ ἄλλο σῶμα.

4α Καὶ γὰρ στρουθίον εὗρεν ἑαυτῷ οἰκίαν, καὶ τρυγὼν νοσσιὰν ἑαυτῇ, οὗ θήσει τὰ νοσσία ἑαυτῆς, τὰ θυσιαστήριά σου, Κύριε τῶν δυνάμεων.

Στρουθίον καλεῖ, τὴν ἐπιβουλευομένην ψυχὴν ὑπὸ τῶν νοητῶν θηρευτῶν· Ἡ ψυχὴ γὰρ, φησὶν, ἡμῶν, ὡς στρουθίον ἐῤῥύσθη ἐκ τῆς παγίδος τῶν θηρευόντων. Ps 123.7
Τρυγόνα δὲ, τὴν σώφρονα ψυχὴν καὶ φιλήσυχον καὶ γοερὰν, ἧς νοσσία, τουτέστιν, ἔκγονα, αἱ ἀρεταί. Ἐν ταῖς Ἐκκλησίαις γὰρ ἔχουσι τὴν σκέπην αἱ τοιαῦται ψυχαί. Οὗ δὲ θήσει, ἀντὶ τοῦ, ὅπου διαθήσει καὶ ἐνεργήσει.

Καὶ ἄλλως δὲ, στρουθίον μὲν, ὁ Χριστιανικὸς λαὸς, ἐπιβουλευόμενος ὑπό τε τῶν νοητῶν καὶ αἰσθητῶν θηρευτῶν, δαιμόνων, φημὶ, καὶ ἀνθρώπων ἀσεβῶν· τρυγὼν δὲ, πᾶς ἐπίσκοπος καὶ διδάσκαλος εὐσεβείας, οἳ ἐν ταῖς Ἐκκλησίαις τιθέασιν οὓς ἀναγεννῶσι πνευματικῶς.

Εὗρε γὰρ, φησὶ, τὸ μὲν, οἰκίαν, ἡ δὲ, νοσσιὰν, τὰ θυσιαστήριά σου, εἴτουν τὰς ἐκκλησίας σου, ἐν αἷς καθεκάστην θύῃ, ὁ πνευματικὸς Ἀμνός.

4β Ὁ βασιλεύς μου καὶ ὁ Θεός μου.

Οὗτος ὁ στίχος κεῖται καὶ ἐν τῷ εʹ ψαλμῷ. Ps 5. 3β

4α[13] θύῃ MAS[2]CBF : θύεται PHV.

The 'how' here is such as is the, *How good is God to Israel*, and refer to psalm seventy-two. Ps 72.1β
'Tent-dwellings' is what he calls the local Churches in which divine grace dwells, foreseeing which the prophet loved them.

About the 'Lord of powers' there was discussion in the seventy-ninth psalm. Ps 79.20

3α My soul yearns and faints for the enclosures of the Lord.

'It faints', longing to depart to those Churches, which he similarly also called 'enclosures' as dwelling places of Christ. Or else, 'it faints', in the sense of, 'it swoons', 'it becomes weak' being distressed by the fire of longing.

'Fainting' is also said of fervent lovers who are unable to endure separation from those they desire. And everyone who desires for heavenly rest would call the intelligible, heavenly dwellings 'beloved tent-dwellings' and the same 'enclosures'. 'It yearns' in the sense of, 'it hastens towards'.

3β My heart and my flesh have rejoiced in the living God.

And not only my soul has suffered this, but even my body has rejoiced in Christ. The syntax is indifferent [accusative in place of dative].

He called God 'living' on account of the dead idols, or else as having risen from the dead.

First the heart rejoices and then the joy is diffused throughout the rest of the body.

4α And indeed the sparrow has found itself a home and the dove a nest for itself in which its will place its nestlings, your altars, O Lord of powers.

A 'sparrow' is what he calls the soul that is being laid in wait for by intelligible hunters,
for it is written, *Our soul has been delivered like a sparrow from the hunters' snare*. And a Ps 123.7
'dove' is what he calls the chaste and peace-loving and mournful soul, whose nestlings, that is, offspring, are the virtues. For such souls have their shelter in the Churches. 'In which it will place', in the sense of, 'where it will deposit and activate'.

And in a different way, the Christian people is a 'sparrow', being laid in wait for by both intelligible and sensible hunters, namely, demons and impious men, while every bishop and teacher of piety is a 'dove', and they place those to whom they give rebirth spiritually in the Churches.

And your altars, he says, the one has found as a home and the other as a nest, namely, your Churches in which you, the spiritual Lamb, sacrifice yourself very day.

4β O my king and my God.

This verse is also found in the fifth psalm. Ps 5. 3β

5α Μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου.

Ἐπεὶ γὰρ αὐτὸς ὁ Δαυὶδ ἐπεθύμησε μὲν εἰς τὰς δηλωθείσας αὐλὰς, πόῤῥω δὲ ἦν, μακαρίζει λοιπὸν τοὺς κατοικοῦντας ἐν αὐταῖς.

Οἶκον γὰρ τοῦ Χριστοῦ, ταύτας ὑποληπτέον. Ἀδιαφόρως δὲ οἶκον καὶ οὐκ οἴκους εἴρηκε· ταῖς μὲν γὰρ τοπικαῖς θέσεσι, πολλοί εἰσιν οἶκοι, τῇ εὐσεβείᾳ δὲ καὶ κοινωνίᾳ τῆς πίστεως, εἷς οἱ ἁπανταχῇ τυγχάνουσιν.

5β Εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσί σε.

Διὰ παντὸς ἀκατάπαυστον ἕξουσι τὴν σὴν ὑμνῳδίαν.

6α Μακάριος ἀνὴρ, ᾧ ἐστιν ἀντίληψις αὐτῷ παρὰ σοῦ.

Μακάριος ἐκεῖνος, ᾧτινι αὐτῷ ἐστι βοήθεια ἀπὸ σοῦ. Περὶ δὲ τοῦ σχήματος τούτου εἴρηται ἐν τῷ θʹ ψαλμῷ, εἰς τὸ, *Οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει.* Ps 9.28α

6β Ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο. |

Ὁ τοιοῦτος ἄνθρωπος ἀναβάσεις ἀπὸ τῶν γηΐνων ἐπὶ τὰ οὐράνια, καὶ ἀπὸ τῶν αἰσθητῶν ἐπὶ τὰ νοητὰ, καὶ ἀπὸ τῶν χειρόνων ἐπὶ τὰ κρείττονα, ἐν ἑαυτῷ διεμηχανήσατο, διενοήσατο, κατεσκεύασεν.

Εἶεν δ᾽ ἂν αὗται, οἱ ἀγαθοὶ λογισμοὶ, δι᾽ ὧν ἄνεισί τις, ὡς διὰ κλίμακος, ἐπὶ τὰ ὑψηλὰ καὶ θεῖα.

Μακάριος, φησὶν, ὁ τὴν σὴν ἔχων ἀντίληψιν· ἔχει δὲ καὶ ταύτην, πᾶς ὁ ἀναβάσεις ἐν τῇ καρδίᾳ διατιθέμενος.

7α Εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος.

Διέθετο δὲ ταύτας ἐν ἑαυτῷ τὰς ἀναβάσεις, ὧν ἐν τῷ τόπῳ τοῦ κλαυθμῶνος· τόπος δὲ κλαυθμῶνος ἀναγωγικῶς, ἡ μετάνοια.

Εἴρηται δὲ κοιλὰς κλαυθμῶνος ἀπὸ μεταφορᾶς τοῦ τόπου, ἐν ᾧ πάλαι τὴν τῶν Ἑβραίων παρανομίαν διελέγξας ὁ Θεὸς, εἰς κλαυθμὸν τὸν λαὸν ἐκίνησε· διὸ καὶ κοιλὰς κλαυθμῶνος, ὁ τόπος ἐκεῖνος ἐκλήθη. Jdc 2.5

Κοιλὰς δὲ, τὸ κοῖλον καὶ ταπεινόν· ἐν ταπεινώσει δὲ γίνεται ἡ μετάνοια.

7β Εἰς τὸν τόπον, ὃν ἔθετο.

Ὧν ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος, δηλαδὴ ἐν τῷ τόπῳ ὃν ἔθετο ἑαυτῷ, ἢ ὃν εἵλετο.

5α2 αὐλάς MAS2CBF : αὐλὰς εἰσελθεῖν PHV. 6β7 διατιθέμενος PCAFHV : τιθέμενος MB. 7β2 ἐν τῷ τόπῳ PCAFH : τῷ τόπῳ M : ἐν τόπῳ BV.

5α Blessed are those who dwell in your house.

Since David himself longed for these enclosures but was far off, he deems blessed those who thereafter are dwelling in them.

For Christ's house is to be understood as these enclosures. He said 'house' and not 'houses' indifferently, for in terms of the local places there are many houses, but in terms of piety and the communion of faith the houses everywhere are one.

5β They will praise you to the ages of ages.

They will have the singing of your hymns incessant for ever.

6α Blessed the man whose help [for whom help for him] is from you.

Blessed is he for whom for him help is from you. This figure was spoken about in the ninth psalm at the verse, *Whose mouth of his is full of cursing*. Ps 9.28α

6β He has placed ascents in his heart.

Such a man has contrived to bring about, has conceived in his mind, has constructed in himself ascents from earthly things to heavenly things, and from sensible things to intelligible things, and from what is worse to what is better.

These ascents may be interpreted as good thoughts whereby one ascends as by a ladder to what is exalted and divine.

Blessed, he says, is the one who has your help; and everyone who places ascents in his heart has this help.

7α In the valley of weeping.

He placed these ascents in himself while being in the place of weeping. In an anagogical sense repentance is the place of weeping.

The valley of weeping is said by metaphor from the place in which of old God, having rebuked the transgressions of the Hebrews, moved the people to weeping, and hence that place was called the valley of weeping. Jdc 2.5

And a valley forms a hollow and is low-lying, and repentance takes place in lowliness.

7β In the place that he has set.

Being in the valley of weeping, that is, in the place that he has set for himself, or which he has chosen.

7γ Καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν.

Μακάριοι, φησὶν, οἱ ῥηθέντες· καὶ γὰρ καὶ ὁ Χριστὸς, ὁ νομοθετῶν τὰ τοιαῦτα διὰ τῶν εὐαγγελικῶν ἐντολῶν, εὐλογίας αὐτοῖς δώσει· εἶεν δ' ἂν αὗται, οἱ διάφοροι μακαρισμοί. Mt 5.3-11

8α Πορεύσονται ἐκ δυνάμεως εἰς δύναμιν.

Ἐξ ἀρετῆς εἰς ἀρετὴν, οἷον ἐκ ταπεινοφροσύνης εἰς πένθος, ἐκ δὲ πένθους εἰς κατάνυξιν, καὶ οὕτως ἐκ ταύτης εἰς ἐκείνην προκόπτοντες, ἀναβήσονται πρὸς τὴν ἀκρώρειαν. Δύναμιν δὲ, τὴν ἀρετὴν ἐκάλεσεν, ὡς ἰσχυροποιοῦσαν τὸν μετιόντα αὐτήν.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι πορεύσονται ἀπὸ προσευχῆς εἰς ἀνάγνωσιν τῶν θείων λογίων, καὶ ἀπὸ ἀναγνώσεως εἰς παραίνεσιν τῶν ἀτελεστέρων, καὶ ἀπὸ παραινέσεως εἰς εὐχαριστίαν καὶ ὑμνῳδίαν Θεοῦ.

Καὶ ἄλλως πάλιν, ἀπὸ δυνάμεως τῶν ἐνταῦθα χαρισμάτων εἰς τὴν δύναμιν τῆς βασιλείας τῶν οὐρανῶν.

8β Ὀφθήσεται ὁ Θεὸς τῶν θεῶν ἐν Σιών.

Τοῦτο, πρόῤῥησις τῆς τοῦ Σωτῆρος ἐνανθρωπήσεως· ἐν Σιὼν γὰρ ἀνέτειλε, κατὰ τὸ, *Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ, ἐπὶ Σιὼν ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα Κυρίου.* Θεὸν δὲ τῶν θεῶν ἐκάλεσεν αὐτὸν, ὡς ἐν τῇ ἀρχῇ Ps 2.6
τοῦ μθʹ ψαλμοῦ προεξηγησάμεθα. Ps 49.1β

9 Κύριε ὁ Θεὸς τῶν δυνάμεων, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι, ὁ Θεὸς Ἰακώβ.

Ταὐτὸν εἰπεῖν, ὁ Θεὸς τῶν δυνάμεων, καὶ Κύριος τῶν δυνάμεων, περὶ οὗ ἐν τῇ ἀρχῇ τοῦ παρόντος εἴρηται ψαλμοῦ. Προσευχὴν δὲ λέγει, τὴν παράκλησιν, ἣν Ps 83.2
μέλλει προσαγαγεῖν προϊών.

Ὁ Θεὸς δὲ Ἰακὼβ, ἀντὶ τοῦ, ὁ καὶ τῷ Ἰακὼβ πάλαι ὀφθεὶς ἐν ἀνθρώπου σχήματι ἐπὶ τῇ πάλῃ. Gen 32.25

10 Ὑπερασπιστὰ ἡμῶν, ἴδε, ὁ Θεὸς, καὶ ἐπίβλεψον εἰς τὸ πρόσωπον τοῦ χριστοῦ σου.

Τοῦτο, ἡ προσευχή. Χριστὸν δὲ λέγει, πάντα Χριστιανόν· *ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθησαν, Χριστὸν ἐνεδύσαντο.* Gal 3.27

Εἴρηται δὲ περὶ τούτου καὶ ἐν τῷ τέλει τοῦ προοιμίου τῆς βίβλου τῶν ψαλμῶν. § 113

11α Ὅτι κρεῖσσον ἡμέρα μία ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας.

11α[1] *κρεῖσσον* MPASCBFH[T] : *κρείσσων* V[Ra].

7γ And indeed the lawgiver will give blessings.

Blessed, he says, are these mentioned; and indeed Christ himself, who legislated these things through the commandments of the Gospel, will give them blessings; these blessings may be interpreted as the various beatitudes. Mt 5.3-11

8α They will go from power to power.

From virtue to virtue, namely, from humility to sorrowing and from sorrowing to compunction, and thus progressing from the one to the other, they will ascend to the pinnacle. ‘Power’ is what he called virtue, as empowering the one who walks in it.

It is also possible to say in a different way that they will go from prayer to the reading of the divine oracles and from reading to the exhortation of the less perfect and from exhortation to thanksgiving and praise of God.

And in a further way, from the power of the gifts of grace in the present to the power of the kingdom of heaven.

8β The God of gods will appear in Zion.

This is a prediction of the Saviour’s incarnation. For he rose into appearance in Zion, according to the words, *But I have been established as king by him on Zion his holy mountain, proclaiming the Lord’s decree*. He called him ‘God of gods’ as we explained previously at the beginning of the forty-ninth psalm. Ps 2.6 Ps 49.1β

9 O Lord God of powers, hear my prayer, give ear, O God of Jacob.

It is the same to say, ‘God of powers’ and ‘Lord of powers’, about which mention is made at the beginning of the present psalm. ‘Prayer’ is what he calls the entreaty that he will make in the following verse. Ps 83.2

‘God of Jacob’, in the sense of, the God who of old appeared in human form to Jacob at the wrestling. Gen 32.25

10 See, O God, our defender, and look upon the face of your Christ.

This is the prayer. ‘Christ’ is what he calls every Christian, for as many as have been baptised in Christ, have put on Christ. Gal 3.27

This was also spoken about at the end of the preamble to the book of psalms. § 113

11α For one day in your enclosures is better than thousands.

Περὶ τῶν θείων αὐλῶν ἐλέχθη μικρὸν ἀνωτέρω. Ὑπὲρ χιλιάδας δὲ ἡμερῶν, τὰς ἐν ἑτέροις τόποις ἀνιέροις. Τὸ δὲ, ὅτι, βεβαιωτικόν. Ps 83.3α

11β *Ἐξελεξάμην παραῤῥιπτεῖσθαι ἐν τῷ οἴκῳ τοῦ Θεοῦ μου μᾶλλον ἢ οἰκεῖν με ἐν σκηνώμασιν ἁμαρτωλῶν.*

Τὸ αὐτὸ πάλιν φησὶ, πλὴν φανερώτερον. Ὅρα δὲ ὅσον ἠγάπα τὸν θεῖον οἶκον, ᾧ τὸ παραῤῥιπτεῖσθαι ὡς ἔτυχε τοῦ οἰκεῖν ἁβρῶς ἐν ἁμαρτωλοῖς αἱρετώτερον | ἔκρινε διὰ τὸν ἐκεῖθεν ἁγιασμόν.

12α *Ὅτι ἔλεος καὶ ἀλήθειαν ἀγαπᾷ Κύριος ὁ Θεός.*

Ἐγκαταμίγνυσι τῷ ψαλμῷ καὶ νουθεσίαν προτρεπτικὴν εἰς πρακτικὴν ἀρετὴν καὶ θεωρητικὴν, λέγων ὅτι ὁ Θεὸς ἀγαπᾷ τὴν ἐλεημοσύνην καὶ τὴν ἀλήθειαν· ἔστι δὲ τῆς μὲν πρακτικῆς, ἡ ἐλεημοσύνη, τῆς δὲ θεωρητικῆς, ἡ ἀλήθεια. Εἰ δὲ ταύτας ἀγαπᾷ, δῆλον πάντως ὅτι καὶ τοὺς μετιόντας αὐτὰς, ἐπεὶ καὶ αὐτὸς, αὐτοέλεός ἐστι καὶ αὐτοαλήθεια. Τὸ δὲ, ὅτι, διηγηματικόν ἐστι, καὶ παρέλκον, καὶ ἰδιωματικόν.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι ὁ Χριστὸς, ἐλεῶν ἡμᾶς, ἐνηνθρώπησε, καὶ ἀληθὲς ἐκήρυξεν Εὐαγγέλιον.

12β *Χάριν καὶ δόξαν δώσει.*

Χάριν ἀφέσεως ἁμαρτιῶν, ὡς τῇ πόρνῃ καὶ πολλοῖς ἄλλοις, ἢ θαυμάτων, ὡς τοῖς ἀποστόλοις καὶ τοῖς λοιποῖς ἁγίοις. Δόξαν δὲ, καὶ τὴν παρὰ ἀνθρώπων, καὶ τὴν ἐν οὐρανοῖς. Ἢ χάριν μὲν, τὴν τῆς θεώσεως, δόξαν δὲ, τὴν τῆς βασιλείας αὐτοῦ. Lk 7.47

12γ *Κύριος οὐ στερήσει τὰ ἀγαθὰ τοῖς πορευομένοις ἐν ἀκακίᾳ.*

Τινὲς καθ' ὑπερβατὸν τὰ ῥητὰ συντάττουσιν, οἷον, χάριν καὶ δόξαν δώσει τοῖς πορευομένοις ἐν ἀκακίᾳ· εἶτα, Κύριος οὐ στερήσει αὐτοὺς τῶν ἀγαθῶν, τῶν ἐν οὐρανοῖς. Ἀδιάφορος δὲ ἡ σύνταξις τοῦ, στερήσει, ὃ σημαίνει νῦν, τὸ κωλύσει.

Τινὲς δὲ, σύνταξιν ἀντὶ συντάξεως λαμβάνοντες, φασὶ, Κύριος οὐ στερήσει τῶν ἀγαθῶν τοὺς πορευομένους ἐν ἀκακίᾳ, εἴτουν ἐν ἀποχῇ τῶν κακῶν.

13 *Κύριε ὁ Θεὸς τῶν δυνάμεων, μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ.*

Καὶ ἐν τῷ λγʹ ψαλμῷ εἴρηται, *Μακάριος ἀνὴρ, ὃς ἐλπίζει ἐπ' αὐτόν*. Ἐλπίζει δὲ, ὁ πάντων καταφρονήσας τῶν βιωτικῶν καὶ τῷ Θεῷ μόνῳ προσανέχων. Ps 33.9β

Ἑβραῖοι δὲ καὶ τὸν παρόντα ψαλμὸν τῷ ἐν Βαβυλῶνι δορυαλώτῳ λαῷ ἀνατιθέασιν, ἐπιθυμοῦντι τοῦ ἐν Ἱεροσολύμοις ναοῦ, καὶ μακαρίζοντι τοὺς κατοικοῦντας ἐν αὐτῷ,

13[3] *προσανέχων* MACBFH : *προσανέσχων* SV.

The divine enclosures were spoken of a little earlier. Better than thousands of days in other profane places. The 'for' is confirmative. Ps 83.3α

11β I have chosen to be cast aside in the house of my God rather than to dwell in the tents of sinners.

He says the same again, only more clearly. Observe how much he loves the divine house in which he judged it preferable to be cast aside in any way at all on account of the sanctification therefrom, rather than to live in luxury among sinners.

12α For the Lord God loves mercy and truth.

He also intermixes with the psalm admonition inciting to practical and contemplative virtue, saying that God loves mercy and truth, for mercy belongs to practical virtue and truth to contemplative virtue. And if he loves these things, it is very clear that he also loves those who follow these things, since he himself is Mercy itself and Truth itself. The 'for' is narrative, and redundant and idiomatic.

It can also be said in a different way that Christ, showing mercy on us, became incarnate and proclaimed a true Gospel.

12β He will give grace and glory.

The grace of the remission of sins, as to the harlot and many others, or of miracles, as to the Apostles and the other saints. And glory, both that from men and glory in the heavens. Or else, the grace of deification and the glory of his kingdom. Lk 7.47

12γ The Lord will not deprive of blessings those who walk in innocence.

Some interpret this as a *hyperbaton* figure, namely, he will give grace and glory to those who walk in innocence, then the Lord will not deprive them of blessings in heaven. The syntax of the verb 'he will not deprive' is indifferent, in this case meaning 'he will not impede'.*

Some, taking this as one syntax standing for another, say the Lord will not deprive of blessings those who walk in innocence, namely, in abstinence from evils.

13 O Lord God of powers, blessed is the man who hopes in you.

And in the thirty-third psalm it is said, *Blessed is the man who hopes in him*. He hopes, who has disdained all earthly things and waits on God alone. Ps 33.9β

The Hebrews attribute this psalm also to the captive people in Babylon, longing for the temple in Jerusalem and deeming blessed those who dwell in it and preferring one day of life in it over thousands of days elsewhere.

12γ [The verb 'to deprive' takes the accusative of person and the genitive of thing: here the verse apparently uses the accusative of thing and the dative of the person. The comment therefore tries to explain this anomaly]

καὶ προτιμῶντι μίαν ἡμέραν τῆς ἐν αὐτῷ διατριβῆς ὑπὲρ χιλιάδας ἡμερῶν τὰς ἐν ἄλλοις.

Οὐ δύνανται δὲ δι' ὅλου συμβιβάσαι τὴν ἑρμηνείαν αὐτοῦ. Τὸ γὰρ, *εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσί σε*, προσίσταται· κατελύθη γὰρ καὶ ὁ ναὸς καὶ ὁ ἐν αὐτῷ αἶνος. Καὶ τὸ, *εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος*, ἀνακόλουθον αὐτοῖς, καὶ ἄλλα τινά.

Καὶ γὰρ καὶ ἡ ἐπιγραφὴ πρὸ τῶν ἄλλων ἐμποδίζει, ληνῶν πληθυντικῶς μνημονεύουσα· πανταχοῦ δὲ ληνὸν ἑνικῶς ἡ Παλαιὰ τὸν ἐν Ἱεροσολύμοις λέγει ναὸν, καὶ Thr 1.15
σκήνωμα, καὶ οὐ σκηνώματα. Thr 2.6

84 πδ'
1 Εἰς τὸ τέλος· τοῖς υἱοῖς Κορέ· ψαλμός.

Εἰς τὸ τέλος καὶ οὗτος, διὰ τὸ τέλος τῶν ἐν τούτῳ προφητειῶν. Προαγορεύει γὰρ τυπικῶς μὲν, τὰ τῆς ἐλευθερίας τῶν ἐν Βαβυλῶνι αἰχμαλώτων, ἀληθινῶς δὲ, τὰ τῆς ἐλευθερίας τῶν ἐν εἰδωλολατρείᾳ αἰχμαλώτων, καὶ τὴν ἐντεῦθεν ἀπαλλαγήν.

2α Εὐδόκησας, Κύριε, τὴν γῆν σου.

Ταῦτα προεωρακὼς ὁ προφήτης, προσφωνεῖ τῷ Θεῷ, ὅτι ἀγαθὰ ἠθέλησας τῇ γῇ σου· εὐδοκία γὰρ, ἡ ἀγαθοθέλεια. Ἀδιάφορος δὲ ἡ σύνταξις τοῦ, *εὐδόκησας*.

Τὴν γῆν σου δὲ, ὅτι *Τοῦ Κυρίου*, φησὶν, *ἡ γῆ*. Πρώην μὲν γὰρ, διὰ τὴν τοῦ Ps 23.1β
πρώτου Ἀδὰμ παρακοὴν, πονηρὰ αὐτῇ ἠθέλησεν ὁ Θεός· *Ἐπικατάρατος* γὰρ, φησὶν, *ἡ γῆ ἐν τοῖς ἔργοις σου*. Νῦν δὲ τοὐναντίον, διὰ τὴν τοῦ νέου Ἀδὰμ ὑπακοήν. Καὶ Gen 3.17
πρότερον μὲν, κτίσμα Θεοῦ ἦν, ὕστερον δὲ, καὶ κτῆμα αὐτοῦ ἐγένετο.

Ἀλλ' οὕτω μὲν καθ' ἡμᾶς. Καθ' Ἑβραίους δὲ, γῆν Θεοῦ νοήσεις εἰδικῶς, τὴν Ἰουδαίαν, ὡς ἀφωρισμένην τῷ λαῷ αὐτοῦ, ἧς εὐδοκίαν φασὶ, τὸν ἐς αὖθις ἐνοικισμόν.

2β Ἀπέστρεψας τὴν αἰχμαλωσίαν Ἰακώβ. |

Ὡς ἤδη γεγονότα ἐκτίθεται τὰ μέλλοντα, νόμῳ προφητείας. Ἀπέστρεψας, φησὶ, τὸν αἰχμάλωτον λαὸν τοῦ Ἰακὼβ ἀπὸ τῆς κατεχούσης αὐτὸν τυραννίδος· Ἰακὼβ δὲ, Pss 13.[7β],
καὶ ὁ Χριστιανικὸς λέγεται λαὸς, καθὼς διαφόρως εἴρηται. 76.[16]

3 Ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν.

Τοῦτον τὸν λαὸν καὶ ἐν τῷ προοιμίῳ τοῦ λα' ψαλμοῦ ἐμακάρισεν, εἰπὼν, *Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι*. Ἀφῆκε Ps 31.1β
γὰρ ἡμῖν τὰς ἀνομίας ἡμῶν διὰ τὴν μετάνοιαν, καὶ ἐκάλυψε τὰς ἁμαρτίας ἡμῶν τοῖς ἱεροῖς ὕδασι τοῦ θείου βαπτίσματος.

2α[2] προσφωνεῖ MACBFH : προαναφωνεῖ PV.

But they are not able at all to elicit a coherent interpretation of it. For the verse, *They will praise you to the ages of the ages*, stands against it, for the temple has been destroyed along with the praise in it. Also the 'valley of weeping' is inconsistent for them as well as other things.

And above all indeed the superscription is an impediment to them, speaking as it does of 'vine vats' in the plural, for the Old [Scripture] refers everywhere to the temple in Jerusalem Thr 1.15
as a 'wine vat' in the singular and as a 'tent-dwelling' and not 'tent-dwellings'. Thr 2.6

84 ## Psalm 84
1 ### Towards fulfilment; belonging to the sons of Kore; a psalm.

This psalm is also 'towards fulfilment' on account of the fulfilment of the prophecies in it, for in a figurative sense foretells the events concerning the freedom of the captives in Babylon, and in a true sense the events concerning the freedom of the captives in idolatry and their liberation therefrom.

2α You have willed good, O Lord, for your earth.

Having foreseen these things, the prophet addresses God, saying, that you have willed good things for your earth, for good will is desire of good. The syntax of 'you have willed good' is indifferent [accusative for dative].

'Your' earth, because, as is written, *The earth is the Lord's*. For previously, on account of Ps 23.1β
the disobedience of the first Adam, God willed evil for it, for it is written, *Cursed is the earth*
in your labours, but now he has willed the contrary, on account of the obedience of the new Gen 3.17
Adam. And formerly it was a creation of God, while later it became a possession of his.

But thus it is according to our reading. According to the Hebrews, however, you will understand 'God's earth' in a specific sense as Judea, as set apart for his people, the good will towards which, they say, is their settlement in it once again.

2β You have turned back the captivity of Jacob.

He sets out the things to come as having already occurred, as is the custom of prophecy. You have turned back, he says, the captive people of Jacob from the tyranny holding them fast.

The Christian people is also called 'Jacob' as has been said on various occasions. Pss 13.[7β], 76.[16]

3 You have forgiven the lawless acts of your people, you have covered all their sins.

He called this people blessed in the introduction to the thirty-first psalm also, saying,
Blessed are those lawless acts have been forgiven, and whose sins have been covered. For he has Ps 31.1β
forgiven us our lawless acts through repentance and has covered our sins with the sacred waters of divine baptism.

Καθ' Ἑβραίους δὲ, παρεῖδε τὰς ἀνομίας δι' ἃς ᾐχμαλωτίσθησαν, καὶ ἐκάλυψε τὰς ἁμαρτίας αὐτῶν τῷ βυθῷ τῆς λήθης.

Λαὸς δὲ αὐτοῦ, ὁ μὲν παλαιὸς, κατὰ τὴν χρῆσιν ἣν παρηγάγομεν ἐν τῷ π′ ψαλμῷ, ὁ δὲ νέος, καθὼς ἀποδεδώκαμεν ἐν τῷ α′ στίχῳ τοῦ οζ′ ψαλμοῦ. Ps 80.9-10 Ps 77.1β

4α Κατέπαυσας πᾶσαν τὴν ὀργήν σου.

Τὴν ἐπὶ ταῖς τοιαύταις ἀνομίαις καὶ ἁμαρτίαις.

4β Ἀπέστρεψας ἀπὸ ὀργῆς θυμοῦ σου.

Τί μέν ἐστιν ὀργὴ θυμοῦ, εἰρήκαμεν ἐν τῷ οζ′ ψαλμῷ. Ἀπέστρεψας δὲ, ἀντὶ τοῦ, μετεκλίθης· ἀνεχώρησας ἀπὸ τοῦ θυμοῦ σου ἐπὶ ἱλαρότητα καὶ εὐμένειαν. Ps 77.49α

5 Ἐπίστρεψον ἡμᾶς, ὁ Θεὸς τῶν σωτηρίων ἡμῶν, καὶ ἀπόστρεψον τὸν θυμόν σου ἀφ' ἡμῶν.

Λοιπὸν προσώπῳ τοῦ λαοῦ ποιεῖται τοὺς λόγους, ἢ καὶ ἐγκαταλέγων ἑαυτὸν αὐτοῖς· ἱκετεύει τυχεῖν αὐτοὺς ὧν εἴρηκε.

Περὶ δὲ τοῦ, ὁ Θεὸς τῶν σωτηρίων ἡμῶν, εἴρηται ἐν τῷ ξζ′ ψαλμῷ. Ps 67.20β

Ἐπίστρεψον δὲ ἡμᾶς ἀπὸ τῆς αἰχμαλωσίας πρὸς τὴν προτέραν εὐγένειαν.

6α Μὴ εἰς τοὺς αἰῶνας ὀργισθῇς ἡμῖν;

Ἐνταῦθα τὸ, εἰς τοὺς αἰῶνας, ἀντὶ τοῦ, μὴ αἰώνια, μὴ μακρά.

6β Ἢ διατενεῖς τὴν ὀργήν σου ἀπὸ γενεᾶς εἰς γενεάν;

Τὸ αὐτὸ πάλιν φησίν. Εἰς γενεὰν γὰρ, ἀντὶ τοῦ, ἕως γενεᾶς ἄλλης. Εἴρηται δὲ περὶ τούτου καὶ ἐν τῷ θ′ ψαλμῷ. Διατενεῖς δὲ, ἀντὶ τοῦ, παρατενεῖς. Ps 9.27β

7α Ὁ Θεὸς, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς.

Ἐπιστρέψας ἡμᾶς οὐ μόνον ἀπὸ τῆς αἰχμαλωσίας, ἀλλὰ καὶ ἀπὸ τῶν ἁμαρτημάτων· ἢ καὶ, ἐπιστρέψας σὺ πρὸς ἡμᾶς, οὓς ἀπεστράφης. Ζωώσεις δὲ, ἀντὶ τοῦ, ζωώσαις πρὸς ἀρετὴν, νενεκρωμένους ἤδη πρὸς ἐργασίαν αὐτῆς.

7β Καὶ ὁ λαός σου εὐφρανθήσεται ἐπὶ σοί.

Τυχὼν ἐπιστροφῆς τοιαύτης.

6αβ Add. [MP in marg.]AIS^{2}BH: Τινὲς δὲ ταῦτα κατ' ἐρώτησιν ἀναγινώσκουσιν ἠθικῶς· Μὴ εἰς τὸν αἰῶνα ὀργισθῇς ἡμῖν; ἢ διατενεῖς τὴν ὀργήν σου; : Τινὲς δὲ ταῦτα οὐ κατ' ἐρώτησιν ἀναγινώσκουσιν, ἀλλ' ἠθικῶς· Μὴ εἰς τοὺς αἰῶνας ὀργισθῇς ἡμῖν. V : CF om.

According to the Hebrews, he has overlooked the lawless acts on account of which they were taken captive and has covered their sins in the depths of forgetfulness.

His people is the 'old people' according to the interpretation we adduced in the eightieth psalm, and the 'new people' as we explained in the first verse of the seventy-seventh psalm. Ps 80.9-10 Ps 77.1β

4α You have stilled all your anger.

At so many lawless acts and sins.

4β You have turned away from the anger of your rage.

In the seventy-seventh psalm we said what 'anger of rage' is. 'You have turned away', in the sense of, you have reversed your stance, you have departed from your rage to kindliness and good favour. Ps 77.49α

5 Turn us back, O God of our deliverances, and turn away your rage from us.

Henceforth he casts the words in the person of the people, or else reckoning himself among them; he supplicates for them to attain the things he spoke of.

'God of our deliverances' was discussed in the sixty-seventh psalm. Ps 67.20β

Turn us back from captivity to our former dignity.

6α Will you be angry with us to the ages?

Here 'to the ages' is in the sense of, eternally, for long.

6β Or will you extend your anger from generation to generation?

He says the same again. 'To generation', in the sense of, 'to another generation'. This was also spoken about in the ninth psalm. 'Extend', in the sense of, 'prolong'. Ps 9.27β

7α O God, having turned back, you will give us life.

Having turned us back not only from captivity, but also from sins, or else, you having turned back towards us, from whom you had turned away. 'You will give life', in the sense of, may you enliven us to virtue, now being dead towards the work of virtue.

7β And your people will be glad in you.

On having attained such a return.

8 Δεῖξον ἡμῖν, Κύριε, τὸ ἔλεός σου, καὶ τὸ σωτήριόν σου δῴης ἡμῖν.

Τὰ ἐντεῦθεν περὶ τοῦ Χριστοῦ διαλαμβάνουσι.

Παρακαλεῖ γὰρ ὁ προφήτης τὸν Πατέρα, προσώπῳ τοῦ λαοῦ τῶν μελλόντων πιστεῦσαι, φανῆναι τὸν Χριστόν. Τοῦτο γὰρ καλεῖ, ἔλεος Θεοῦ καὶ σωτήριον Θεοῦ· ὅτι ἐλεήσας ἡμᾶς, ἐνηνθρώπησεν ἵνα σώσῃ ἡμᾶς, καὶ ὅτι ἐλεήμων ἐστὶ καὶ Σωτήρ. Ἔλεος δέ σου καὶ σωτήριόν σου, οἷον ὅτι τὸ ἔλεος τὸ παρὰ σοῦ, καὶ τὸ σωτήριον τὸ παρὰ σοῦ τοῦ Πατρός.

Δώσεις δὲ ἡμῖν, Ὅτι παιδίον, φησὶν, ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν. Isa 9.5

9α Ἀκούσομαι τί λαλήσει ἐν ἐμοὶ Κύριος ὁ Θεός.

Αἰσθόμενος ἐπιπνοίας θείας ὁ προφήτης, παρασκευάζει ἑαυτὸν εἰς τὸ ἀκοῦσαι. Ἐν ἐμοὶ δὲ εἶπε, δεικνὺς, ὅτι οὐκ ἔξω λαλήσει, ἀλλ᾽ ἔνδον, εἰς τὰ ὦτα τῆς ψυχῆς.

9β Ὅτι λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοὺς ὁσίους αὐτοῦ, καὶ ἐπὶ τοὺς ἐπιστρέφοντας καρδίαν ἐπ᾽ αὐτόν.

Ἀκούσομαι, φησὶ, τί λαλήσει, διότι λα | λήσει πάντως, εἴτουν εὐαγγελίσεται εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ· καὶ ὄντως ὁ λαὸς αὐτοῦ εἰρήνην ἔχει πάντοτε πρός τε τὸν Θεὸν καὶ πρὸς ἑαυτὸν, ὥσπερ αὖθις μάχην πρὸς τοὺς ἐχθροὺς τοῦ Θεοῦ, τόν τε Rom 5.1
δαίμονα καὶ τοὺς τοῦ δαίμονος.

Τοὺς αὐτοὺς δὲ ἐκάλεσε λαὸν Θεοῦ, καὶ ὁσίους, τουτέστιν, ἀφωσιωμένους αὐτῷ καὶ ἐπιστρέφοντας ἐπ᾽ αὐτὸν τὴν ἑαυτῶν καρδίαν, ἤγουν ψυχήν· ἢ ἀπὸ τῆς καρδίας, ὅλους ἐσήμανεν, ὡς ἀπὸ μέρους τὸ πᾶν.

10α Πλὴν ἐγγὺς τῶν φοβουμένων αὐτὸν τὸ σωτήριον αὐτοῦ.

Τοῦτό ἐστιν ὃ ἤκουσε λαληθὲν ἐν αὐτῷ. Τὸ δὲ, πλὴν, περιττὸν, ἢ ἀντὶ τοῦ, ὄντως. Ἐγγὺς, φησὶ, τῶν φοβουμένων αὐτὸν ἔσται τὸ σωτήριον αὐτοῦ.

Ἔστι δὲ ὁ νοῦς τοῦ ῥητοῦ τοιοῦτος, ὅτι ὅταν ὦσί τινες φοβούμενοι αὐτὸν, καὶ μέλλωσι πιστεῦσαι, τότε ἐγγὺς αὐτῶν ἔσται ὁ Χριστὸς καὶ εὐθὺς φανήσεται.

10β Τοῦ κατασκηνῶσαι δόξαν ἐν τῇ γῇ ἡμῶν.

Ἐγγὺς ἔσται ἐπὶ τῷ κατασκηνῶσαι δόξαν καὶ χάριν καὶ τιμὴν ἐν τῇ γῇ τῶν Ἱεροσολύμων.

Ἢ ὅτι αὐτὸς ἦν ἡ δόξα, ὃς Σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν· ἢ ὅτι μετὰ τὴν Jn 1.14
ἐνανθρώπησιν τοῦ Σωτῆρος, ἔνδοξος καὶ τιμία καὶ ἐπιθυμητὴ γέγονεν ἡ γῆ ἐκείνη, μέχρι καὶ τήμερον.

8[4] τοῦτο MPACIABFH : τοῦτον V. 10α[2] αὐτῷ MPS[2]CABFH : ἑαυτῷ V.

8 Show us, O Lord, your mercy, and may you give us your salvation.

What follows from this point tells about Christ.

For the prophet, in the person of the people who will come to believe, is entreating the Father for Christ to be revealed. For Christ is whom he calls God's mercy and God's salvation, for having had mercy on us, he became incarnate in order to save us, and because he is merciful and a Saviour. Your mercy and your salvation, namely, the mercy from you and the salvation from you, namely, from you the Father.

You will give us, *For a child has been born to us and a Son has been given to us*. Isa 9.5

9α I shall hear what the Lord God will speak in me.

The prophet, having sensed divine inspiration, prepares himself to hear. He said 'in me', indicating that God will not speak outwardly, but inwardly, to the ears of the soul.

9β For he will speak peace to his people, and to his devoted servants, and to those who turn back their heart to him.

I shall hear what he will speak, he says, because he will certainly speak, that is, bring good tidings of peace to his people. And truly his people always is in a state of peace both towards God and towards itself, just as in turn it is in a state of conflict towards God's enemies, both Rom 5.1
the demon and those belonging to the demon.

He called the same ones both 'God's people' and 'devoted servants', that is devoted to him and turning back their heart, that is, their soul, to him. Or else, by the heart he was indicating all of them, the part standing for the whole.

10α Except his salvation is near to those who fear him.

This is what he heard spoken within himself. The 'except' is redundant, or in the sense of, 'truly'. His salvation, he is saying, will be near those who fear him.

The meaning of the verse is such, namely, that when there are people fearing him and about to believe, then Christ will be near them and will appear directly.

10β In order to encamp glory in our land.

It will be near so as to make glory and grace and honour dwell in the land of Jerusalem.

Or else, he himself was glory, who *Became flesh and encamped among us*. Or else, because Jn 1.14
after the incarnation of the Saviour, that land became glorious and honourable and desirable up to the present day.

11 Ἔλεος καὶ ἀλήθεια συνήντησαν, δικαιοσύνη καὶ εἰρήνη κατεφίλησαν.

Τινὲς ἀπαρίθμησιν τῶν ἐν Χριστῷ φαινομένων ἀρετῶν εἶπον ἐμφαίνειν ταυτὶ τὰ ῥητά, ὅτι συνέδραμον ἐν αὐτῷ ἔλεος καὶ ἀλήθεια — ὁ μὲν ἔλεος, ἐν τῷ ἰᾶσθαι τοὺς πάσχοντας, ἡ δὲ ἀλήθεια, ἐν τῇ ἀπταίστῳ διδασκαλίᾳ.

Ναὶ μὴν ἡνώθησαν ἐν αὐτῷ καὶ δικαιοσύνη καὶ εἰρήνη — τοῦτο γὰρ δηλοῖ τὸ, κατεφίλησαν — ἡ δικαιοσύνη μὲν, ἐν τῷ κρίνειν ὀρθῶς, καὶ ἐλέγχειν μὲν τοὺς πονηρούς, ἐπαινεῖν δὲ τοὺς ἀγαθούς, ἡ δὲ εἰρήνη, ἐν τῇ πραότητι.

Γλαφυρώτερον δὲ εἰπεῖν, ἔλεος μέν ἐστιν ἡ θεία φύσις, ὡς ἐξουσίαν ἔχουσα ἀφιέναι ἁμαρτίας καὶ λύειν νόσους, ἀλήθεια δὲ, ἡ ἀνθρωπίνη, ὅτι τὲ *Οὐχ εὑρέθη* Isa 53.9
δόλος, φησὶν, *ἐν τῷ στόματι αὐτοῦ*, καὶ ὅτι ἀληθῶς οὗτος μόνος ἐφύλαξε τὸ ἀξίωμα 1Pt 2.22
τῆς ἀνθρωπότητος, καὶ ὅτι ἀληθὴς ἦν φύσις ἀνθρωπίνη, καὶ οὐ κατὰ φαντασίαν· συνήντησαν οὖν, εἴτουν ἡνώθησαν εἰς μίαν ὑπόστασιν. Αὖθις δὲ δικαιοσύνη μὲν, ἡ θεία φύσις, μόνος γὰρ δίκαιος δικαστὴς, ὁ Θεός, εἰρήνη δὲ, ἡ ἀνθρωπίνη, διὰ τὴν ἔμφυτον πραότητα, αἳ καὶ κατεφίλησαν, ὃ ἐμφαίνει τὴν ἄγαν ἕνωσιν καὶ σχέσιν ἀλλήλων.

12 Ἀλήθεια ἐκ τῆς γῆς ἀνέτειλε, καὶ δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψεν.

Ἀσπασαμένων τῶν ἀνθρώπων διὰ τοῦ Υἱοῦ τὴν ἀληθῆ πίστιν, ὁ Πατὴρ ἐξ οὐρανοῦ δικαίαν πρόνοιαν αὐτῶν ἐποιήσατο, καθελὼν τὸν τύραννον αὐτῶν διάβολον.

Καὶ ἄλλως δὲ, ἀλήθειαν νοήσεις, τὸν Χριστόν· εἴρηκε γὰρ, *Ἐγώ εἰμι ἡ ἀλήθεια*, Jn 14.6
οὗ ἀνατείλαντος ἐκ τῆς γῆς κατὰ τὴν κάτω γέννησιν, λυομένου λοιπὸν τοῦ ψεύδους τῆς πλάνης, ὁ Πατὴρ, ὅς ἐστι δικαιοσύνη, ἐκ τοῦ οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψε, πρότερον ἀπεστραμμένος διὰ τὸ κατακεχυμένον τῆς γῆς ψεῦδος, καὶ κατηλλάγη τὰ ἄνω τοῖς κάτω. 2Cor 5.18-21

13 Καὶ γὰρ ὁ Κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς.

Ὅρα πῶς ὁ Δαυὶδ ἐν βεβαίῳ προαγορεύει ὅτι ὁ μὲν Πατὴρ δώσει τοῖς ἀνθρώποις τὸν Υἱὸν αὐτοῦ, ὅς ἐστι χρηστότης· *Οὐδεὶς γὰρ ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός*. Καὶ γὰρ Lk 18.19
καὶ ὁ Σύμμαχος τὸν ἀγαθὸν εἶπεν.

Ἡ δὲ γῆ δώσει τὸν καρπὸν αὐτῆς, τοὺς ἀποστόλους δηλονότι, καὶ τοὺς ἄλλους πιστούς, τοὺς ἀπὸ | τῆς Ἰουδαίας βλαστήσαντας.

Ἁπλούστερον δὲ εἰπεῖν, τοῦ Χριστοῦ γεννηθέντος, ὁ Κύριος δώσει ἔλεος τοῖς ἀνθρώποις, καὶ λοιπὸν ἡ γῆ πᾶσι καρποῖς εὐθηνήσει.

14α Δικαιοσύνη ἐνώπιον αὐτοῦ προπορεύσεται.

Δικαιοσύνην ἐνταῦθα λέγει, τὴν πᾶσαν ἀρετὴν, ἧς τὸ φῶς, προπορευόμενον καὶ ἀπαστράπτον αὐτοῦ, δίκην λαμπάδος ὑπεδείκνυεν αὐτὸν τοῖς ἀνθρώποις.

11[9] ὅτι τέ PASBF : ὅτι MCV. 11[11] ἀληθής MACFB : ἀληθῶς PHV.

11 Mercy and truth have met, justice and peace have kissed.

Some have said that these words exhibit an enumeration of the virtues that appear in Christ, because in him mercy and truth came together – mercy in healing the suffering, and truth in his infallible teaching.

Moreover, justice and peace were also united in him – for this is what 'have kissed' denotes – justice in judging correctly, and in rebuking the wicked and praising the good, and peace in his meekness.

In a more elegant way, the divine nature is mercy, as having authority to forgive sins and release from illnesses, while the human nature is truth, because *No deceit was found in his mouth*, and because he alone truly preserved the dignity of humanity, and because his human nature was true, and not imaginary; the two natures met accordingly, that is, they were united into one hypostasis. The divine nature is in turn justice, since God alone is a just judge, and the human nature is peace, on account of his innate meekness. These natures 'kissed', which indicates the close union and mutual relation.

Isa 53.9
1Pt 2.22

12 Truth has risen from the earth, and justice has bent down from heaven.

When men had embraced the true faith through the Son, the Father from heaven showed just providence for them by casting down their tyrant the devil.

And, moreover, you will understand Christ as truth, for he said, *I am the truth*. When Christ had risen from the earth at his birth in the flesh, releasing it henceforth from the falsehood of error, the Father, who is justice, looked down from heaven upon the earth, whereas formerly he had been turned away on account of the falsehood spread across the earth, and the things on high were reconciled with the things below.

Jn 14.6
2Cor 5.18-21

13 And indeed the Lord will give goodness, and our earth will give its fruit.

Observe how David predicts with certainty that the Father will give to mankind his Son who is goodness, for *No one is good, but God alone*. And in fact Symmachus said 'he will give the one who is good'.

Lk 18.19

And the earth will give its fruit, namely, the Apostles and the other believers who blossomed from among the Jews.

More simply said, when Christ is born, the Lord will give mercy to mankind, and henceforth the earth will become abundant in all fruits.

14α Justice will go before him.

'Justice' here is what he calls all virtue, the light of which, going before and illuminating him, would intimate him to men.

14β Καὶ θήσει εἰς ὁδὸν τὰ διαβήματα αὐτοῦ.

Καὶ λοιπὸν ὁ Χριστὸς τὰ διαβήματα ἑαυτοῦ, τουτέστι, τὴν ἐνάρετον ὁδὸν, ἣν αὐτὸς ἔτεμε καὶ ἐβάδισε, θήσει εἰς τὸ εἶναι ὁδὸν τοῖς Χριστιανοῖς, δι᾽ ἧς βαδίζοντες, ἀνέλθωσιν εἰς αὐτόν.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι ὁ πρόδρομος Ἰωάννης, ὃν ἐκάλεσεν ὁ Δαυὶδ νῦν δικαιοσύνην, ὡς τὴν νομικὴν δικαιοσύνην φυλάττοντα καὶ ὡς δικαίως πολιτευόμενον,
οὗτος ἐνώπιον, εἴτουν ἔμπροσθεν τοῦ Χριστοῦ προπορεύσεται. *Ἰδοὺ γὰρ*, φησὶν, Mal 3.1
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν Mt 11.10
σου ἔμπροσθέν σου· ἐβόα γὰρ, *Ἑτοιμάσατε τὰς ὁδοὺς Κυρίου, εὐθείας ποιεῖτε τὰς* Isa 40.3
τρίβους αὐτοῦ. Mt 3.3

Σὺ δὲ καὶ ἑτέρως νόησον, ὅτι ἡ θεότης, ἡ αὐτοδικαιοσύνη, ἐνώπιον τοῦ προσλήμματος ἡγεμόνευε, καὶ ἐτίθει εἰς εὐθεῖαν τὰς πορείας αὐτοῦ· *Προωρώμην γὰρ*, φησὶ, *τὸν Κύριον ἐνώπιόν μου διὰ παντός*. Ps 15.8α

85 πε´

1α Προσευχὴ τῷ Δαυίδ.

Δήλη μὲν ἡ ἐπιγραφή· εἴρηται δὲ ὅμως περὶ προσευχῆς ἐν τῷ προοιμίῳ τῆς § 63
βίβλου. Προσευχόμενος δὲ ὑπὲρ ἑαυτοῦ ὁ Δαυὶδ, διδάσκει πῶς χρὴ προσεύχεσθαι τὸν ἐν ἀνάγκαις ὄντα. Προαγορεύει δὲ ἐνταῦθα καὶ κλῆσιν ἐθνῶν. Τινὲς δὲ προσώπῳ τοῦ Ἐζεκίου γεγράφθαι καὶ ταύτην τὴν προσευχὴν εἰρήκασιν.

1β Κλῖνον, Κύριε, τὸ οὖς σου καὶ ἐπάκουσόν μου.

Περὶ τῆς κλίσεως τοῦ θείου ὠτὸς εἴρηται ἐν τῷ ις´ ψαλμῷ. Ps 16.6β

1γ Ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ.

Πτωχὸς καὶ πένης, ἐν τῷ μὴ ἔχειν ἀξιόλογον δύναμιν κατὰ τῶν πολεμίων ὁρατῶν τε καὶ ἀοράτων, μηδ᾽ εἶναι πρὸς αὐτοὺς ἀξιόμαχος.

2α Φύλαξον τὴν ψυχήν μου, ὅτι ὅσιός εἰμι.

Ὅτι ἀφωσιωμένος καὶ ἀνατεθειμένος σοί εἰμι, ὡς εἴρηται καὶ ἐν τῷ ιε´ ψαλμῷ· ἢ Ps 15.10β
ὅσιον ἑαυτόν φησιν, ὡς εὐσεβῆ τὰ εἰς Θεὸν, οἷα τῶν ἐχθρῶν ἀνοσίων ὄντων.

2β Σῶσον τὸν δοῦλόν σου, ὁ Θεός μου, τὸν ἐλπίζοντα ἐπὶ σέ.

Σῶσον ἀπὸ τοῦ προσδοκωμένου κινδύνου τὸν ἐπὶ μηδενὶ τῶν ἁπάντων ἢ ἐπὶ σοὶ μόνῳ θαῤῥοῦντα.

14β[2] ἑαυτοῦ MPACFH : αὐτοῦ SBV.

14β And will set his footsteps as a way.

And henceforth Christ will set his footsteps, namely, the virtuous way that he himself opened up and trod, as a way for Christians, who, walking on this way, may come to him.

It is also possible to interpret differently, namely, that John the Forerunner, whom David now called 'justice', as keeping the justice of the law and living justly, he will go before, that is, ahead of, Christ, for as is written, *See, I shall send my messenger before your face, who will prepare your way before you*, for he would cry out, *Prepare the ways of the Lord, make straight his paths*. Mal 3.1 Mt 11.10 Isa 40.3 Mt 3.3

And also understand this in a different way, namely, that the divinity, Justice itself, would lead the way in front of the assumed humanity, and make its paths straight, for it is written, *I would see the Lord before me at all times*. Ps 15.8α

85
Psalm 85
1α
A prayer belonging to David.

The superscription is clear; prayer, however, was spoken about in the preamble to the book. David, praying for himself, teaches how someone in constraints ought to pray. He also foretells here the calling of the nations. Some have said that this prayer was written in the person of Hezekiah. § 63

1β Incline, O Lord, your ear and hear me.

The inclining of the divine ear was spoken about in the sixteenth psalm. Ps 16.6β

1γ For I am poor and needy.

Poor and needy in not having any power worthy of mention against the visible and invisible enemies, and neither being a match for them.

2α Guard my soul, for I am a devoted servant.

For I am devoted and dedicated to you, as was also said in the fifteenth psalm; or else, he is calling himself a devoted servant as pious in all things relating to God, while his enemies are profane. Ps 15.10β

2β Save, O my God, your servant who hopes in you.

Save the one who trusts in nothing else but you alone from the anticipated danger.

3 Ἐλέησόν με, Κύριε, ὅτι πρὸς σὲ κεκράξομαι ὅλην τὴν ἡμέραν.

Τὸ, *ὅλην τὴν ἡμέραν*, ἀεὶ ὁ Σύμμαχος ἑρμηνεύειν λέγει.

4 Εὔφρανον τὴν ψυχὴν τοῦ δούλου σου, ὅτι πρὸς σὲ ἦρα τὴν ψυχήν μου.

Λῦσον τὴν κατέχουσάν με λύπην. Περὶ δὲ τοῦ, *ἦρα τὴν ψυχήν μου*, εἴρηται ἐν ἀρχῇ τοῦ κδʹ ψαλμοῦ. Ps 24.1β

5 Ὅτι σὺ, Κύριε, χρηστὸς καὶ ἐπιεικὴς, καὶ πολυέλεος πᾶσι τοῖς ἐπικαλουμένοις σε.

Τὸ, *ἐπιεικὴς*, ἵλεως ἐξέδωκεν ὁ Ἀκύλας· ὁμοίως δὲ καὶ ὁ Θεοδοτίων. Καὶ ἡ ἐπιείκεια μέντοι, τὴν ἡμερότητα σημαίνει.

Τοῖς ἐπικαλουμένοις δέ σε, οὐχ ἁπλῶς, ἀλλ' ἐξ ὅλης καρδίας· καὶ γὰρ καὶ ἐν τῷ ρμδʹ ψαλμῷ εἰπὼν, *Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν*, ἐπήγαγε, *Πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ*, εἴτουν ὁλοψύχως. Ps 144.18

6 Ἐνώτισαι, Κύριε, τὴν προσευχήν μου, καὶ πρόσχες τῇ φωνῇ τῆς δεήσεώς μου. |

Περὶ τούτων εὑρήσεις ἐν τῇ ἀρχῇ τοῦ ιςʹ ψαλμοῦ. Ps 16.1β-δ

7 Ἐν ἡμέρᾳ θλίψεώς μου ἐκέκραξα πρὸς σὲ, ὅτι ἐπήκουσάς μου.

Ἡμέραν θλίψεως, τὴν ἐνεστῶσαν αὐτίκα φησί· περὶ δὲ τοῦ, *ὅτι ἐπήκουσάς μου*, εἴρηται καὶ ἐν τῷ δηλωθέντι ιςʹ ψαλμῷ. Ps 16.6α

8 Οὐκ ἔστιν ὅμοιός σοι ἐν θεοῖς, Κύριε, καὶ οὐκ ἔστιν κατὰ τὰ ἔργα σου.

Ὅτι πάντες, φησὶν, *οἱ θεοὶ τῶν ἐθνῶν, δαιμόνια, ὁ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησε*. Καὶ σὺ μὲν, Θεὸς ἀληθινὸς, οἱ δὲ, ψευδώνυμοι. Ἔοικε δὲ εἰλῆφθαι τὸ ῥητὸν ἀπὸ τοῦ Μωυσέως, *Τίς ὅμοιός σοι ἐν θεοῖς, Κύριε*, λέγοντος, *τίς ὅμοιός σοι, δεδοξασμένος ἐν ἁγίοις, θαυμαστὸς, ἐνδόξως ποιῶν τέρατα;* Ps 95.5 Ex 15.11

Ἔργα δὲ τοῦ Χριστοῦ, οὐ μόνον ἡ δημιουργία καὶ πρόνοια τῆς ἀοράτου καὶ ὁρατῆς κτίσεως, ἀλλὰ καὶ ἡ τοῦ πλάσματος ἀνάπλασις, καὶ ἡ τοῦ τυράννου κατάλυσις, καὶ ἡ διὰ θανάτου τοῦ θανάτου θανάτωσις, καὶ ἡ δι' ὀλίγων καὶ εὐτελῶν ἁλιέων ὅλου τοῦ κόσμου σαγήνευσις· εἴποι δ' ἄν τις καὶ τὴν τῶν θαυμάτων δύναμιν· εἰ γὰρ καὶ ἄλλοι τοιαῦτα θαύματα πεποιήκασιν, ἀλλ' οὗτος μὲν κατ' ἐξουσίαν, ἐκεῖνοι δὲ τὸν Θεὸν ἐπικαλούμενοι.

9-10 Πάντα τὰ ἔθνη, ὅσα ἐποίησας, ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, Κύριε, καὶ δοξάσουσι τὸ ὄνομά σου, ὅτι μέγας εἶ σὺ καὶ ποιῶν θαυμάσια· σὺ εἶ ὁ Θεὸς μόνος.

3 Have mercy on me, O Lord, for to you I shall cry all day long.

Symmachus says 'all day long' translates as 'ever'.

4 Gladden the soul of your servant, for to you I have lifted up my soul.

Dissolve the sorrow that possesses me. 'I have lifted up my soul' was discussed at the beginning of the twenty-fourth psalm. Ps 24.1β

5 For you, O Lord, are good and temperate and full of mercy to all who call on you.

Aquila wrote 'gracious' for 'temperate', as did Theodotion, and indeed temperateness means gentleness.

'To all who call on you', not simply, but with all their heart, and indeed in the one hundred and forty-fourth psalm, on saying, *The Lord is near to all who call on him*, he added, *To all who call on him in truth*, that is, whole-heartedly. Ps 144.18

6 Give ear, O Lord, to my prayer and turn to the voice of my entreaty.

You will find about these expressions at the beginning of the sixteenth psalm. Ps 16.1β-δ

7 In the day of my affliction I have cried to you, because you have heard me.

He calls the 'day of affliction' the immediately present day; 'because you have heard me' was discussed in the aforementioned sixteenth psalm. Ps 16.6α

8 There is none like you among the gods, O Lord, and there is none whose works are like yours.

For, it is written, *all the gods of the nations are demons, but the Lord made the heavens*, and Ps 95.5
you are true God, they are falsely so-called. The verse seems to have been taken from Moses, who says, *Who is like you among the Gods, O Lord? Who is like you, glorified among saints, marvellous, gloriously working wonders?* Ex 15.11

The works of Christ are not only his making of and providence for invisible and visible creation, but also the refashioning of his creature and the deposition of the tyrant and the putting of death to death through death, and the catching of the whole world through a few and insignificant fishermen; one might also say the power of the miracles; for even if others worked such miracles, he worked them by his own authority, whereas the other did so by calling on God.

9-10 All the nations you have made will come and worship before you, O Lord, and will glorify your name, for you are great and work wonders; you are God alone.

Ἐνταῦθα προφητεύει περὶ τῆς πίστεως τῶν ἐθνῶν.

Ἥξουσι, φησί, πρὸς σὲ διὰ πίστεως. Προσκυνεῖ δὲ ἐνώπιον τοῦ Θεοῦ ὁ ἐπιγινώσκων ὅτι ἐφορᾶται παρ' αὐτοῦ· ἐνώπιον δὲ τοῦ Θεοῦ, καὶ πᾶς τόπος τῆς δεσποτείας αὐτοῦ. Ps 102.22

Δοξάσουσι δὲ, ἀντὶ τοῦ, ὑμνήσουσι, μεγαλυνοῦσι· διότι μέγας ὄντως σὺ, καὶ σὺ εἶ ὁ Θεὸς μόνος, ποιῶν θαυμάσια.

11α Ὁδήγησόν με, Κύριε, ἐν τῇ ὁδῷ σου, καὶ πορεύσομαι ἐν τῇ ἀληθείᾳ σου.

Ὁδὸς μὲν τοῦ Θεοῦ, ἡ πρακτικὴ ἀρετὴ, ἀλήθεια δὲ, ἡ θεωρητική. Ὁ γοῦν ὁδηγηθεὶς θεόθεν ἐπ' ἐκείνην, ἔρχεται ἐπὶ ταύτην.

Εὑρήσεις δὲ καὶ ἐν τῷ κδ´ ψαλμῷ περὶ ὁδοῦ καὶ ἀληθείας, εἰς τὸ, *Τὰς ὁδούς σου, Κύριε, γνώρισόν μοι*, καὶ αὖθις, *ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου.* Ps 24.4, 5α

11β Εὐφρανθήτω ἡ καρδία μου τοῦ φοβεῖσθαι τὸ ὄνομά σου.

Εὐφρανθήτω, μὴ ἐν εὐφροσύνῃ τινὶ κοσμικῇ, ἀλλ' ἐν τῷ φοβεῖσθαί σε.

Ὅρα ξένην εὐφροσύνην. Ἔστω μοι εὐφροσύνη ὁ σὸς φόβος. *Εὐφρανθήτω* γὰρ, φησὶ, *καρδία ζητούντων τὸν Κύριον.* Ζητεῖ δὲ τὸν Θεὸν ὁ φοβούμενος αὐτόν. Καὶ Ps 104.3
γὰρ οὐ μόνον ὁ θεῖος φόβος, ἀλλὰ καὶ ἡ ἁπλῶς μνήμη τοῦ Θεοῦ εὐφραίνει τοὺς θεοσεβεῖς· *Ἐμνήσθην* γὰρ, φησὶ, *τοῦ Θεοῦ, καὶ εὐφράνθην.* Ps 76.4α

12α Ἐξομολογήσομαί σοι, Κύριε ὁ Θεός μου, ἐν ὅλῃ καρδίᾳ μου.

Εὐχαριστήσω.

12β Καὶ δοξάσω τὸ ὄνομά σου εἰς τὸν αἰῶνα.

Ἀεί.

13α Ὅτι τὸ ἔλεός σου μέγα ἐπ' ἐμέ.

Πολύ.

13β Καὶ ἐῤῥύσω τὴν ψυχήν μου ἐξ ᾅδου κατωτάτου.

Ἐπὶ μὲν τοῦ Δαυὶδ, ᾅδην νοήσεις, τὸ βάθος τῆς ἁμαρτίας, τῆς τε μοιχείας καὶ τοῦ φόνου τοῦ Οὐρίου· ἐπὶ δὲ Ἐζεκίου, τὸν ἐγγίσαντα αὐτῷ σωματικὸν θάνατον, ἀφ' οὗ 2Rg 11.2-27
παραδόξως ἐῤῥύσθη. 4Rg 20.1-11

Εἴη δ' ἂν ᾅδης καὶ πᾶς κίνδυνος, εἴτε παρὰ ὁρατῶν ἐχθρῶν, εἴτε παρὰ ἀοράτων ἐπαγόμενος.

9[8] ποιῶν PSCAFV : ὁ ποιῶν MH.

Here he is prophesying about the faith of the nations.

They will come to you, he says, through faith. The one who knows that he is being watched over by him worships 'before God', and every place of his dominion is 'before God'. Ps 102.22

'They will glorify', in the sense of, 'they will hymn', 'they will magnify', because you are truly great, and you are God alone who works wonders.

11α Guide me, O Lord, in your way and I shall walk in your truth.

Practical virtue is God's way and and contemplative virtue is his truth. Accordingly, whoever has been guided by God in the former will arrive at the latter.

You will also find about way and truth in the twenty-fourth psalm at the verse, *Make known your ways to me*, and again, *Guide me into your truth*. Ps 24.4, 5α

11β Let my heart be glad so as to fear your name.

Let it be glad, not in any worldly merriment, but in fearing you.

Observe the strange gladness. Let your fear be gladness for me, for it is written, *Let the heart of those who seek the Lord be glad*. And the one who fears him seeks for God. And Ps 104.3
indeed not only divine fear, but even the simple memory of God gladdens those who are god-loving, for it is written, *I remembered God and was glad*. Ps 76.4α

12α I shall confess you, O Lord my God, with all my heart.

I shall give thanks.

12β And I shall glorify your name to the age.

For ever.

13α For your mercy is great upon me.

Profuse.

13β And you have delivered my soul from lowest Hades.

In relation to David you will understand 'Hades' as the depth of sin, of both adultery and the murder of Uriah. In relation to Hezekiah you will understand it as the bodily death that 2Rg 11.2-27
approached him and from which he was strangely delivered. 4Rg 20.1-11

'Hades' may also be interpreted as any danger, whether being brought on by visible enemies or invisible ones.

14α Ὁ Θεὸς, παράνομοι ἐπανέστησαν ἐπ᾽ ἐμέ.

Καὶ οἱ τῷ Δαυὶδ ἐπιβουλεύοντες παρανομίᾳ συνέζων, καὶ οἱ τὸν Ἐζεκίαν δὲ πολιορκοῦντες Ἀσσύριοι. Λέγοιντο δ᾽ ἂν, καὶ πάντες αἰσθητοὶ καὶ νοητοὶ πολέμιοι.

14β Καὶ συναγωγὴ κραταιῶν ἐζήτησαν τὴν ψυχήν μου, καὶ οὐ προέθεντό σε ἐνώπιον αὐτῶν. |

Οἱ αὐτοί. Ταυτὶ δὲ τὰ ῥητὰ κεῖνται καὶ ἐν τῷ νγ´ ψαλμῷ. Ps 53.5

15 Καὶ σὺ, Κύριε ὁ Θεός μου, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός.

Ὡς μὲν οἰκτίρμων καὶ ἐλεήμων, συμπαθεῖς τοῖς καταδυναστευομένοις· ὡς δὲ μακρόθυμος, οὐ παραδίδως εὐθὺς εἰς χεῖρας ἐχθρῶν τοὺς ἁμαρτάνοντας· ὡς δὲ πολυέλεος, οὐχ ἅπαξ, ἀλλὰ πολλάκις ἐλεεῖς· ὡς δὲ ἀληθινὸς, σῴζεις τοὺς ἐλπίζοντας ἐπὶ σέ.

16α Ἐπίβλεψον ἐπ᾽ ἐμὲ καὶ ἐλέησόν με.

Οὗτος ὁ στίχος κεῖται καὶ ἐν τῷ κδ´ ψαλμῷ. Ps 24.16α

16β Δὸς τὸ κράτος σου τῷ παιδί σου.

Τὸ παρὰ σοῦ κράτος κατὰ τῶν ἐχθρῶν. Παιδὶ δὲ, τῷ δούλῳ σου.

16γ Καὶ σῶσον τὸν υἱὸν τῆς παιδίσκης σου.

Τῆς δούλης σου. Ἐμφαίνει δὲ ὅτι ἐκ προγόνων ἐστὶν εὐσεβής.

17α Ποίησον μετ᾽ ἐμοῦ σημεῖον εἰς ἀγαθόν.

Ἐπίθες μοι γνώρισμα εἰς ἀγαθὸν, εἴτουν ἀγαθὸν, καθάπερ ταῖς οἰκίαις τῶν Ἑβραίων, ὅτε ὠλοθρεύοντο τὰ πρωτότοκα τῶν Αἰγυπτίων. Ex 12.13
Ἔστι γὰρ σημεῖον καὶ εἰς πονηρὸν, ὡς τὸ ἐπιτεθὲν τῷ Κάϊν. Gen 4.15
Καὶ γὰρ τὸ μὲν τῶν Ἑβραίων ἐδήλου φυλακὴν, τὸ δὲ τοῦ Κάϊν, ὀργὴν τοῦ Θεοῦ.

17β Καὶ ἰδέτωσαν οἱ μισοῦντές με καὶ αἰσχυνθήτωσαν, ὅτι σὺ, Κύριε, ἐβοήθησάς μοι καὶ παρεκάλεσάς με.

Καθ᾽ ὑπερβατὸν ἡ σύνταξις. Καὶ ἰδέτωσαν οἱ μισοῦντές με, ὅτι σὺ, Κύριε, ἐβοήθησάς μοι καὶ παρεκάλεσάς με, καὶ αἰσχυνθήτωσαν, ὡς ἡττώμενοι.

14α[3] δὲ PSCAV : om. M. 17α[2] εἴτουν ἀγαθόν MCBFV : om. P.

14α O God, transgressors of the law have risen up against me.

Those conspiring against David lived in a state of transgression of the law as did also the Assyrians laying siege to Hezekiah. They may also be interpreted as all sensible and intelligible enemies.

14β And an assembly of mighty ones have sought my soul, and have not set you before them.

The same ones. These words are also found in the fifty-third psalm. Ps 53.5

15 And you, O Lord my God, compassionate and merciful, long-suffering and full of mercy and true.

As compassionate and merciful you have sympathy with the oppressed, and as long-suffering you do not surrender those who have sinned immediately into enemy hands, and as full of mercy, you show mercy not once but many times, and as true you save those who hope in you.

16α Look upon me and have mercy on me.

This verse is also found in the twenty-fourth psalm. Ps 24.16α

16β Give your dominion to your child.

The dominion over enemies that comes from you. 'To your child', 'to your servant'.

16γ And save the son of your maidservant.

Of your serving girl. He indicates that he is of pious stock.

17α Make with me a sign for good.

Set upon me a token for good, namely, a good token, as on the houses of the Hebrews when the first-born of the Egyptians were being destroyed. Ex 12.13

For there is also a sign for evil, as the one set upon Cain. Gen 4.15

And indeed the sign on the Hebrews signified protection, while the one on Cain signified God's anger.

17β And let those who hate me see and be put to shame, for you, O Lord, have helped me and comforted me.

The syntax is according the the figure of hyperbaton. And let those who hate me see that you, O Lord, have helped me and comforted me, and let them be put of shame as having been defeated.

Παράκλησιν δὲ ἐνταῦθα λέγει, τὴν ψυχαγωγίαν.

86 πϛ´

1α Τοῖς υἱοῖς Κορέ· ψαλμὸς ᾠδῆς.

Εἴρηται περὶ τούτων ἐν τῷ προοιμίῳ τῆς βίβλου. §§ 50, 65

Προαγορεύει δὲ οὗτος ὁ ψαλμὸς τὴν τοῦ Χριστοῦ γέννησιν καὶ τὴν τῶν ἐθνῶν σωτηρίαν.

1β Οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις.

Αὐτοῦ· τίνος; ἢ δηλονότι τοῦ Χριστοῦ. Καὶ τοῦτο γνώριμον ἀπὸ τῆς ἐφεξῆς ἀκολουθίας, τοῦ, *Μήτηρ Σιὼν, ἐρεῖ ἄνθρωπος καὶ ἄνθρωπος ἐγεννήθη ἐν αὐτῇ, καὶ αὐτὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα*. Ps 86.5

Θεμέλιοι δὲ τοῦ Χριστοῦ, τὰ περὶ αὐτοῦ δόγματα· ταῦτα γὰρ ὑποβάθρα καὶ ῥίζα τῆς εἰς Χριστὸν πίστεως. Οὗτοι οὖν οἱ θεμέλιοί εἰσιν ἐν τοῖς ἀποστόλοις καταβεβλημένοι· τούτους γὰρ, ὄρη ἅγια νῦν ἐκάλεσεν· ὄρη μὲν, ὡς στεῤῥοὺς εἰς πίστιν καὶ ὡς ὑπερηρμένους πάσης γεηρᾶς καὶ χθαμαλῆς σχέσεως καὶ ὡς πεπυκνωμένους ταῖς ἀρεταῖς· ἁγίους δὲ, ὡς ἀφωρισμένους τῷ Θεῷ καὶ ὡς Πνεύματος ἁγίου πεπληρωμένους. Rom 1.1

Ἔστι δὲ καὶ ἄλλως εἰπεῖν θεμελίους τοῦ Χριστοῦ, αὐτοὺς τοὺς ἀποστόλους· θεμελίους μὲν, ὡς ἀρχὰς καὶ πρώτους τῆς οἰκοδομῆς τῆς Ἐκκλησίας τῶν πιστῶν· τοῦ Χριστοῦ δὲ, ὡς παρ' αὐτοῦ ὑποβεβλημένους· οἵτινες ἦσαν ἐν τοῖς ὄρεσι τοῖς ἁγίοις, ἤτοι τῷ Σιὼν καὶ τῷ Θαβὼρ καὶ τοῖς ἄλλοις ἅτινα ἡγιάσθησαν μάλιστα τῇ ἐν αὐτοῖς ἀναστροφῇ τοῦ Χριστοῦ. Eph. 2.20

Φασὶ δέ τινες θεμελίους νοεῖσθαι τοῦ Χριστοῦ, τὰς περὶ Χριστοῦ προῤῥήσεις τῶν προφητῶν, ὡς ἀρχὰς τῆς κατὰ Χριστὸν πίστεως· ὄρη γὰρ ἅγια, καὶ οἱ προφῆται, διά τε τὸ ὕψος τῆς προφητείας καὶ τὸν ἁγιασμὸν τοῦ προφητικοῦ πνεύματος, δηλοῦντος τοῦ νοήματος, ὅτι αἱ ἀρχαὶ τῆς κατὰ Χριστὸν πίστεως ἐν τοῖς προφήταις ἦσαν.

2 Ἀγαπᾷ Κύριος τὰς πύλας Σιὼν ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ.

Ἐδίδαξεν ἡμᾶς ὁ μέγας Παῦλος εἶναί τινα Σιὼν ἐπουράνιον καὶ Ἱερουσαλὴμ ἐπουράνιον· *Προσεληλύθατε* γὰρ, φησὶ, *Σιὼν ὄρει καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ*, τὴν ἐν οὐρανῷ πολιτείαν οὕτω καλέσας. Ταύτης οὖν τῆς Σιὼν | πύλας νοήσεις, τὰς κατὰ τόπον Ἐκκλησίας, ὡς εἰρήκαμεν ἐν τῷ τέλει τοῦ οβ´ ψαλμοῦ, ἃς ἀγαπᾷ Κύριος, προτιμήσας πασῶν τῶν πόλεων τοῦ Ἰσραηλιτικοῦ γένους. Heb 12.22 Ps 72.28γ (Ps 9.5α)

Σκηνώματα γὰρ, αἱ πόλεις, ἢ καὶ σκηνώματα ἰδίως καλεῖ, τήν τε Σηλὼμ καὶ τὴν αἰσθητὴν Ἱερουσαλὴμ, ἐν αἷς ἐσκήνωσεν ἡ κιβωτὸς, ὡς ἐν τῷ οζ´ ψαλμῷ προείρηται. Ps 77,9, 60α

1β[3] ἐγεννήθη MPASCFBHV : ἐγενήθη [TRa] 2[5] Ἰσραηλιτικοῦ PSCAFBHV : ἱερατικοῦ M.

'Comforting' here is what he calls the giving of relief to the soul.

86 Psalm 86
1α Belonging to the sons of Kore; a psalm of an ode.

These matters were discussed in the preamble to the book. §§ 50, 65
This psalm predicts the birth of Christ and the salvation of the nations.

1β His foundations are in the holy mountains.

'His'; whose? Surely those of Christ. And this is evident from the what follows later, *Zion is mother, a man will say, and a man has been born in her, and he has founded her to the age*. Ps 86.5

The foundations of Christ are the doctrines about him, for these are the underpinning and root of faith in Christ. These foundations are laid down in the Apostles, for they he now called 'holy mountains': 'mountains' as firm in faith and raised above all earthly and lowly state and as thickly covered in the virtues, and 'holy' as set apart for God and as filled with the holy Spirit. Rom 1.1

In a different way, the Apostles themselves can also be called the foundations of Christ: Eph. 2.20 'foundations' as beginnings and first in the edifice of the Church of the faithful, and they are Christ's as having been set down by him. The Apostles were in the holy mountains, namely, in Zion and Tabor and the others that were especially sanctified by Christ's presence and life in them.

Some say that the prophets' predictions about Christ are to be understood as Christ's foundations, as the beginnings of faith concerning Christ, for the prophets are 'holy mountains' on account of the height of their prophecy and the sanctification of the prophetic spirit, with the meaning being that the beginnings of faith concerning Christ were in the prophets.

2 The Lord loves the gates of Zion above all the tent-dwellings of Jacob.

The great Paul taught us that there is a heavenly Zion and a heavenly Jerusalem, for *You have come*, he says, *to Mount Zion and to the city of the living God, the heavenly Jerusalem*. You Heb 12.22 will accordingly understand by the gates of this Zion the various local Churches, as we said at the end of the seventy-second psalm. The Lord loves these, preferring them above all the Ps 72.28γ cities of the Israelite race. (Ps 9.5α)

For the cities are the 'tent-dwellings', or else 'tent-dwellings' is what he is calling in particular Shiloh and earthly Jerusalem in which the ark dwelt, as was said previously in the seventy-seventh psalm. Ps 77,9, 60α

3 Glorious things have been spoken about you, O city of God.

3 Δεδοξασμένα ἐλαλήθη περὶ σοῦ, ἡ πόλις τοῦ Θεοῦ.

Ἀκούσας ὁ προφήτης παρὰ τοῦ ἁγίου Πνεύματος ὅτι ὁ Θεὸς ἐπὶ τῆς Ἱερουσαλὴμ ὀφθήσεται καὶ τοῖς ἀνθρώποις συναναστραφήσεται, καὶ ὑπερεκπλαγεὶς, ἀνεβόησε Bar 3.38 πρὸς αὐτὴν, ὅτι μεγάλα καὶ θαυμαστὰ ἐλαλήθη μοι περὶ σοῦ, ὦ ἡ πόλις τοῦ Θεοῦ.

Πόλις δὲ αὕτη τοῦ Θεοῦ, καὶ ὡς πάλαι τῷ Θεῷ ἀνατεθεῖσα καὶ ὡς ὕστερον τῷ Χριστῷ ἀφορισθεῖσα διὰ τὰ ἐν αὐτῇ πάθη καὶ τὸν τάφον αὐτοῦ.

4α Μνησθήσομαι Ῥαὰβ καὶ Βαβυλῶνος τοῖς γινώσκουσί με.

Προσώπῳ μὲν τοῦ Σωτῆρος ἐκπεφώνηται οὗτος ὁ λόγος· προφητεύει δὲ ὅτι ἐκ πολλῶν ἐθνῶν, καὶ ἐξ αὐτῶν δήπου τῶν δυσσεβεστέρων, ἡ Ἐκκλησία συστήσεται.

Διὰ μὲν γὰρ τῆς Ῥαὰβ, τοὺς Χαναναίους ᾐνίξατο, Χαναναία γὰρ αὕτη· Jos 2.1 δυσσεβέστατοι δὲ καὶ οἱ Χαναναῖοι καὶ οἱ Βαβυλώνιοι. Εἶτα καταλέγει καὶ ἄλλα ἔθνη τοιαῦτα. Καὶ γινώσκοντας μὲν λέγει, τοὺς πιστεύσαντας.

Ἔστι δὲ ὁ νοῦς τοιοῦτος, ὅτι ἐν τῷ συστήματι τῶν πιστευσάντων μοι, μνήμης ἀξιώσω καὶ τούσδε καὶ τούσδε, τουτέστι, φροντίσω καὶ αὐτῶν, ὡς πιστῶν.

Τινὲς δὲ Ῥαὰβ, τὴν Ἀραβίαν φασί.

4β Καὶ ἰδοὺ ἀλλόφυλοι καὶ Τύρος καὶ λαὸς τῶν Αἰθιόπων, οὗτοι ἐγεννήθησαν ἐκεῖ.

Καὶ ἀλλόφυλοι καὶ Τύριοι καὶ Αἰθίοπες ἐτέχθησαν ἐκεῖ, εἴτουν ἐν τῇ Σιὼν, ἢ ἐν ταῖς πύλαις τῆς Σιὼν, ὡς εἴρηται, ἢ ἐν τοῖς γινώσκουσι τὸν Θεόν· τὸ γὰρ Ps 86.2α ἐγεννήθησαν, ἐτέχθησαν ἐξέδωκεν ὁ Ἀκύλας, ὁμοίως δὲ καὶ ὁ Σύμμαχος· ἐτέχθησαν δὲ δι᾽ ἀναγεννήσεως τοῦ θείου βαπτίσματος.

Περιττεύει δὲ τὸ, ἰδοὺ, κατὰ ἰδίωμα τῆς Ἑβραΐδος γραφῆς· καὶ τὸ, οὗτοι δὲ, παρέλκον δοκεῖ. Συντάσσεται δὲ καὶ οὕτως· καὶ ἰδοὺ, ἀντὶ τοῦ, καὶ λοιπὸν, οὗτοι ἐγεννήθησαν ἐκεῖ. Τίνες οὗτοι; Ἀλλόφυλοι καὶ Τύρος, καὶ τὰ ἑξῆς.

Περὶ μὲν οὖν τῶν ἀλλοφύλων εἴρηται ἐν τῷ πβ´ ψαλμῷ. Ps 82.8β

Πάντα δὲ τὰ ἀπαριθμηθέντα ἔθνη, ἀσεβέστερα καὶ παρανομώτερα τῶν ἄλλων ἦσαν. Εἰ δὲ τὰ τοιαῦτα ἔθνη πιστεύσουσι, πολλῷ μᾶλλον τ᾽ ἄλλα.

5α Μήτηρ Σιὼν, ἐρεῖ ἄνθρωπος.

Προφητεύει σαφῶς ὅτι ἄνθρωπος ἐκ παντὸς ἔθνους, εἰς τὴν Σιὼν ἐλθὼν, ἐρεῖ, ὅτι μήτηρ ἐστὶν ἡ Σιών· λείπει γὰρ τὸ, ἐστί. Μήτηρ δέ ἐστιν, ὡς ἀναγεννῶσα, καθὼς ἀνωτέρω διελάβομεν, καὶ ὡς ἐκτρέφουσα τοῖς περὶ Χριστοῦ δόγμασιν.

Ἢ μήτηρ πάλιν, ὡς ποθεινή· μητρὸς γὰρ οὐδὲν ποθεινότερον. Ποθεινὴ γὰρ ὄντως τοῖς εἰς αὐτὴν ἐρχομένοις ἐστὶ, διὰ τὸ ἐν αὐτῇ πολιτευθῆναι κατὰ σάρκα τὸν Δεσπότην Χριστὸν, καὶ ἁγιάσαι τοὺς τόπους τῆς ἀναστροφῆς αὐτοῦ.

4β[1] ἐγεννήθησαν MPCAFBHV : ἐγενήθησαν [RaT]. 4β[2] ἐτέχθησασν SCBL : ἐτάχθησαν MPAFHV.

The prophet having heard from the holy Spirit that God will appear in Jerusalem and will associate with men, and having been utterly astonished, he cried out to her that great and marvellous things have been spoken about you, O city of God. Bar 3.38

This is the 'city of God' both as having been dedicated to God of old and as later having been set apart for Christ on account of his suffering and burial in her.

4α I shall remember Rahab and Babylon among those who know me.

This verse was uttered in the person of the Saviour, but it prophesies that the Church will be put together from many nations and even from the most impious of them.

For by 'Rahab' he made allusion to the Canaanites, for she was a Canaanite woman. Both the Canaanites and the Babylonians were most ungodly. Then he lists other such nations. 'Those who know me' is what he calls those who have believed. Jos 2.1

The meaning is as follows, namely, that among the body of those who have believed in me, I shall make remembrance of those and and those, that is, I shall take care of them also as believers.

Some say Rahab is Arabia.

4β And, see, alien tribesmen and Tyre and the people of Ethiopians, these have been born there.

Both alien tribesmen and Tyrians and Ethiopians have been brought forth there, namely, in Zion, or in the gates of Zion, as was said, or else among those who know God. For both Aquila and Symmachus gave 'have been brought forth' for 'have been born'; they were brought forth through the rebirth of baptism. Ps 86.2α

The 'see' is redundant according to the idiom of Hebrew writing, and the 'these' also appears superfluous. The syntax is as follows: and see (in the sense of, 'and so'), these have been born there. Who are 'these'? The alien tribesmen and Tyre and so on.

The 'alien tribesmen' were discussed in the eighty-second psalm. Ps 82.8β

All the nations enumerated were more godless and more lawless than the others. And if such nations will believe, much more so will the others.

5α Zion [is] mother, a man will say.

He prophesies clearly that a man, having come to Zion from every nation, will say that Zion is mother (the 'is' is missing). She is mother as giving rebirth, as we stated above, and as bringing up in the doctrines about Christ.

Or else again she is mother as longed-for, for nothing is more longed-for than one's mother. She is truly longed-for by those coming to her on account of Christ the Master having lived in her in the flesh and having sanctified the places which he frequented.

5β Καὶ ἄνθρωπος ἐγεννήθη ἐν αὐτῇ.

Τοῦτο, περὶ τῆς τοῦ Χριστοῦ γεννήσεως, ὅτι ἐν τοῖς ὁρίοις αὐτῆς ἐγεννήθη ἄνθρωπος ὄντως, ὡς φυλάξας τὸ ἀξίωμα τῆς ἀνθρωπότητος. Ἵνα δὲ δείξῃ ὅτι οὐκ ἦν ψιλὸς ἄνθρωπος, ἀλλ' ἄνθρωπος ὁμοῦ καὶ Θεὸς, ἐπήγαγε·

5γ Καὶ αὐτὸς ἐθεμελίωσεν αὐτὴν ὁ Ὕψιστος.

Καὶ αὐτὸς ὁ ἐν αὐτῇ γεννηθεὶς ὡς ἄνθρωπος, αὐτὸς, φησὶν, ἐθεμελίωσεν αὐτὴν κατ' ἀρχὰς ὡς ποιητὴς οὐρανοῦ καὶ γῆς, ὁ ὢν ὕψιστος ὡς Θεός.

6 Κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γεγεννημένων ἐν αὐτῇ. |

Ὁ Χριστὸς διδάξει τὰ περὶ ἑαυτοῦ ἀπὸ τῆς Γραφῆς, δηλαδὴ τῆς προφητικῆς. Φησὶ γὰρ Λουκᾶς ὁ εὐαγγελιστὴς, *Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ εἵνεκεν ἔχρισέ με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με*, καὶ τὰ ἑξῆς. Τὴν δὲ Lk 4.16-18
τοιαύτην προφητικὴν γραφὴν, ἐκάλεσε γραφὴν τῶν λαῶν καὶ τῶν ἀρχόντων αὐτῶν, ὡς τοῖς λαοῖς τῶν Ἰουδαίων καὶ τοῖς ἄρχουσιν αὐτῶν δεδομένην, καὶ κτῆμα τούτων ὑπάρχουσαν· τῶν γεγεννημένων δὲ, εἴτουν τεχθέντων ἐν Σιών.

7 Ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.

Τὸ, ὡς, βεβαιωτικόν. Ὄντως, ὦ Σιὼν, ἐν σοὶ ἔσται ἡ κατοικία πάντων τῶν εὐφραινομένων πνευματικῶς· σὲ κατοικήσουσι. Τὸ δὲ, πάντων, εἰ καὶ καθολικὸν σχηματίζει τύπον, ἀλλ' οὖν ἰδίωμα καὶ τοῦτό ἐστιν, ἐμφαῖνον πλῆθός τινων.

87 πζʹ
1 Ὠιδὴ ψαλμοῦ· τοῖς υἱοῖς Κορέ· εἰς τὸ τέλος· ὑπὲρ Μαελέθ· τοῦ ἀποκριθῆναι· συνέσεως· Αἰμὰν τῷ Ἰσραηλίτῃ.

Τί μέν ἐστιν ᾠδὴ ψαλμοῦ, καὶ περὶ τῶν υἱῶν Κορὲ, διελάβομεν ἐν τῷ προοιμίῳ τῆς βίβλου. §§ 65, 50

Εἰς τὸ τέλος δὲ, διὰ τὸ βλέπειν εἰς τέλος τὴν ἐν τούτῳ προφητείαν. Ὁ μὲν γὰρ προλαβὼν ψαλμὸς περὶ τῆς Χριστοῦ γεννήσεως προεφήτευσεν, οὗτος δὲ, περὶ τοῦ θανάτου αὐτοῦ.

Τὸ δὲ, ὑπὲρ Μαελὲθ, ἀντὶ τοῦ, διὰ χορεύσεως· ᾖδον γὰρ καὶ ἅμα ἐχόρευον.

Τοῦ ἀποκριθῆναι δὲ, ἀντὶ τοῦ, ἐν τῷ ἀποκριθῆναι· ἐχόρευον γὰρ ἐν τῷ ἀποκριθῆναι πρὸς τὴν δι' ὀργάνου μουσικήν.

Συνέσεως δὲ, ὅτι χρεία συνέσεως τοῖς ἀναγινώσκουσι διὰ τὸ ἐγκεκρυμμένον τῷ

5γ² ὡς ἄνθρωπος PS²ABFHV : ἄνθρωπος MC. 6¹ γεγεννημένων MPCAV : γεγενημένων BFH[TRa].

5β And a man has been born in her.

This is about the birth of Christ, because within her bounds a man truly was born, as having preserved the dignity of humanity. But in order to show that he was not a simple man, but simultaneously man and God, he added:

5γ And he the Most High founded her.

And he the man who has been born in her, he himself, he says, founded her in the beginning as maker of heaven and earth, who is Most High as God.

6 The Lord will unfold the tale in the writing of the peoples and of these rulers born in her.

Christ will teach the things about himself from Scripture, namely, from the prophetic writing. For Luke the evangelist says, *And the book of the prophet Isaiah was given to him, and having opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach good news to the poor'*, and so on. He Lk 4.16-18
called such prophetic writing the 'writing of the peoples and of their rulers', as given to the peoples of the Jews and their rulers and being a possession of theirs. 'Of those born', namely, 'of those having been brought forth in Zion'.

7 How the habitation of all who rejoice is in you!

The 'how' is confirmatory. Truly, O Zion, the habitation of all who rejoice spiritually will be in you; they will inhabit you. The expression 'all', even though it is a universal figure, is nevertheless an idiom indicating a multitude of a certain number.

87 Psalm 87

1 An ode of a psalm; belonging to the sons of Kore; towards fulfilment; for Maeleth; to make response; of understanding; belonging to Aiman the Israelite.

In the preamble to the book we dealt with what 'an ode of psalm' is and about the sons of Kore. §§ 65, 50

It is 'towards fulfilment' on account of looking to the fulfilment of the prophecy contained in it. The previous psalm prophesied about the birth of Christ, while this one prophesies about his death.

'For Maeleth', in the sense of, 'through dancing', for they would sing and dance at the same time.

'To make response', in the sense of, 'in making response', for they would dance in making response to the instrumental music.

ψαλμῷ περὶ τοῦ Δεσποτικοῦ θανάτου μυστήριον.

Αἱμὰν δὲ τῷ Ἰσραηλίτῃ, διότι οὐ μόνοις τοῖς υἱοῖς Κορὲ, ἀλλὰ καὶ Αἱμὰν τῷ ἀρχῳδῷ παραδέδοται ὁ ψαλμὸς ὑπὸ Δαυίδ· καὶ ὑπ' ἀμφοτέρων τῶν χορῶν ᾔσθη, συνᾳδόντων ἢ καὶ ἀνὰ μέρος ᾀδόντων.

Τινὰ μὲν οὖν τῶν ἀντιγράφων Αἱμὰν γράφουσι, τινὰ δὲ Αἰθάμ· ἄμεινον δὲ ἐν τῷ παρόντι μὲν Αἱμὰν γράφειν, ἐν δὲ τῷ μετὰ τοῦτον, Αἰθάμ. Ἐν γὰρ τῇ πρώτῃ τῶν Παραλειπομένων καὶ Αἱμὰν καὶ Αἰθὰμ ἀναγράφονται χοράρχαι. 1Par 15.16-17

Τῷ Ἰσραηλίτῃ δὲ, οὐχ ὡς τῶν ἄλλων μὴ ὄντων Ἰσραηλιτῶν, ἀλλ' ὡς καὶ ἄλλων ὄντων Αἱμὰν καὶ Αἰθὰμ ἀλλοφύλων, ὧν πρὸς ἀντιδιαστολὴν ἡ τοῦ Ἰσραηλίτου προσηγορία.

2 Κύριε ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου.

Περὶ μὲν τοῦ, *ὁ Θεὸς τῆς σωτηρίας μου*, εἴρηται ἐν τῷ ξζ´ ψαλμῷ· Κύριον δὲ καὶ Θεὸν, ὁ Χριστὸς καλεῖ τὸν Πατέρα, ὡς ἄνθρωπος· πολλὰ γὰρ τοιαῦτα εἶπε καὶ ἐν τῷ κα´ ψαλμῷ. Ps 67.20β

Ἡμέρας δὲ καὶ ἐν νυκτὶ, ἀντὶ τοῦ, διὰ παντός. Ἐμφαντικὸν δὲ τοῦτο τῆς πρὸς Θεὸν πίστεως· ὁ γὰρ εἰλικρινῶς τὸν Θεὸν ἀγαπῶν ἀεὶ βοᾷ ἐνώπιον αὐτοῦ, τοῦτο μὲν στόματι, τοῦτο δὲ καρδίᾳ· ἀεὶ γὰρ χρῄζει τῆς παρὰ Θεοῦ ἀντιλήψεως.

Ἢ ἡμέρα καὶ νύκτα λέγει, τὴν τῆς προδοσίας.

3 Εἰσελθέτω ἐνώπιόν σου ἡ προσευχή μου, κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου.

Προσευχὴν καὶ δέησιν ἐνταῦθα νοήσεις, ἢ τὴν περὶ τῶν μαθητῶν αὐτοῦ, ἢ τὴν περὶ τοῦ παρελθεῖν τὸ τοῦ θανάτου ποτήριον, ὡς ἐν τοῖς Εὐαγγελίοις εὑρήσεις. Jn 17.1-26 Mt 26.39

Ὡς ἄνθρωπος δὲ τὰ ταπεινὰ ταυτὶ φθέγγεται, καθὼς ἐν τῷ κα´ ψαλμῷ προείρηται. Ps 21.1

Περὶ δὲ τῆς κλίσεως τοῦ θείου ὠτὸς ἐν τῷ ις´ ψαλμῷ παραδεδώκαμεν. Ps 16.6α

4 Ὅτι ἐπλήσθη κακῶν ἡ ψυχή μου, καὶ ἡ ζωή μου τῷ ᾅδῃ ἤγγισε.

Κακῶν, | ἀντὶ τοῦ, θλίψεων. *Περίλυπος γὰρ, φησὶν, ἐστὶν ἡ ψυχή μου, ἕως θανάτου*. Ἅιδην γὰρ νῦν, τὸν θάνατον ὑποληπτέον. Mk 14.34 Ps 41.6α

5α Προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον.

Προσελογίσθην, ἀντὶ τοῦ, συνηριθμήθην, συνετάγην μετὰ τῶν θαπτομένων· τούτους γὰρ λέγει, καταβαίνοντας εἰς λάκκον· εἴρηται γὰρ ὅτι λάκκος λέγεται καὶ ὁ τάφος. Ps 27.1ε

Τὰ μὲν οὖν πρὸ τοῦ παρόντος ῥητοῦ, τῷ πρὸ τοῦ θανάτου καιρῷ ἁρμόζουσι, τοῦτο δὲ, τῷ μετὰ τὴν ταφήν.

It is 'of understanding' because understanding is required of the readers on account of the mystery of the Master's death hidden in the psalm.

'Belonging to Aiman the Israelite', because the psalm was handed over by David not only to the sons of Kore but also to Aiman the choir-master and was was sung by both choirs, singing together or singing in turn.

A number of the copies write 'Aiman' and others 'Aitham'. It is better in the present psalm to write 'Aiman' and in the following psalm 'Aitham'. In the first book of Chronicles both
Aiman and Aitham are recorded as choir-masters. 1Par 15.16-17

'The Israelite', not because the others are not Israelites, but because there were other Aimans and Aithams from other tribes, in contradistinction to whom there is the appellation 'the Israelite'.

2 O Lord God of my salvation, by day I have cried and at night before you.

'God of my salvation' was spoken about in the sixty-seventh psalm. Christ as man is call- Ps 67.20β
ing the Father 'Lord and God'; he also spoke many such things in the twenty-first psalm.

'By day and at night', in the sense of, 'continually'. This is indicative of faith in God, for the one who truly loves God cries out incessantly before him, now with his voice, now with his heart, for he ever needs help from God.

Or else, he is calling 'day and night', that of the betrayal.

3 Let my prayer come before you, incline your ear to my entreaty.

You will understand 'prayer' and 'entreaty' here, either as that for his disciples or that Jn 17.1-26
about the cup of death passing from him, as you will find in the Gospels. Mt 26.39

He utters these humble words as a man, as was said previously in the twenty-first psalm. Ps 21.1

We taught about the inclining of the divine ear in the sixteenth psalm. Ps 16.6α

4 For my soul has been filled with evils and my life has drawn near to Hades.

'Evils', in the sense of, 'afflictions', for it is written, *My soul is deeply grieved, even to death*, Mk 14.34
for 'Hades' here is to be understood as death. Ps 41.6α

5α I have been reckoned among those going down into the pit.

'I have been reckoned among', in the sense of, 'I have been counted among', 'I have been classed with those being buried, for such he calls 'those going down into the pit'. It has been
said that the grave is also called the 'pit'. Ps 27.1ε

The words prior to the present verse are fitting for the time before his death, while this is fitting for the time after the burial.

5β Ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος.

Οὐχ ὡσεὶ ἄνθρωπος μόνον — ἦν γὰρ τέλειος ἄνθρωπος — ἀλλ' ὡσεὶ ἄνθρωπος ἀβοήθητος· *Πάντες γὰρ*, φησὶν, *ἀφέντες αὐτὸν, ἔφυγον*. Mt 26.56

Ἔδοξε μὲν οὖν ἀβοήθητος τοῖς ἀνθρώποις, οὐκ ἦν δέ· εἴρηκε γὰρ πρὸς τὸν Πέτρον, *Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;* Mt 26.53

5γ Ἐν νεκροῖς ἐλεύθερος.

Προσυπακουστέον τὸ, *ἐγενήθην*. Ἀφικόμην εἰς τοὺς νεκροὺς ἐλεύθερος, ὅ ἐστιν, ἀναίτιος, ἐλλείποντος τοῦ ἄρθρου. Οἱ μὲν γὰρ ἄλλοι πάντες αἰτίαν ἔχουσι θανάτου, τὴν ἁμαρτίαν — ἐπιτίμιον γὰρ τῆς ἁμαρτίας, ὁ θάνατος — μόνος δὲ ἀναίτιος, ὡς ἀναμάρτητος, ὁ Χριστός. Ἢ ἐλεύθερος, ὡς τῶν ἄλλων μὲν ἀκόντων ἀποθνησκόντων καὶ διὰ τοῦτο δεδουλωμένων τῷ θανάτῳ, τοῦ δὲ Χριστοῦ, ἑκόντος. *Ἐξουσίαν γὰρ*, φησὶν, *ἔχω θεῖναι τὴν ψυχήν μου*. Rom 6.23 Heb 2.15 Jn 10.18

Ἢ καὶ ἄλλως, ἐλεύθερος, ὡς μὴ συσχεθεὶς τοῖς δεσμοῖς τοῦ ᾅδου, ἀλλὰ κατ' ἐξουσίαν ἐν τῷ ᾅδῃ ἀναστραφεὶς, καὶ λύσας μᾶλλον τοὺς τῶν ἄλλων δεσμούς. Ἔτι δὲ, ἐλεύθερος νεκρότητος καὶ θανάτου ὡς Θεός.

6α Ὡσεὶ τραυματίαι καθεύδοντες ἐν τάφῳ.

Προσυπακουστέον κἀνταῦθα τὸ, *ἐγενήθην*.

Ὁ δὲ Σύμμαχος ἐξέδωκεν, *ὡσεὶ τετρωμένοι κείμενοι ἐν τάφοις*.

6β Ὧν οὐκ ἐμνήσθης ἔτι.

Σηπομένων καὶ εἰς χοῦν διαλυομένων.

6γ Καὶ αὐτοὶ ἐκ τῆς χειρός σου ἀπώσθησαν.

Οἵτινες ἐκ τῆς ἀντιλήψεώς σου ἐξέπεσον διὰ τὰς ἁμαρτίας αὐτῶν. Ὡμοιώθην φησὶ τοιούτοις, ὅσον ἐπὶ τῇ ὑπολήψει τῶν ἀνθρώπων· οὐκ ἤμην δὲ τοιοῦτος. Εἰ γὰρ καὶ ἐτρώθην ἥλοις καὶ λόγχῃ, καὶ ἐτέθην ἐν τάφῳ, ἀλλ' οὐκ ἐπελήσθην παρὰ σοί· *Οὐ γὰρ δώσεις*, φησὶ, *τὸν ὅσιόν σου ἰδεῖν διαφθοράν*· οὐδ' ἀπώσθην ἐκ τῆς χειρός σου. *Ἐμοῦ γὰρ*, φησὶ, *διὰ τὴν ἀκακίαν ἀντελάβου*. Ps 15.10β Ps 40.13α

7α Ἔθεντό με ἐν λάκκῳ κατωτάτῳ.

Λάκκον κατώτατον, τὸν τάφον φησὶν, οὗ τὸ βάθος, *καρδίαν γῆς* εἴρηκε καὶ ἐν τοῖς Εὐαγγελίοις ὁ Χριστός· ἔθεντο δέ με, οἱ περὶ τὴν ταφὴν διακονήσαντες. Mt 12.40 Jn 19.38-40

5γ Add. [M in marg.]PAHV : Ἐλεύθερος διαφθορᾶς· ἢ μὴ ὑπ' ἀγγέλων καταγόμενος εἰς τὸν ᾅδην, ἀλλὰ μόνος κατιών. : om. SCBF.

5β I have become like a man without help.

Not just like a man – for he was perfect man – but like a man without help. For as is written, *All the disciples forsook him and fled*. Mt 26.56

He appeared then to men to be without help, but in fact he was not, for he said to Peter, *Do you think that I cannot call on my Father, and he will at once send me more than twelve legions of angels?* Mt 26.53

5γ Free among the dead.

'I have become' is to be understood here. I have arrived among the dead free, that is, without cause (with the article missing [in the Greek]). For all others have a cause of death, namely, sin – for the price of sin is death – while alone without cause, as without sin, is Christ. Rom 6.23
Or else, with others dying involuntarily and on that account being enslaved to death, while Heb 2.15
Christ dies voluntary, for it is written, *I have authority to lay down my soul*. Jn 10.18

Or else in a different way, 'free' as not having been held fast by the bonds of Hades, but having moved with authority in Hades and having loosed rather the bonds of the others. Furthermore, he was free of mortality and death as God.

6α Like wounded men sleeping in the grave.

Once again 'I have become' is to be understood here.

Symmachus wrote, 'like wounded men lying in graves'.

6β Whom you have remembered no more.

Rotting and being dissolved into dust.

6γ And who have been thrust away from your hand.

Who have fallen from your protection on account of their sins. In the estimation of men, he says, I have become like such ones, but I was not such. For even though I was wounded by nails and the lance and placed in the grave, but I was not forgotten by you. For, it is written,
Nor will you allow your devout servant to see corruption. Nor have I been thrust away from Ps 15.10β
your hand, for it is written, *But on account of my innocence you have taken my part*. Ps 40.13α

7α They have placed me in a deep-most pit.

'A deep-most pit' is what he calls the grave, the depth of which grave Christ called *the heart of the earth* in the Gospels. They have placed me, namely, those who ministered at his Mt 12.40
burial. Jn 19.38-40

5γ: Free of corruption; or else, not being brought down to Hades by angels, but going down on his own.

7β Ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.

Ἐν σκοτεινοῖς τόποις· ἐπιτεθέντος γὰρ τοῦ λίθου, σκότος ἐν τοῖς τοῦ μνημείου γέγονε τόποις· σκιὰν δὲ θανάτου, πάλιν τοὺς ἐν τῷ τάφῳ σκοτεινοὺς λέγει τόπους, δι᾽ ἑτέρων λέξεων τὸ αὐτὸ σημαίνων. Σκιὰ γὰρ λέγεται καὶ τὸ σκότος.

8α Ἐπ᾽ ἐμὲ ἐπεστηρίχθη ὁ θυμός σου.

Τὸ, ἐπεστηρίχθη, ὁ Σύμμαχος, ἐπεβάρησεν ἐξέδωκεν.

Ἐπ᾽ ἐμὲ, φησὶ, κατέσκηψεν ὁ κατὰ τῶν ἀνθρώπων θυμός σου, ὃν αἱ ἁμαρτίαι αὐτῶν ἐξέκαυσαν, ἑκουσίως ὑποστάντα αὐτὸν καὶ παύσαντα· παθὼν γὰρ ὑπὲρ αὐτῶν καὶ ἀποθανὼν, ἔστησα τὸν θυμόν σου, καθάπερ ὁ τὴν κατὰ τοῦ παιδὸς φερομένην πληγὴν εἰς ἑαυτὸν ἀντιπερισπάσας. *Τῷ μώλωπι γὰρ*, φησὶν, *αὐτοῦ ἡμεῖς ἰάθημεν*, Isa 53.5, 6
καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν, εἴτουν διὰ τὰς ἁμαρτίας ἡμῶν. 1Pt 2.24

8β Καὶ πάντας τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ᾽ ἐμέ.

Μετεωρισμοὺς λέγει, τὰς ἐπαναστάσεις τῶν πειρασμῶν, οὓς ὑπέμεινε· τοῦ Θεοῦ δὲ αὐτοὺς ἐκάλεσεν, ὡς ψήφῳ αὐτοῦ διὰ τὴν τῶν ἀνθρώπων σωτηρίαν ἐπενεχθέντας. Πάντας δὲ, δηλονότι ὅσους ἠθέλησας.

9α Ἐμάκρυνας τοὺς γνωστούς μου ἀπ᾽ ἐμοῦ. |

Φησὶ καὶ Λουκᾶς ὁ εὐαγγελιστὴς, *Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν*. Ἐμάκρυνας δὲ εἶπεν, ὅτι θελήσει τοῦ Πατρὸς ταῦτα γεγόνασιν. Lk 23.49

9β Ἔθεντό με βδέλυγμα ἑαυτοῖς.

Οἱ Ἰουδαῖοι, παρ᾽ οἷς ἄχρι καὶ σήμερον βδελυκτόν ἐστι τὸ ὄνομα τοῦ Χριστοῦ.

9γ Παρεδόθην καὶ οὐκ ἐξεπορευόμην.

Παρεδόθην τοῖς Ἰουδαίοις ὑπὸ τοῦ Ἰσκαριώτου, καὶ δυνάμενος ἐκπορευθῆναι ἀπ᾽ αὐτῶν, οὐκ ἐποίουν τοῦτο, ἀλλ᾽ ἐκαρτέρουν ἑκών.

10α Οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας.

Τῆς ἐκ τοῦ ἐκκενωθῆναι τὴν ἐν αὐτοῖς πιότητα τῶν δακρύων.

Ὥσπερ γὰρ τὴν Ἰερουσαλὴμ ἀπεκλαύσατο, οὕτως εἰκὸς αὐτὸν θρηνεῖν καὶ Lk 13.34-45
τοῦ προδότου τὴν ἀπόπτωσιν, καὶ τὴν τῶν Ἰουδαίων ἀποβολὴν, καὶ ἁπλῶς τῶν ἀπολλυμένων τὸν ὄλεθρον, διὰ φιλανθρωπίαν.

7β In darknesses and in the shadow of death.

In dark places, for when the stone had been put in place it became dark in the places of the tomb. 'The shadow of death' again is what he calls the dark places in the grave, signifying the same through different words, for darkness is also called 'shadow'.

8α Your rage has been made to rest upon me.

For 'has been made to rest on', Symmachus wrote, 'has weighed heavily on'.

Your rage against mankind, a rage enkindled by their sins, has, he says, fallen like lightning upon me, who voluntarily endured it and brought it to an end. For having suffered and died for them, I staunched your rage, like someone who has diverted a blow aimed at a servant onto himself, for it is written, *By his bruising we have been healed*, and *The Lord surrendered* Isa 53.5, 6
him to our sins, that is, on account of our sins. 1Pt 2.24

8β And all your upsurgings you have brought upon me.

'Upsurgings' is what he calls the uprisings of the temptations that he endured. He described them as God's as having been brought on by his decree for the salvation of mankind. 'All', namely, all that you willed.

9α You have distanced my acquaintances from me.

Luke the evangelist says, *And all his acquaintances stood at a distance*. He said, 'you have Lk 23.49
distanced', because these things occurred by the will of the Father.

9β They have made me an abomination to themselves.

The Jews, among whom even up to the present-day the name of Christ is abominable.

9γ I have been handed over and made no escape.

I have been handed over to the Jews by the Iscariot and though able to escape from them, I did not do so, but voluntarily endured patiently.

10α My eyes have grown weak from poverty.

Poverty from having emptied out the wealth of tears in them.

For just as he wept over Jerusalem, so it is likely that out of his love for mankind he Lk 13.34-45
lamented also over the falling away of the betrayer and the rejection of the Jews and simply the destruction of those perishing.

Τινὲς δὲ πτωχείαν ἐνταῦθα νοοῦσι, τὴν ἔκτηξιν τοῦ σώματος, τὴν ἀπὸ κακοπαθείας.

10β Ἐκέκραξα πρὸς σὲ, Κύριε, ὅλην τὴν ἡμέραν.

Εἴρηται καὶ κατ' ἀρχὰς, *Κύριε ὁ Θεὸς τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα.* Ps 87.2
Ἔκραξε δὲ οὐχ ὑπὲρ ἑαυτοῦ μόνον, ὡς ἄνθρωπος, ἀλλὰ καὶ ὑπὲρ τῶν μαθητῶν καὶ ὑπὲρ τοῦ λαοῦ.

10γ Διεπέτασα πρὸς σὲ τὰς χεῖράς μου.

Ὑπὲρ τῶν αὐτῶν.

11 Μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; ἢ ἰατροὶ ἀναστήσουσι, καὶ ἐξομολογήσονταί σοι;

Νόμῳ φύσεως ἀνθρωπίνης, δειλιᾷ τὸν θάνατον, καὶ παρακαλεῖ ζῆν ἔτι. Καὶ γὰρ καὶ ἐν τοῖς Εὐαγγελίοις φησὶ, *Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.* Mt 26.39
Ὅμοια δὲ ταυτὶ τὰ ῥητὰ καὶ τὰ ἑξῆς τοῖς ἐν τῷ κθ΄ ψαλμῷ, ἐν ᾧ εἴρηται, *Μὴ ἐξομολογήσεταί σοι χοῦς; ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου;* καὶ ζήτει ἐκεῖ. Ps 29.10β
Μὴ τοῖς ἀναισθήτοις νεκροῖς ποιήσεις θαυμαστὰ ἔργα, οἷα ποιεῖς πολλάκις τοῖς ζῶσιν; ἢ ἰατροὶ ἀναστήσουσιν αὐτοὺς, καὶ εὐχαριστήσουσί σοι; Οὐχί· ἀλλ' οἱ ζῶντες ἐπιγινώσκουσι τὰ τοιαῦτα καὶ εὐχαριστοῦσι. Διὸ ἔασόν με ζῆν, εἰ δυνατόν.

12 Μὴ διηγήσεταί τις ἐν τῷ τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ;

Τῆς αὐτῆς εἰσιν ἐννοίας καὶ ταῦτα. Ἀπώλειαν δὲ, τὸν τάφον πάλιν ὠνόμασεν, ὡς διαφθείροντα τὸν ἐγκείμενον νεκρόν.
Εἰρήκαμεν δὲ, ὅτι τὰ αὐτὰ δι' ἑτέρων πολλάκις λέξεων ὁ προφήτης λέγει, καὶ μᾶλλον ἐν τοῖς παθητικοῖς.
Οὐχ ὁ νεκρὸς, ἀλλ' ὁ ζῶν, φησὶν, αἰσθάνεται τοῦ ἐλέους σου καὶ ἀπαγγέλλει τοῦτο τοῖς ἀνθρώποις. Περὶ δὲ τῆς ἀληθείας εἴρηται ἐν τῷ κθ΄ ψαλμῷ. Ps 29.10β

13 Μὴ γνωσθήσεται ἐν τῷ σκότει τά θαυμάσιά σου, καὶ ἡ δικαιοσύνη σου ἐν γῇ ἐπιλελησμένῃ;

Σκότος λέγει, τὸν ἐν τῷ τάφῳ πάλιν τόπον, τὸν αὐτὸν δὲ καὶ γῆν ἐπιλελησμένην, παρ' ἀνθρώποις μὲν, ὡς διαφθορᾶς ἔμπλεων, παρὰ Θεῷ δὲ, ὡς μὴ ζῶντος τοῦ ἐγκειμένου· *ζῶσι γὰρ ὧν μνημονεύει Θεός.* Mt 22.32

10β[3] ἔκραξε δὲ MAF : ἐκέκραξε γὰρ PSC : ἐκέκραξε δὲ BHV.

Some understand poverty here as the attenuation of the body from its sufferings.

10β I have cried to you, O Lord, all day long.

At the beginning it was said, *O Lord God of my salvation, by day I have cried to you*. Ps 87.2
He cried not only for himself as a man, but also for his disciples and for the people.

10γ I have stretched out my hands to you.

For those same people.

11 Will you work wonders for the dead? Or will physicians raise up and they will confess you?

By law of nature he shrinks from death and entreats to live further. And indeed in the Gospels he says, *My Father, if it be possible, let this cup pass from me*. Mt 26.39

These and the following words are similar to those in the twenty-ninth psalm, in which it is said, *Shall dust confess you or shall it proclaim your truth?* and seek [the interpretation] there. Ps 29.10β

Will you do for the senseless dead marvellous works such as you often do for the living? Or will physicians raise them up and they will give thanks to you? Surely not. But the living recognize such things and give thanks. Hence allow me to live, if possible.

12 Shall any in the grave tell of your mercy, and of your truth in destruction?

These words are of the same meaning. 'Destruction' is what he called the grave again, as destroying the deceased lying within.

We have said that the prophet often says the same things through different words, and especially in matters of suffering. Ps 29.10β

It is not, he says, the dead, but the living person who senses your mercy and proclaims this to others. 'Truth' is spoken about in the twenty-ninth psalm.

13 Will your wonders be known in the dark and your justice in a forgotten land?

The 'dark' again is what he calls the place in the grave and the same is 'a forgotten land', forgotten by men as full of corruption, and by God, inasmuch as the one lying within is not alive, for those whom God remembers are alive. Mt 22.32

Πάντα δὲ τὰ ῥηθέντα τῆς ἴσης διανοίας ὄντα, κατ' ἐρώτησιν ἠθικῶς ἀναγνωστέον.

14α Κἀγὼ πρὸς σὲ, Κύριε, ἐκέκραξα.

Κἀγὼ μετὰ τῶν ἄλλων ἀνθρώπων, ὡς καὶ αὐτὸς ἄνθρωπος.

14β Καὶ τὸ πρωῒ ἡ προσευχή μου προφθάσει σε.

Τὸ πρωῒ, ἀντὶ τοῦ, ταχέως φθάσει εἰς σὲ ἡ προσευχή μου. Περιττεύει δὲ ἡ πρό πρόθεσις. Οὐ γὰρ ἐμποδίσουσιν αὐτῇ ἁμαρτίαι. Isa 59.2

15 Ἵνα τί, Κύριε, ἀπωθεῖς τὴν ψυχήν μου, ἀποστρέφεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ;

Ὅμοια ταυτὶ τοῖς ῥητοῖς τοῦ κα´ ψαλμοῦ, τῷ, *Ἵνα τί ἐγκατέλιπές με;* καὶ τῷ, *Κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ·* | λέγει δὲ ταῦτα καὶ ὑπὲρ ἡμῶν τῶν πρὶν ἀπωσμένων, ψυχὴν ἑαυτοῦ, τὴν ἑκάστου ψυχὴν ὀνομάζων, καὶ ἑαυτὸν καλῶν ἕκαστον ἡμῶν. Διὰ τί ἀπωθεῖς, φησὶν, ἔτι; Καὶ γὰρ ἐγὼ λοιπὸν ὑπὲρ πάντων τίνω δίκας. Ps 21.2a, 3

16α Πτωχός εἰμι ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου.

Φησὶν ὁ θεολόγος Γρηγόριος· *Καὶ ὁ πλουτίζων, πτωχεύει· πτωχεύει γὰρ τὴν ἐμὴν σάρκα, ἵν' ἐγὼ πλουτήσω τὴν αὐτοῦ θεότητα.* PG35.876C

Εἴρηκε δὲ καὶ αὐτὸς ὁ Χριστὸς περὶ ἑαυτοῦ πρὸς τὸν γραμματέα, *Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.* Mt 8.20

Ἐν κόποις δὲ ἐκ νεότητος, διότι ἐξ αὐτῶν σπαργάνων ἐπεβουλεύετο καὶ ἐδιώκετο ὑπό τε Ἡρῴδου καὶ τῶν Ἰουδαίων· κόπους γὰρ λέγει, τὰς ταλαιπωρίας.

16β Ὑψωθεὶς δὲ ἐταπεινώθην.

Ὑψωθεὶς τοῖς σημείοις, ἐταπεινώθην τοῖς προπηλακισμοῖς, ὡς τοῖς Ἰουδαίοις ἔδοξεν· ἢ ὑψωθεὶς ἐπὶ σταυροῦ, ἐταπεινώθην εἰς τὸν τάφον.

16γ Καὶ ἐξηπορήθην.

Καὶ τοῦτο, ὅσον ἐπὶ τῇ ὑπολήψει τῶν Ἑβραίων. Ἔδοξε γὰρ αὐτοῖς ἄπορος βοηθείας, διὸ καὶ ἔλεγον, *Ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.* Mt 27.49

17 Ἐπ' ἐμὲ διῆλθον αἱ ὀργαί σου, οἱ φοβερισμοί σου ἐξετάραξάν με.

All these expressions having the same sense, are to be read as questions with expressive force.

14α And I, O Lord, have cried to you.

And I along with the other people, as being myself a man.

14β And in the morning my prayer will come before you.

'In the morning', in the sense that my prayer will swiftly reach you (the preposition προ- is redundant), for sins will not impede it. Isa 59.2

15 Why, O Lord, are you rejecting my soul, turning your face from me?

These are similar to the words of the twenty-first psalm, *Why have you forsaken me?* and *By day I shall cry and you will not hear*. He is saying these words on our behalf, who were formerly rejected, calling 'his soul' the soul of each, and calling himself each of us. Why, he says, are you still rejecting? For I now am paying the penalty for all. Ps 21.2α, 3

16α I am poor and in travails from my youth.

Gregory the Theologian says, *And he who makes rich becomes poor, for he becomes poor in my flesh that I may become rich in his divinity*. PG35.876C

And to the scribe Christ said about himself, *Foxes have holes, and birds of the air have nests, but the Son of man has nowhere to lay his head*. Mt 8.20

'In travails from youth', because from his very swaddling clothes he was being plotted against and persecuted by both Herod and the Jews. 'Travails' is what he calls hardships.

16β And exalted once, I have been brought low.

Having been exalted by the signs, I was brought low by contemptuous mistreatment, as it seemed to the Jews. Or else, having been exalted on the Cross, I was brought low in the grave.

16γ And made destitute.

And this was according to the perception of the Hebrews, for he appeared to be destitute of help, and hence they said, *Let us see whether Elijah will come to save him*. Mt 27.49

17 Your visitations of anger have passed upon me; your terrors have greatly troubled me.

Ὀργὰς Θεοῦ, τὰς κατὰ τῶν ἁμαρτανόντων γινομένας φησίν· ὁμοίως καὶ φοβερισμούς. Καὶ τὰς μὲν ὀργὰς, διελθεῖν καὶ εἰσδῦναι εἰς αὐτὸν λέγει, τοὺς δὲ φοβερισμοὺς, συνταράττειν καὶ ἀναστέλλειν ἀπὸ κακίας.

Ὠριγένης δὲ, ὀργὰς Θεοῦ καὶ φοβερισμοὺς, τοὺς δαίμονάς φησιν· ὀργὰς μὲν, PG12.1548
ὡς ὀργιζομένους ἀεὶ τοῖς ἀνθρώποις, Θεοῦ δὲ, ὡς κατὰ παραχώρησιν Θεοῦ τοῦτο ποιοῦντας· φοβερισμοὺς δὲ, ὡς φόβον ἐπισείοντας. Λέγει τοίνυν, ὅτι κατὰ τὸν καιρὸν τοῦ πάθους ἐπῆλθον αὐτῷ καὶ ἐξετάραξαν ὡς ἄνθρωπον.

18α Ἐκύκλωσάν με ὡσεὶ ὕδωρ.

Οἱ Ἰουδαῖοι· ἐν δὲ τῷ κα΄ ψαλμῷ εἴρηκε, *Περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με.* Ὡσεὶ ὕδωρ δὲ εἶπε, διότι τὸ ὕδωρ πάντοθεν περικλύζει Ps 21.13
τὸν ἐναπειλημμένον.

18β Ὅλην τὴν ἡμέραν περιέσχον με ἅμα.

Ἡμέραν, τὴν τοῦ πάθους φησίν· ἅμα δὲ, ἀντὶ τοῦ, ὁμοῦ πάντες.

19 Ἐμάκρυνας ἀπ᾽ ἐμοῦ φίλον καὶ πλησίον, καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας.

Διὰ τὴν ταλαιπωρίαν μου τὴν ἀπὸ τῶν προπηλακισμῶν ἐμάκρυνας ἀπ᾽ ἐμοῦ τοὺς μαθητάς μου. Εἴρηται δὲ καὶ ἀνωτέρω, *Ἐμάκρυνας τοὺς γνωστούς μου ἀπ᾽ ἐμοῦ.* Ps 87.9α

Φίλον γὰρ καὶ πλησίον καὶ γνωστοὺς, τοὺς αὐτοὺς καλεῖ· φίλον μὲν, κατὰ τὸ, *Ὑμεῖς φίλοι μού ἐστε*, πλησίον δὲ, ὡς συνδιαιτωμένους αὐτῷ, γνωστοὺς δε, ὡς Jn 15.14
γινώσκοντας καὶ διὰ τοῦτο γινωσκομένους. Gal 4.9

Ἀλλ᾽ οὕτω μὲν ὁ ψαλμὸς εἰς Χριστὸν ἀνήχθη. Ἁρμόζει δὲ καὶ τοῖς εὐσεβέσι πᾶσιν ἐν καιρῷ θλίψεως οὕτως·

[2] Κύριε ὁ Θεὸς τῆς σωτηρίας μου, διὰ παντὸς ἐνώπιόν σου ἐκέκραξα, ἐπικαλούμενός σε εἰς βοήθειαν. Τὰ δὲ ἑξῆς, δῆλα.

[4] Ὅτι ἐπλήσθη πόνων καὶ θλίψεων ἡ ψυχή μου, καὶ πλησίον εἰμὶ τοῦ θανάτου,
[5] ἤδη ἀποκαμών. Συνηριθμήθην τοῖς νεκροῖς, ὅσον ἐπὶ τῇ σπουδῇ τῶν ἀνθρωποκτόνων
δαιμόνων· ἐγενήθην εὐχείρωτος, ὡσεὶ ἀβοήθητος, καὶ ἐν νεκροῖς, ὅσον τὸ ἐπ᾽ αὐτοῖς,
[6] καίτοι ἐλεύθερος ἔτι ὢν νεκρώσεως, ὡς μηκέτι τῇ ἀληθείᾳ θανών. Ἐγενήθην ὡσεὶ
τετρωμένοι κείμενοι ἐν τάφοις, τρωθεὶς τῷ βέλει τῆς ἁμαρτίας ἢ τῆς ἀθυμίας, καὶ τὰ ἑξῆς ἀναλόγως.

[7] Ἔθεντό με οἱ δαίμονες ἐν βαθεῖ βόθρῳ τῆς ἁμαρτίας, ἐν σκότει θλίψεως, ὃ σκιὰ
[8] καὶ ὡμοίωσίς ἐστι θανάτου διὰ τὴν πικρίαν. Ἐπ᾽ ἐμὲ ἐπεβάρησεν ὁ θυμός σου· εἰ γὰρ
μὴ σύ μοι ὠργίσθης, οὐκ ἂν μου περιεγένοντο· | καὶ πάσας τὰς ἐπαναστάσεις τῶν θλίψεων, τὰς κατὰ παραχώρησίν σου, ἐπήγαγες ἐπ᾽ ἐμέ.

'God's visitations of anger' are what he calls those brought against those who have sinned, and similarly with his 'terrors'. And he says the visitations of anger have passed across and penetrated into him, while the terrors are throwing him into confusion and restraining him from evils.

Origen calls the demons 'God's visitations of anger and terrors' - 'visitations of anger' as ever directing anger against men, and 'God's' as doing so with God's permission, and 'terrors' as instilling fear. He is saying therefore that at the time of his passion they came against him and greatly troubled him as a man. PG12.1548

18α They have encircled me like water.

The Jews. In the twenty-first psalm he said, *Many bullocks have encircled me, fatted bulls have pressed in on me*. He said 'like water', because water washes over on every side the one who is entrapped. Ps 21.13

18β All day long they have pressed in on me together.

He calls the 'day' that of the passion. 'Together', in the sense of, 'all of them at once'.

19 You have distanced from me friend and companion and my acquaintances by reason of suffering.

On account of my suffering from vilification and ill-treatment you have distanced from me my disciples. It was said earlier, *You have distanced my acquaintances from me*. Ps 87.9α

'Friend' and 'companion' and 'acquaintances' is what he calls those same disciples: 'friend' in accordance with, *You are my friends*, 'companion', as sharing life with him, and 'acquaint- Jn 15.14
ances', as knowing and hence being known by him. Gal 4.9

But thus the psalm has been interpreted in relation to Christ. It is also fitting, however, for the pious in time of affliction, as follows:

[2] *O Lord God of my salvation*, I have continually cried before you, calling on you for help.
And what follows is clear.
[4] For my soul has been filled with pains and afflictions, and, having now grown weary, I
[5] am near to death. I have been counted among the dead, as far as the zealous exertions of the
murderous demons are concerned. I have become easy prey, as if being without help, and
[6] am among the dead as far as is in their power, even though still being free of death as not yet
having died in truth. I have become like wounded men lying in graves, having been wounded
by the dart of sin or of despondency, and the rest in the same spirit.
[7] The demons have placed me in a deep pit of sin, in darkness of grief, which is a shadow and
[8] likeness of death on account of its bitterness. Your rage has weighed down upon me, for if you
had not been angered with me they would not have defeated me. And you have brought on
me all the uprisings of afflictions that come by your permission.

[9] Ἐμάκρυνας τοὺς γνωστούς μου, εἴτουν τοὺς ἁγίους ἀγγέλους, τοὺς πρὸ τῆς ἁμαρτίας γνησίως πρός με διακειμένους καὶ γνωρίζοντάς με, οἳ καὶ ἐβδελύξαντό με διὰ τὴν ἁμαρτίαν· παρεδόθην λοιπὸν ταῖς θλίψεσι, καὶ οὐκ ἐκπορεύομαι ἐξ
[10] αὐτῶν, σφοδρῶς συνεχόμενος. Τὸ δὲ, *οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας*, ὡς προηρμήνευται. Ἐκέκραξα πρὸς σὲ διὰ παντὸς, καλῶν εἰς ἀντίληψιν, καὶ τὰ ἑξῆς, ὡς προαποδέδοται πάντα.

[14] Ἀναστὰς δὲ τῆς κοίτης, πρὸ πάντων ἀναπέμψω σοι προσευχήν. Ἵνα τί, Κύριε, ἀπωθεῖς τὴν ψυχήν μου; τουτέστιν, ἐμὲ, κατὰ περίφρασιν, ἐν ἀνάγκαις ὄντα, καὶ θερμῶς δεόμενον, καὶ τὰ ἑξῆς.

[16] Εἶτα, πτωχός εἰμι ἐγὼ, μηδεμίαν ἔχων ἀλλαχόθεν βοήθειαν. Καὶ ἐν κόποις εἰμὶ καὶ πόνοις διὰ τὸ σφάλμα. Ὑψωθεὶς δὲ τῷ κατ' εἰκόνα σου γεγενῆσθαι, ἐταπεινώθην τῷ ἀπολέσαι τὸ ἀξίωμα τῆς εἰκόνος· ἢ καὶ ὑψωθεὶς τῇ οἰήσει, ἐταπεινώθην, πεσὼν εἰς ὄλισθον. Καὶ ἐξηπορήθην, μὴ ἔχων τί καὶ δράσω· ἐπ' ἐμὲ διῆλθον, ἤγουν ἔφθασάν με αἱ ὀργαί σου, τίνοντα δίκας ἐν τῷ τῇ λύπῃ συμπνίγεσθαι.

[17] Ἔτι οἱ φοβερισμοί σου, οἱ τὴν αἰώνιον ἀπειλοῦντες κόλασιν, ἐξετάραξάν με. Ἐκύκλωσάν με ὡσεὶ ὕδωρ οἱ φοβερισμοί σου, ἢ οἱ δαίμονες, ἢ αἱ θλίψεις, ἀποπνίγουσαι,
[19] διὰ παντὸς περιέσχον με ἅμα πάντες. Ἐμάκρυνας ἀπ' ἐμοῦ καὶ τοὺς συνήθεις ἀνθρώπους, φεύγοντάς με διὰ τὴν κατασχοῦσάν με ταλαιπωρίαν, ἤτοι συμφοράν.

88 *πη´*
1 Συνέσεως· Αἰθὰμ τῷ Ἰσραηλίτῃ.

Καὶ αὕτη ἡ ἐπιγραφὴ τῇ πρὸ αὐτῆς συνηρμήνευται. Ps 87.1

Διηγεῖται δὲ τὰ καθ' ἑαυτὸν ὁ Δαυὶδ, καὶ ὑμνεῖ τὸν Θεὸν ὡς εὐεργέτην αὐτοῦ. Ἀναμίγνυσι δὲ τοῖς λόγοις καὶ περὶ τοῦ Χριστοῦ, διὸ καὶ συνέσεως ἐπιγέγραπται· χρεία γὰρ ταύτης τοῖς ἐντυγχάνουσιν εἰς τὸ συνιέναι τὰ ἐγκατεσπαρμένα περὶ Χριστοῦ. Προαγορεύει δὲ καὶ τὴν παρὰ Βαβυλωνίων αἰχμαλωσίαν.

2α *Τὰ ἐλέη σου, Κύριε, εἰς τὸν αἰῶνα ᾄσομαι.*

Τὰ ἐλέη, φησὶ, τὰ εἰς ἐμὲ γεγενημένα, περὶ ὧν πλατύτερον εὐχαριστεῖ ἐν τῇ δευτέρᾳ βίβλῳ τῶν Βασιλειῶν. 2Rg 22.2-51

Εἰς τὸν αἰῶνα δὲ, ἀντὶ τοῦ, ἀεὶ ᾄσομαι, ᾆσμα ταῦτα ποιούμενος.

2β *Εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σου ἐν τῷ στόματί μου.*

Εἰς γενεὰν καὶ γενεὰν, ἀντὶ τοῦ, εἰς πᾶσαν γενεάν. Ἀποθνῃσκούσης γὰρ τῆς μιᾶς, ἀντεισάγεται ἑτέρα, καὶ οὕτως ἄχρι συντελείας.

Ἢ εἴς τε τὴν γενεὰν τῶν Ἰουδαίων καὶ εἰς τὴν τῶν Χριστιανῶν· μόναις γὰρ ταύταις ὁ Δαυὶδ ἀπαγγέλλει τὴν ἀλήθειαν τοῦ Θεοῦ διὰ τοῦ στόματος αὐτοῦ. Στόμα δὲ αὐτοῦ, εἴη ἂν ἡ βίβλος τῶν ψαλμῶν αὐτοῦ.

[9] You have distanced my acquaintances, namely, the holy angels who before my sin were familiarly disposed towards me and knew me and who have held me in abomination on account of my sin. I have consequently been handed over to afflictions and I make no escape
[10] from them, being inexorably held fast. *My eyes have grown weak from poverty* is to be interpreted as before. I have cried to you continually, calling you to help, and so on, all as previously expounded.

[14] On rising from my bed, before all else I shall address prayer to you. *Why, O Lord, are you rejecting my soul*, that is, me, by circumlocution, who am in constraints and making fervent entreaty, and so on.

[16] Then, *I am poor*, having no help of any kind from anywhere. And I am in travails and pains on account of my fault. And exalted once, having been made in your image, I have been brought low by losing the dignity of the image, or else having been exalted by pride, I have been brought low, having fallen into a snare. And I have been made destitute, having no means of escape. Your visitations of anger have passed upon me, that is, they have come upon me as I pay the penalty by being choked in sorrow.

[17] Moreover, your terrors threatening eternal punishment have greatly troubled me. Your terrors have encircled me like water, that is, either the demons or the afflictions, suffocating
[19] me, have continually pressed in on me all together. You have distanced from me my close acquaintances, who are fleeing from me on account of the suffering, that is, the misfortune, holding me fast.

88 Psalm 88

1 Of understanding; belonging to Aitham the Israelite.

This superscription was interpreted along with the previous one. Ps 87.1

David tells of matters relating to himself and praises God as his benefactor. But he also intermingles with the words things about Christ and hence it has the superscription 'of understanding', for this is necessary for the readers to perceive the things spread throughout it about Christ. It also foretells the captivity by the Babylonians.

2α I shall sing, O Lord, of your mercies to the age.

The mercies that have been shown to me, about which he gives thanks more expansively in the second book of Kingdoms. 2Rg 22.2-51

'To the age', in the sense of, I shall sing forever, turning them into song.

2β To generation and generation I shall declare your truth with my mouth.

'To generation and generation', in the sense of, 'to every generation', for as one generation dies another comes in its place and so to the end of time.

Or else both to the generation of the Jews and that of the Christians, for to these alone David declares the truth of God with his mouth. The book of his psalms may be interpreted as his 'mouth'.

Ἀλήθειαν δὲ Θεοῦ λέγει, τὰς ἀληθεῖς ἐπαγγελίας ἃς αὐτῷ ἐπηγγείλατο, τοῦτο μὲν, διὰ τοῦ προφήτου Νάθαν, ὡς ἡ δευτέρα τῶν Βασιλειῶν ἱστορεῖ, τοῦτο δὲ, καὶ διὰ τοῦ ἐνοικοῦντος αὐτῷ προφητικοῦ πνεύματος· ὑπέσχετο γὰρ αὐτῷ πολλὰ, περί τε τῆς ὑποταγῆς τῶν ἐχθρῶν αὐτοῦ καὶ περὶ τοῦ σπέρματος αὐτοῦ, ὃ Ἑβραῖοι μὲν, τὸν Σολομῶντα καὶ τοὺς ἐξ αὐτοῦ καταγομένους φασὶν, ἡμεῖς δὲ, τὸν Χριστὸν, ὡς ἐν τοῖς ἑξῆς ῥηθήσεται. 2Rg 7.4-16

3α Ὅτι εἶπας, Εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται.

Τὸ, *οἰκοδομηθήσεται*, ἀντὶ τοῦ, ποιηθήσεται. Σὺ, φησὶν, εἶπάς μοι, ὅτι ἀεὶ ἔλεος ποιηθήσεται. Καὶ οἱ μὲν Ἑβραῖοι τῷ Δαυὶδ ποιηθῆναι τὸ ἔλεός φασι, βοηθουμένῳ παρὰ Θεοῦ, ἡμεῖς δὲ, | πᾶσι πιστοῖς.

Ἐπὶ μὲν γὰρ τοῦ Δαυὶδ οὐχ ἁρμόζει τὸ, ἀεὶ, τεθνηκότος ἤδη, ἐπὶ δὲ τῶν πιστῶν, καὶ πάνυ· ἐποιήθη γὰρ αὐτοῖς διηνεκὲς ἔλεος Ἰησοῦς ὁ Χριστὸς, οἰκοδομηθεὶς καὶ συμπαγεὶς ἀφράστως ἐκ τῶν ἁγνῶν αἱμάτων τῆς ὑπεραγίας Παρθένου· οἶκος γὰρ, τὸ πρόσλημμα λέγεται τοῦ προσλαβόντος Θεοῦ· *Ἡ σοφία γὰρ*, φησὶν, *ᾠκοδόμησεν ἑαυτῇ οἶκον*. Prov 9.1

3β Ἐν τοῖς οὐρανοῖς ἑτοιμασθήσεται ἡ ἀλήθειά σου.

Ἀλήθεια τοῦ Θεοῦ, ὁ Χριστὸς, ὡς ἀψευδής· εἴρηκε γὰρ, Ἐγώ εἰμι ἡ ἀλήθεια. Αὕτη οὖν ἡ ἀλήθεια, φησὶν, ἐν τοῖς οὐρανοῖς ἑδρασθήσεται· τὸ γὰρ, ἑτοιμάζω, πολλάκις καὶ τὸ, ἑδράζω, σημαίνει παρὰ τοῖς Ἑβραίοις. Καὶ νῦν δὲ ὁ Σύμμαχος ἀντὶ τοῦ, ἑτοιμασθήσεται, ἑδρασθήσεται ἐξέδωκε. Jn 14.6

Περὶ δὲ τοῦ ἑδρασθῆναι τὸν Χριστὸν ἐν οὐρανοῖς αὐτὸς οὗτος ὁ Δαυὶδ εἴρηκεν ἐν ἑτέρῳ ψαλμῷ, *Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου*. Ps 109.1

4α Διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου.

Ταῦτα προσώπῳ τοῦ Θεοῦ φησι. Καὶ διαθήκην μὲν λέγει, τὴν ἐπαγγελίαν τὴν περὶ τοῦ σπέρματος αὐτῶν· ἐκλεκτοὺς δὲ, τὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. Ἐπηγγείλατο γὰρ μεγαλῦναι καὶ ὑψῶσαι αὐτό.

Φησὶ δὲ καὶ ὁ μέγας Παῦλος, *Τῷ Ἀβραὰμ ἐῤῥέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ*, εἶτα ἐπάγει, *Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· καὶ τὸ σπέρματί σου, ὅς ἐστιν ὁ Χριστός*. Gen 17.7 Gal 3.16

4β-5α Ὤμοσα Δαυὶδ τῷ δούλῳ μου, Ἕως τοῦ αἰῶνος ἑτοιμάσω τὸ σπέρμα σου.

Ὤμωσα, ἀντὶ τοῦ, βεβαίως ἐπηγγειλάμην. Ὅρκον γὰρ ἐπὶ Θεοῦ λέγουσιν οἱ παλαιοὶ, τὴν βεβαίαν ἐπαγγελίαν. Καὶ ὁ παρ' ἡμῖν γὰρ ὅρκος οὐδὲν ἕτερόν ἐστιν ἢ βεβαίωσις.

[2β][3] πνεύματος MAS[2]CBFV : χαρίσματος PH. 3α[7] Παρθένου MAS[2]CBF : Θεοτόκου καὶ Παρθένου PHV.

God's truth is what he calls the true promises that he promised to him, on the one hand through the prophet Nathan, as the second book of Kingdoms tells, and on the other hand through the prophetic spirit dwelling within him. For God promised many things to him, both about the subjection of his enemies and about his seed, which Hebrews say was Solomon and those descended from him, while we say it is Christ, as will be said in what follows. 2Rg 7.4-16

3α For you have said, 'The house of mercy will be built up to the age'.

'The house of mercy will be built up', in the sense of, 'mercy will be shown'. You, he says, have said to me that mercy will be shown forever. And the Hebrews say that mercy was shown on David who was helped by God, while we say mercy is shown on all believers.

In relation to David the 'forever' is inappropriate, since he has died, but in relation to the believers it is most appropriate, for Jesus Christ has shown continuous mercy on them, having himself been built as a house and ineffably compounded from the pure blood of the all-holy Virgin, for the assumed humanity is called the 'house' of God who assumed the humanity. For it is written, *Wisdom has built for herself a house*. Prov 9.1

3β Your truth will be prepared in the heavens.

God's truth is Christ, as being without deceit, for he said, *I am the truth*. This truth accordingly, he says, will be established in the heavens. Among the Hebrews 'to prepare' very often means 'to establish' And indeed Symmachus here wrote 'will be established' in place of 'will be prepared'. Jn 14.6

David himself spoke about about Christ being established or settled in the heavens in another psalm, *The Lord has said to my Lord, Sit at my right hand*. Ps 109.1

4α I have made a covenant with my elect.

He says these words in the person of God, and 'covenant' is what he calls the promise about their seed, while his 'elect' is how he describes Abraham and Isaac and Jacob, for he promised to magnify and exalt their seed.

The great Paul says, *The promises were made to Abraham and to his seed*. Then he adds, *It does not say, 'And to seeds' as referring to many, but, as referring to one, 'And to your seed', which is Christ*. Gen 17.7 Gal 3.16

4β-5α I have sworn to David my servant, 'To the age I shall prepare your seed'.

'I have sworn', in the sense of, 'I have promised with certainty', for in relation to God the ancients call an oath a certain promise. And the oath among ourselves is nothing other than a confirmation.

Ὤμωσα δὲ ὅτι ἑτοιμάσω, τουτέστιν, ἑδράσω τὸ σπέρμα σου ἄχρι παντὸς αἰῶνος.
Σπέρμα δὲ Δαυὶδ, κατὰ μὲν τὸ πρόχειρον, ὁ Σολομὼν, κατὰ δὲ ὑψηλοτέραν ἐπιβολὴν, 2Rg 7.12
Ἰησοῦς ὁ Χριστὸς, ὡς ἐκ σπέρματος Δαυὶδ γεννηθεὶς, λέγω δὴ, τῆς ἁγίας Παρθένου.
Σπέρμα γὰρ αὕτη Δαυὶδ, ἐκεῖθεν καταγομένη. Lk 1.27

Ἥδρασε δὲ αὐτὸν, αἰωνίζοντα ποιήσας ἐπὶ τῆς βασιλείας· *Ἐδόθη μοι* γὰρ, φησὶ,
πᾶσα ἐξουσία, ἐν οὐρανῷ καὶ ἐπὶ γῆς. Περὶ οὗ φησι καὶ Δανιὴλ, *Καὶ αὐτῷ ἐδόθη ἡ* Mt 28.18
τιμὴ καὶ ἡ ἀρχὴ καὶ ἡ βασιλεία· πάντες λαοὶ, φυλαὶ, γλῶσσαι δουλεύσουσιν αὐτῷ·
ἡ βασιλεία αὐτοῦ, βασιλεία αἰώνιος, καὶ ἡ ἐξουσία αὐτοῦ, ἥτις οὐ διαφθαρήσεται. Dan 7.14
Ταῦτα δὲ οὐκ ἂν ἁρμόσειε τῷ Σολομῶντι.

5β Καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου.

Οἰκοδομὴν μὲν ἐνταῦθα λέγει, τὴν αὔξησιν καὶ ἀπάρτησιν· θρόνον δὲ, τὴν βασιλείαν.

Σκόπει δὲ πῶς τὴν βασιλείαν τοῦ Χριστοῦ, βασιλείαν τοῦ Δαυὶδ ἐκάλεσε, διὰ τὸ ἐξ αὐτοῦ κατάγεσθαι τὸν Χριστὸν κατὰ σάρκα. Εἰώθαμεν γὰρ τὴν τοῦ υἱοῦ βασιλείαν, τοῦ πατρὸς λέγειν διὰ τὴν οἰκείωσιν.

6α Ἐξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου, Κύριε.

Οὐρανοὺς λέγει, τὰς οὐρανίους δυνάμεις. Αὗται, φησὶν, αἱ οὐράνιαι δυνάμεις εὐχαριστήσουσι τοῖς θαυμασίοις ἔργοις σου τούτοις. Ἀδιαφόρως δὲ τέθειται ἡ τοῦ *ἐξομολογήσονται* σύνταξις.

Ἢ οὐρανοὺς νόει μοι, τοὺς τὰ οὐράνια φρονοῦντας ἀνθρώπους καὶ ὑψηλοὺς τὸν βίον.

6β Καὶ γὰρ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων.

Περιττεύει τὸ, *γάρ*. Ἐξομολογήσονται, φησὶ, τὰ θαυμάσιά σου, ὅτι θαυμαστὰ ποιεῖς, καὶ τὴν ἀλήθειάν σου, ὅτι ἀληθεύεις ἃ ἐπαγγέλλῃ. Λέγει δὲ ταῦτα, ὑπερχαίρων τῇ ῥηθείσῃ θαυμασίᾳ ἐπαγγελίᾳ.

Εὐχαριστήσουσι δὲ αἱ μὲν οὐράνιαι δυνάμεις, ἐν Ἐκκλησίᾳ ἁγίων τῶν ἐν οὐρανοῖς,
| περὶ ἧς εἴρηκε Παῦλος, *Καὶ Ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς*, Heb 12.23
οἱ δὲ οὐρανόφρονες ἄνθρωποι, ἐν Ἐκκλησίᾳ ἁγίων τῶν ἐπὶ γῆς ἔτι ζώντων.

7 Ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ Κυρίῳ; ὁμοιωθήσεται τῷ Κυρίῳ ἐν υἱοῖς Θεοῦ;

Τὸ, *ἐν νεφέλαις*, ἐν ὕψει, τινὲς ἐξέδωκαν· ἄλλοι δὲ, ἐν οὐρανίοις τόποις· ἐν ὕψει δὲ καὶ ἐν οὐρανίοις τόποις εἰσὶν οἱ ἄγγελοι. Λέγει τοίνυν, ὅτι τίς ἄγγελος ἰσωθήσεται τῷ Κυρίῳ, ἢ τίς ἐν ἁγίοις ἀνθρώποις ὁμοιωθήσεται αὐτῷ; Υἱοὺς γὰρ Θεοῦ, τοὺς

[4β][9] ἁρμόσειε corr. : ἁρμόσει MSH : ἁρμόσῃ PB : ἁρμόσοι CFV : ἁρμόσε°ι A . 7[4] οἱ PABHV : om. MFC.

I have sworn that I shall prepare, that is, establish your seed to every age. David's seed in the obvious sense is Solomon, but according to a higher conception, it is Jesus the Christ, as having been born from the seed of David, namely, from the holy Virgin. For she is the seed of David as being descended therefrom. 2Rg 7.12 Lk 1.27

He established him, having made him everlasting in his kingship, for it is written, *All power has been given to me in heaven and on earth*, about which Daniel also speaks, *And to him was given honour and dominion and kingship; all peoples, tribes, tongues shall serve him; his kingship is an eternal kingship and his authority one that shall not be destroyed*. These words would not be fitting for Solomon. Mt 28.18 Dan 7.14

5β And I shall build up your throne to generation and generation.

The building up here is what he calls the increase and perfecting, and 'throne' what he calls the kingship.

Note how he called the kingdom of Christ the kingdom of David, on account of Christ being descended from him in the flesh. We are accustomed indeed to say the kingdom of the son is of the father on account of the kinship.

6α The heavens will confess your wonders, O Lord.

'Heavens' is what he calls the heavenly powers. These heavenly powers themselves, he says, will return thanks for these wondrous works of yours. The syntax of the verb 'to confess' is employed indifferently [accusative in place of dative].

Or else understand 'heavens' as people who are heavenly minded and exalted in their way of life.

6β And indeed your truth in the assembly of saints.

The 'indeed' is redundant. They will confess your wonders, because you work wondrous things, and your truth, because you speak truth whatever you may announce. He says these things, overjoyed at the aforementioned wondrous promise.

And on the one hand the heavenly powers will give thanks in the assembly of the saints in the heavens about which Paul said, *And to the assembly of the firstborn registered in the heavens*, and on the other hand, the heavenly-minded people in the assembly of the saints still living on the earth. Heb 12.23

7

For who in the clouds will be made equal to the Lord? Will be made like to the Lord among the sons of God?

For 'in the clouds' some gave the translation 'on high', and others 'in heavenly places', and 'on high' and 'in heavenly places' are the angels. He is saying accordingly, 'Which angel will

τοιούτους ὑποληπτέον, κατὰ τὸ, *Ἐγὼ εἶπα, θεοί ἐστε.* Ὄντως οὐδείς· σὺ μὲν γὰρ Ps 81.6
ποιητὴς, οὗτοι δὲ ποιήματα.

Οὐχ ὡς συγκρίνων δὲ τοῦτό φησιν, ἀλλ᾽ ἰδίωμα καὶ τοῦτο τῆς Ἑβραΐδος, ἀπὸ
τῆς ἀνομοιότητος ὑπεροχὴν προσάγειν Θεῷ. Ὑπερυμνεῖ δὲ αὐτὸν, ὡς μεγάλα καὶ
σωτήρια ἐπαγγειλάμενον. Ἔοικε δὲ τῷ λόγῳ καὶ τὸ, *Οὔτε ἄγγελος, οὐκ ἄνθρωπος,*
ἀλλ᾽ αὐτὸς ὁ Κύριος ἔσωσεν ἡμᾶς. Isa 63.9

8 *Ὁ Θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων, μέγας καὶ φοβερός ἐστιν ἐπὶ πάντας τοὺς περικύκλῳ αὐτοῦ.*

Βουλὴν ἐνταῦθα, τὸν σύλλογον, τὸ συνέδριον τῶν ἁγίων ὠνόμασεν, ὡς καὶ ἐν
τῷ πρώτῳ ψαλμῷ παραδέδοται. Ἐν τῇ συναγωγῇ γὰρ τῶν ἁγίων δοξάζεται καὶ Ps 1.5β
ὑμνεῖται ὁ Θεός.

Φησὶ τοίνυν, ὅτι ὁ Θεὸς ἐνδοξαζόμενος αὐτῇ μέγας καὶ φοβερός ἐστι τοῖς ἁγίοις· οὗτοι γὰρ πέριξ αὐτοῦ πλησιάσαντες δι᾽ οἰκειώσεως ἀρετῶν· μέγας δὲ καὶ φοβερὸς αὐτοῖς, ὡς ἀκριβῶς ἐπισταμένοις τὴν ὑπεροχὴν αὐτοῦ.

Ἁγίους δὲ λέγομεν, καὶ τὰς οὐρανίους δυνάμεις, αἳ καὶ περὶ Θεὸν ὁμοίως εἰσί.

9α *Κύριε ὁ Θεὸς τῶν δυνάμεων, τίς ὅμοιός σοι;*

Περὶ μὲν τοῦ, *ὁ Θεὸς τῶν δυνάμεων*, εἴρηται ἐν τῷ πγ´ ψαλμῷ. Ps 83.2

Τὸ δὲ, *τίς ὅμοιός σοι*, συνεχέστερον ἐπιλέγει, οὐκ ἐρωτῶν, ἀλλ᾽ ἐκπληττόμενος, Ps 34.10
καὶ τὸ ἀπαράβλητον αὐτοῦ διδάσκων ἡμᾶς.

9β Δυνατὸς εἶ, Κύριε.

Δυνατὸς ποιῆσαι ἃ ἐπαγγέλλῃ· καὶ πιστεύω λοιπὸν ὅτι γενήσονται.

9γ *Καὶ ἡ ἀλήθειά σου κύκλῳ σου.*

Οὐ μόνον εἶ δυνατὸς, ἀλλὰ καὶ ἀληθὴς, καὶ δίκην ἱματίου περιβέβλησαι τὴν ἀλήθειαν, καὶ κύκλῳ σου οὖσα, οὐδέποτέ σου ἀφίσταται· ἐμφαίνει δὲ τοῦτο, ὅτι ἀεὶ ἀληθεύεις.

10 *Σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης, τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπραΰνεις.*

Κράτος θαλάσσης, ἡ βία τῶν κυμάτων αὐτῆς. Σὺ δεσπόζεις, φησὶ, καὶ τῆς Mt 8.23-27
ταραχῆς αὐτῆς καὶ τῆς γαλήνης, καὶ σὺ τοῦτο κἀκεῖνο ποιεῖς.

Ὥσπερ δὲ ἐν τῷ ογ´ ψαλμῷ ἀνύμνησε τὸν Θεὸν ἀπὸ τῶν μεγαλουργημάτων Ps 73.13-17
αὐτοῦ, εἰπὼν, Σὺ ἐποίησας τάδε καὶ τάδε, οὕτω καὶ ἐπὶ τοῦ παρόντος.

8 Add. [MP in marg.]ABHV: *Ὁ κυκλούμενος, καὶ ἐνώπιον καὶ ὀπίσω καὶ ἐν δεξιᾷ καὶ ἐν ἀριστερᾷ ἔχει τοὺς κυκλοῦντας αὐτόν· ἐπεὶ τοίνυν καὶ ὁ Θεὸς ἔχει τοὺς κυκλοῦντας αὐτὸν ἀνθρώπους, ὀπίσω μὲν ὑποληψόμεθα τοὺς διὰ τῆς πρακτικῆς ἀρετῆς ἀκολουθοῦντας αὐτῷ, ἐν ἀριστερᾷ δὲ τοὺς τὴν φυσικὴν θεωρίαν πνευματικῶς κατορθοῦντας· φησὶ γὰρ περὶ τῆς σοφίας ἡ τῶν Παροιμιῶν βίβλος, Ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα* [Prov 3.16]. *Ἐν δὲ τῇ δεξιᾷ τοῦ Θεοῦ νοηθεῖεν ἂν οἱ καθαρὰν αἰσθητῆς φαντασίας δεχόμενοι τὴν ἄϋλον γνῶσιν*

be made equal to the Lord, or who among holy people will be made like to him?' For by 'the sons of God' such holy people are to be understood, in accordance with, *I have said, 'You are gods'*. For you are the creator and they are creations. Ps 81.6

He does not say this by way of making a comparison, but rather this is an idiom of the Hebrew language, by the dissimilarity adding further pre-eminence to God. He extols him highly, as having promised great and saving matters. This is also like the words, *Neither angel nor man, but the Lord himself has saved us*. Isa 63.9

8 God, glorified in the council of the saints, is great and fearful over all those all around him.

'Council' here is what he called the gathering, the assembly of the saints, as was explained in the first psalm, for God is glorified and praised in the congregation of the saints. Ps 1.5β

He is saying accordingly that God, who is glorified in this assembly, is great and fearful to the saints - they indeed having drawn close around him through kinship of virtues. He is great and fearful to them since they have precise understanding of his pre-eminence.

We also call the heavenly powers that similarly are around God 'saints' or 'holy ones'.

9α O Lord God of powers, who is like you?

'God of powers' was spoken about in the eighty-third psalm. Ps 83.2

He adds 'Who is like you' at frequent intervals, not asking a question, but in astonishment, and teaching us his incomparable nature. Ps 34.10

9β You are powerful, O Lord.

You are able to do what you freely promise. And so I believe that they will happen.

9γ And your truth encircles you.

Not only are you powerful, but also true, and like a garment you are cloaked in truth, and being around you it never leaves you. This indicates that you ever speak truth.

10 You master the might of the sea and still the tossing of its waves.

'The might of the sea' is the violent force of its waves. You are master, he says, of both its turmoil and of its calm, and bring about both the one and the other. Mt 8.23-27

Just as in the seventy-third psalm he praised God from his great works, saying, 'You have done this and that', so he does in the present psalm. Ps 73.13-17

8: The one who is encircled has those who are encircling him both in front and behind and to his right and left. And since accordingly God has people encircling him, we will understand those behind as those who are following him through practical virtue, those to his left as those who are attaining natural contemplation in a spiritual way, (for in the book of Proverbs it is written about wisdom that, *At her left is wealth and glory* [Prov 3.16]),

11α Σὺ ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον.

Αἰσθητῶς μὲν, πάντα ὑπερήφανον ἄνθρωπον· *Κύριος γὰρ*, φησὶν, *ὑπερηφάνοις ἀντιτάσσεται*· νοητῶς δὲ, τὸν διάβολον, ὑπερηφανευσάμενον, καὶ διὰ τοῦτο καταβληθέντα. Ὡς τραυματίαν δὲ, διότι οἱ τραυματίαι, ταπεινοί εἰσι, τῷ πόνῳ συγκατασπώμενοι. Prov 3.34 Jc 4.6

Τινὲς δὲ, ὑπερήφανον μὲν, τὸν Φαραὼ νοοῦσιν, ἐχθροὺς δὲ, τοὺς Αἰγυπτίους, ἀποπνιγέντας καὶ διασκορπισθέντας ἐν ταῖς ἀκταῖς. Ex 14.30

11β Ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

Ἐν τῷ βραχίονι τῆς δυνάμεως, ἀντὶ τοῦ, ἐν τῷ βραχίονι τῷ δυνατῷ. Ἐχθροὺς δὲ ἁπλῶς, τοὺς ἀσεβεῖς ἢ τοὺς δαίμονας.

12α Σοί εἰσιν οἱ οὐρανοὶ, καὶ σή ἐστιν ἡ γῆ.

Σὰ κτίσματα, σὰ δοῦλα. Φησὶ γὰρ ἐν ἄλλοις, | *Ὅτι τὰ σύμπαντα δοῦλα σά*. Περὶ δὲ τῶν οὐρανῶν εἴρηται ἐν τῷ ὀγδόῳ ψαλμῷ. Ps 118.91 Ps 8.4α

12β Τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας.

Τὸ αὐτὸ πάλιν φησίν· εἴρηται δὲ ἐν τῷ κγ′ ψαλμῷ, *Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη, καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ*· καὶ ζήτει κἀκεῖ. Ps 23.1β-γ

13α Τὸν βοῤῥᾶν καὶ τὴν θάλασσαν σὺ ἔκτισας.

Φησὶν Ἡσύχιος, ὅτι τῷ τῆς θαλάσσης ὀνόματι πολλάκις ἡ παλαιὰ Γραφὴ τὴν δύσιν δηλοῖ. Ὅθεν ἡ τῶν Ἀριθμῶν βίβλος, ἐκθεμένη τὰς φυλὰς, ὧν αἱ μὲν πρὸς ἀνατολὰς, αἱ δὲ πρὸς ἄρκτον, αἱ δὲ πρὸς μεσημβρίαν τῆς σκηνῆς ἐτάχθησαν, τῇ λέξει ταύτῃ τοὺς πρὸς δύσιν τεταγμένους ἐμήνυσεν· εἴρηκε γὰρ, *Παρεμβολὴ Ἐφραὶμ παρὰ θάλασσαν*. [PG27.385] Nu 2.18

Ἐπεὶ τοίνυν καὶ τὸ βόρειον μέρος, εἴτουν τὸ ἀρκτῷον, καὶ τὸ θαλάσσιον, εἴτουν τὸ δυτικὸν, σκοτεινὰ καὶ χειμέρια, καὶ διὰ τοῦτό τινες ἤμελλον τῷ πονηρῷ δημιουργῷ ταῦτα προσγράφειν, ἀναγκαίως τὸ Πνεῦμα τὸ ἅγιον προαναιρεῖ τὴν πλάνην αὐτῶν, παρὰ τοῦ κοινοῦ Δημιουργοῦ γενηθῆναι καὶ ταῦτα διδάσκον.

Χρὴ δὲ γινώσκειν ὅτι, βλεπόντων ἡμῶν πρὸς ἀνατολὰς, ἀντιπρόσωπος μὲν ἡμῖν ἐστιν ἡ ἀνατολὴ, κατὰ νώτου δὲ, ἡ δύσις, ἐν ἀριστερᾷ δὲ, ὁ βοῤῥᾶς, εἴτουν ἡ ἄρκτος, ἐν δεξιᾷ δὲ, ὁ νότος, εἴτουν ἡ μεσημβρία.

13β Θαβὼρ καὶ Ἑρμὼν ἐν τῷ ὀνόματί σου ἀγαλλιάσονται.

καὶ θεωρίαν τῶν νοητῶν· Ἐν γὰρ τῇ δεξιᾷ, φησὶν, αὐτῆς ἔτη ζωῆς [Prov 3.16]· *ἐνώπιον δὲ, οἱ διὰ σφοδρὸν ἔρωτα τοῦ θείου κάλλους ἀξιούμενοι τῆς πρόσωπον πρὸς πρόσωπον ἀπολαύσεως, καὶ θεούμενοι* [1Cor 13.12]. [PG 90. 289D] : om. SCF.

13α[12-13] *ἐν ἀριστερᾷ δὲ, ὁ βοῤῥᾶς, εἴτουν ἡ ἄρκτος, ἐν δεξιᾷ δὲ, ὁ νότος* MS[2] : *ἐν δεξιᾷ δὲ, ὁ βοῤῥᾶς, εἴτουν ἡ ἄρκτος, ἐν ἀριστερᾷ δὲ, ὁ νότος* PCBFV.

11α You have humbled the proud like a wounded man.

In terms of the sensible world, every proud man, for it is written, *The Lord sets himself against the proud*. In terms of the intelligible world, the devil, who was over-arrogant and hence cast down. 'Like a wounded man', because the wounded are humble, doubled down in pain. Prov 3.34 Jc 4.6

Some understand Pharaoh as the proud one and the enemies as the Egyptians, drowned and scattered along the shorelines. Ex 14.30

11β By the arm of your power you have scattered your enemies.

'By the arm of power', in the sense, 'by your strong arm'. The 'enemies' without determination are the impious or else the demons.

12α To you belong the heavens and yours is the earth.

Your creations, your servants, for he says elsewhere, *For all things are your servants*. The 'heavens' were discussed in the eighth psalm. Ps 118.91 Ps 8.4α

12β You founded the inhabited world and its fullness.

He says the same again. And it was said in the twenty-third psalm, *The earth is the Lord's and its fullness, the inhabited world and all who dwell in it*, and look there also. Ps 23.1β-γ

13α You created the north and the sea.

Hesychius says that ancient Scripture often denotes the west by the name of 'the sea'. [PG27.385] Hence the book of Numbers, having set out the tribes, of which some were stationed to the east, others to the north, and others to the south of the tent-shrine, indicated by this word those stationed to the west, for it said, *The camp of Ephraim by the sea*. Nu 2.18

Since moreover both the northern part, namely the arctic, and the seaward, that is, the western part, are dark and wintry, for which reason some would later attribute them to the wicked creator, the holy Spirit was constrained to refute in advance their error, teaching that they also were made by the common Creator.

We need to know that when we are looking towards the east, the east is in front of us, the west is at our back, the north or arctic is to the left, and the south or *meridies* is to the right.

13β Tabor and Hermon will rejoice in your name.

while those to the right of God may be understood as those who are receiving the immaterial knowledge and contemplation of intelligible things free of sensible images (for it is written that, *At her right are years of life* [Prov 3.16]), and in front are those who on account of their fervent desire for divine beauty are being made worthy of enjoyment face to face [1Cor 13.12], and who are being deified. [PG 90. 289D]

Θαβὼρ καὶ Ἑρμὼν, ὄρη καὶ ὅρια τῆς γῆς τῆς ἐπαγγελίας. Διὰ τούτων δὲ πᾶσαν τὴν ἐκεῖ γῆν ᾐνίξατο, ὅτι ἀγαλλιάσεται ἐπὶ τῷ ὀνόματι τοῦ Χριστοῦ, εἴτουν ἐπὶ τῷ Χριστῷ, ἢ ἐπὶ τῷ καλεῖσθαι ἀπὸ Χριστοῦ. Γῆν δὲ λέγομεν, τοὺς τὴν γῆν ἐκείνην οἰκήσαντας.

Ἐν τοῖς ὄρεσι γὰρ τούτοις τὰς πλείους διατριβὰς τῆς ἐν σαρκὶ πολιτείας ὁ Χριστὸς
ἐποίει· καὶ ἐν μὲν τῷ Θαβὼρ μετεμορφώθη, ἐν δὲ τῷ Ἑρμὼν ἀνέστησε τὸν τῆς Mt 17.1-9
χήρας υἱόν· ἐπὶ τούτου γὰρ τοῦ ὄρους ἐστὶν ἡ πόλις Ναῒν, ἐν ᾗ τοῦτον ἤγειρε. Lk 7.11-17

14α Σὸς ὁ βραχίων μετὰ δυναστείας.

Ὁ σὸς βραχίων, κατὰ ἀναστροφὴν, ἢ σὸς βραχίων, κατὰ πλεονασμὸν τοῦ ἄρθρου. Λέγει δε, ὅτι ἡ σὴ δύναμις, δυνατωτάτη· βραχίονα γὰρ Θεοῦ, τὴν δύναμιν αὐτοῦ καλεῖ. Χριστὸς δὲ Θεοῦ δύναμις, καὶ Θεοῦ σοφία. 1Cor 1.24

14β Κραταιωθήτω ἡ χείρ σου.

Κατὰ τῶν ἐχθρῶν.

14γ Ὑψωθήτω ἡ δεξιά σου.

Εἰς σκέπην ἡμῶν. Χεῖρα δὲ καὶ δεξιὰν, τὴν δύναμιν ὀνομάζει. Διπλῆν δὲ αὐτῆς ζητεῖ τὴν ἐνέργειαν, ἀμύνεσθαι μὲν τοὺς ἀλλοτρίους, σκέπειν δὲ τοὺς οἰκείους. Εἴρηται δὲ ἐν τῷ θʹ ψαλμῷ, Ὑψωθήτω ἡ χείρ σου. Ps 9.33α

15α Δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου σου.

Ὁ μὲν Ἀκύλας ἐξέδωκε, δικαιοσύνη καὶ κρίσις, βάσις τοῦ θρόνου σου· ὁ δὲ Σύμ-
μαχος, ἕδρασμα· προείρηται γὰρ, ὅτι τὸ ἑτοιμάζειν πολλάκις τὸ ἑδράζειν σημαίνει. Ps 88.3β
Ἔστι δὲ ὁ νοῦς, ὅτι δίκαιος εἶ κριτὴς, οὗ καὶ ὁ δικαστικὸς θρόνος ἐπὶ δικαιοσύνης καὶ κρίσεως πέπηγε.

Δικαιοσύνην μὲν οὖν καὶ κρίμα, τὴν δικαίαν κρίσιν νοήσεις· ἔστι γὰρ καὶ τὸ τοιοῦτον σχῆμα παρὰ τῇ Παλαιᾷ, ὡς τὸ, ἔλεος καὶ ἀλήθεια, ἀντὶ τοῦ, ἔλεος ἀληθινός.

Ἢ δικαιοσύνην μὲν, τὴν ἕξιν τοῦ κρίνειν, κρίμα δὲ, τὴν ἀπόφασιν· καὶ ἔλεος μὲν, τὴν ἐλεημοσύνην, ἀλήθειαν δὲ, τὴν ἔκβασιν τῆς ἐπαγγελίας.

15β Ἔλεος καὶ ἀλήθεια προπορεύσεται πρὸ προσώπου σου.

Διὰ τῶν τεσσάρων, ταυτὶ τὰ τέσσαρα ἐδήλωσεν, ὅτι ἐπιστήμων τοῦ κρίνειν εἶ φύσει καὶ ἀποφαίνῃ, καὶ ἐλεεῖς | καὶ ἀληθεύεις· διὰ τοῦτο δικάσεις τῇ τυραννουμένῃ φύσει τῶν ἀνθρώπων καὶ ἀποφήνῃ κατὰ τῆς τυραννούσης πλάνης τῶν εἰδώλων,

14γ[4] ψαλμῷ, Ὑψωθήτω MAS[2]CBF : ψαλμῷ περὶ τοῦ, Ὑψωθήτω PHV.

Tabor and Hermon are mountains and boundaries of the promised land. Through these he alluded to the whole of the land there, because it will rejoice in the name of Christ, namely, in Christ, or else, in being called from the name of Christ. And we call the 'land' those who had settled that land.

For in these mountains Christ passed most of the time of his life in the flesh: on Tabor he was transfigured and in Hermon he raised the widow's son, for the town Nain in which he raised him is on this mountain. Mt 17.1-9 Lk 7.11-17

14α Yours the arm with sovereign power.

'The arm of yours', by inversion, or else, 'your arm' with the article being superfluous. He is saying that your power is most sovereign, for 'God's arm' is what he calls his power. Christ is *The power of God and the wisdom of God*. 1Cor 1.24

14β Let your hand be made mighty.

Against the enemies.

14γ Let your right hand be exalted.

As protection for us. 'Hand' and 'right hand' is what he calls his power. He asks for its dual action, to ward off hostile strangers and to protect his own. In the ninth psalm it is said, *Let your hand be exalted*. Ps 9.33α

15α Justice and judgement are the preparation of your throne.

Aquila said, 'Justice and judging are the basis of your throne', and Symmachus said, they are 'the establishment of your throne', and it has already been said that 'to prepare' often means 'to establish'. The meaning is that you are a just judge whose judgement seat is fixed on justice and judging. Ps 88.3β

Accordingly, you will understand justice and judgement as 'just judging'. This kind of figure is found in the Old [Scripture], as with 'mercy and truth', in the sense of, 'true mercy'.

Or else 'justice' is the trained habit of judging and 'judgement' is the specific verdict and 'mercy' is the habituation of being merciful and 'truth' is the outcome of the promise.

15β Mercy and truth will go before your face.

Through the four words he denoted those very four things, namely, that you are by nature possessed of perfect knowledge of judging and you give decisions and show mercy and speak truly; for this reason, you will make judgment over man's tyrannized nature and you will give

καὶ ἐλεήσεις τὸ πλάσμα σου καὶ ἀληθεύσεις τὰς πρός με καὶ τοὺς ἐκλεκτούς σου ἐπαγγελίας.

Ἔστι δὲ καὶ ἄλλως εἰπεῖν, ὅτι ἔλεος καὶ ἀλήθεια λέγονται προπορεύεσθαι τοῦ Θεοῦ διὰ τὸ μὴ δύνασθαί τινα προσβαλεῖν τῷ προσώπῳ τοῦ Θεοῦ, εἴτουν τῇ γνώσει αὐτοῦ, εἰ μὴ πρότερον ἐλεηθῇ καὶ ὁμιλήσει τῇ ἀληθείᾳ τῶν δογμάτων· ἔλεος γὰρ καὶ ἀλήθεια προαπαντῶσι τῷ τοιούτῳ.

Τινὲς δὲ πάντα περὶ τῆς μελλούσης κρίσεως νενοήκασιν, ὅτι δικαιότατος εἶ κριτὴς, καὶ ἐν τῇ κρίσει προηγεῖται τῆς ἀληθείας ὁ ἔλεος, διὰ τὸ μὴ δύνασθαί τινα ὑποστῆναι τὴν ἀλήθειαν τῶν ἐλέγχων, μὴ προπαραμιγέντος αὐτῇ ἐλέου.

16α Μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμόν.

Εἴρηται διαφόρως, ὅτι ἀλαλαγμός ἐστιν ἐπινίκιος φωνή· μακαρίζει τοίνυν τοὺς Ps 26.6γ
εἰδότας ἐπινίκιον ὕμνον ᾄδειν τῷ νικήσαντι τὸν διάβολον Χριστῷ· δηλοῖ δὲ τοὺς Χριστιανούς. Ἢ καὶ ἄλλως, μακαρίζει τοὺς εἰδότας ἀλαλάζειν κατὰ τῶν ἀοράτων πολεμίων ἐν τῷ νικᾶν αὐτούς.

16β Κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύσονται.

Πρόσωπον μὲν τοῦ Πατρὸς, ὁ Υἱὸς, ὡς ἐν τῷ τετάρτῳ ψαλμῷ προπαραδέδοται· Ps 4.7β
φῶς δὲ τοῦ Υἱοῦ, αἱ ἐντολαὶ αὐτοῦ· *Λύχνος γὰρ, φησὶ, τοῖς ποσί μου ὁ νόμος σου,*
καὶ φῶς ταῖς τρίβοις μου. Ps 118.105

Λέγει δὲ, ὅτι οἱ γινώσκοντες τὸν τοιοῦτον ἀλαλαγμὸν, ἐν ταῖς ἐντολαῖς τοῦ Υἱοῦ σου πορεύσονται.

17α Καὶ ἐν τῷ ὀνόματί σου ἀγαλλιάσονται ὅλην τὴν ἡμέραν.

Ἐν τῷ ὀνομάζειν σε. Εἰ γὰρ ὁ δίκαιος μιμνησκόμενος τοῦ Θεοῦ μόνον εὐφραίνεται
— *Ἐμνήσθην γὰρ, φησὶ, τοῦ Θεοῦ καὶ ηὐφράνθην* — πολλῷ μᾶλλον, ὀνομάζων Ps 76.4α
αὐτὸν ἀγαλλιάσεται· ἢ καὶ πρὸς τὸν Χριστὸν ὁ λόγος, οὗ ἐπὶ τῷ ὀνόματι ἀγαλλιῶνται οἱ ἀπ' ἐκείνου καλούμενοι.

17β Καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσονται.

Δικαιοσύνη τοῦ Πατρὸς, ὁ Υἱὸς, κατὰ τὸν Ἀπόστολον, *ὃς ἐδόθη ἡμῖν σοφία*
ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός· οὗτος γὰρ ὕψωσεν αὐτοὺς, τῶν γηΐνων 1Cor 1.30
ἀνασπάσας διὰ τοῦ Εὐαγγελίου καὶ εἰς οὐρανοὺς ἀναγαγών.

18α Ὅτι καύχημα τῆς δυνάμεως αὐτῶν σὺ εἶ.

Δύναμις μὲν τῶν Χριστιανῶν, ὁ Χριστὸς, ὡς ἐνδυναμῶν αὐτούς· καὶ καύχημα δὲ

17β[4] *ἀνασπάσας* MAS[2]CBF : *ἀποσπάσας* PHV.

a verdict against the tyrannizing error of the idols, and you will show mercy on your creature, and will prove true in your promises to me and to your elect.

It can also be said in a different way that mercy and truth are said to go before God on account of the fact that it is impossible for someone to approach the face of God, namely, his knowledge, unless he has first been shown mercy and becomes acquainted with the truth of the doctrines, for mercy and truth come to meet such a person.

Some have understood all this as about the Last Judgement, namely, that you are a most just judge and at the judgement mercy goes before truth, for the reason that no one could withstand the truth of the reproaches had mercy not first been mixed with the truth.

16α Blessed is the people that knows the cry of ulululation.

It has been said on various occasions that 'ululation' is a cry of victory. He is calling blessed Ps 26.6γ
those who have known to sing a hymn of victory to Christ on his having defeated the devil, and he means the Christians. Or in a different way, he is calling blessed those who have known to raise a cry of ululation against the invisible enemies as they are defeating them.

16β They will walk, O Lord, in the light of your face.

The face of the Father is the Son, as was explained previously in the fourth psalm, and the Ps 4.7β
light of the Son, is his commandments, for it is written, *Your law is a lamp to my feet and a*
light to my paths. Ps 118.105

He is saying that those who know such a cry of ululation will walk in the commandments of your Son.

17α And in your name they will rejoice.

In naming you. For if the just man is glad at the mere remembrance of God – for it is
written, *I remembered God and was glad* – how much more will he rejoice in naming him. Or Ps 76.4α
else the verse is addressed to Christ in whose name those called after him rejoice exceedingly.

17β And in your justice they will be exalted.

The justice of the Father, according to the Apostle, is the Son, *who was given to us as wis-*
dom from God and justice and sanctification. For he has exalted them, having uprooted them 1Cor 1.30
through the Gospel from earthly things and having led them up to the heavens.

18α For you are the boast of their power.

Christ is the power of Christians as empowering them, and the boast of Christ is the

τοῦ Χριστοῦ, ὁ Πατὴρ, ἐφ' ᾧ σεμνύνεται τοσοῦτον, ὡς ἄνω καὶ κάτω καὶ πανταχοῦ τοῦ Εὐαγγελίου Πατέρα ἑαυτοῦ τοῦτον ὁμολογεῖν καὶ αὐτῷ ἀνατιθέναι πάντα τὰ ἑαυτοῦ κατορθώματα.

18β Καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται τὸ κέρας ἡμῶν.

Εὐδοκία τοῦ Πατρὸς, εἴτουν ἀγαθὸν θέλημα, ἡ ἐνανθρώπησις τοῦ Υἱοῦ, καὶ ὅσα Lk 2.14
περὶ αὐτήν. Περὶ δὲ τοῦ κέρατος εἴρηται ἐν τῷ οδʹ ψαλμῷ. Ps 74.5

Ἑαυτὸν δὲ τοῖς Χριστιανοῖς ὁ Δαυὶδ συνέταξεν, ὡς καὶ ἐν ἄλλοις, διὰ τὸ ἐκ
σπέρματος αὐτοῦ μέλλειν βλαστάνειν τὸν Χριστὸν, καὶ διὰ μέσου τοῦ Χριστοῦ Rom 1.3
συγγενειάζειν αὐτοῖς, εἴγε οἱ μὲν, τέκνα Χριστοῦ, ὁ δὲ Χριστὸς, υἱὸς τοῦ Δαυίδ. Mt 1.1

Ἢ καὶ προσώπῳ τῶν Χριστιανῶν εἴρηται ὁ λόγος.

19α Ὅτι τοῦ Κυρίου ἡ ἀντίληψις.

Τοῦ Θεοῦ ἐστι τὸ ἀντιλαμβάνεσθαι ἡμῶν. Εἴρηται δὲ καὶ ἐν τῷ τρίτῳ ψαλμῷ,
Τοῦ Κυρίου ἡ σωτηρία. Ps 3.9α

19β Καὶ τοῦ ἁγίου Ἰσραὴλ βασιλέως ἡμῶν.

Τὸ αὐτὸ λέγει πάλιν. Τὸ ἀντιλαμβάνεσθαι, φησὶ, τοῦ Κυρίου ἐστὶ, καὶ τοῦ ἁγίου Ἰσραὴλ τοῦ βασιλέως ἡμῶν.

Ἅγιος γὰρ τοῦ Ἰσραὴλ, ὁ Θεὸς, ὡς καὶ ἐν τῷ οζʹ ψαλμῷ προείρηται· καὶ βασιλέα Ps 77.41
δὲ ὁμοίως, τὸν Θεὸν ὀνομάζει, ὡς φύσει Κύριον ἡμῶν.

20α Τότε ἐλάλησας ἐν ὁράσει τοῖς υἱοῖς σου.

Τότε, ἀντὶ τοῦ, ἐν καιρῷ. Ἐλάλησας δὲ τὰ περὶ ἐμοῦ τοῦ Δαυίδ. Ἐν ὁράσει δὲ, | ἀντὶ τοῦ, ἐν αἰσθήσει· ἡ γὰρ ὅρασις, ἐναργεστέρα καὶ αἰσθητικωτέρα τῶν ἄλλων αἰσθήσεων. Οὕτω γὰρ καὶ ἐν τῇ Ἐξόδῳ γέγραπται, *Καὶ ὁ λαὸς ἑώρα τὴν φωνὴν*
Κυρίου, ἀντὶ τοῦ, ᾐσθάνετο. Ex 20.18

Υἱοὺς δὲ Θεοῦ λέγει, τοὺς προφήτας, ὡς ἠγαπημένους αὐτῷ διὰ τὴν ἀρετήν· εἰκὸς γὰρ πολλοῖς ἀποκαλυφθῆναι τὰ περὶ τοῦ Δαυὶδ, καὶ εἰπεῖν αὐτῷ ταῦτα, καθάπερ
εἶπε τούτῳ πολλὰ καὶ Νάθαν ὁ προφήτης. 2Rg 7.17

Τίνα δέ εἰσι ταῦτα, φησὶ διὰ τῶν ἑξῆς· πλὴν δοκοῦσι μὲν περὶ τοῦ Δαυὶδ εἰρῆσθαι, διὰ τὸ συνᾴδειν ἐνιαχοῦ τοῖς κατ' αὐτὸν πράγμασιν, ἐλέγχονται δὲ περὶ Χριστοῦ μᾶλλον εἰρημένα· θαυμαστὴ δὲ τοῦ θείου Πνεύματος ἡ χάρις, πῶς ἀνέμιξεν εὐκαίρως τοῖς τοῦ Δαυὶδ τὰ περὶ Χριστοῦ, καὶ συνεσκίασε τῇ ὁμοιότητι τὴν ἀλήθειαν.

20β Καὶ εἶπας, Ἐθέμην βοήθειαν ἐπὶ δυνατόν.

18β[3] αὐτήν PACBFHV : αὐτόν MS. 20α[10] κατ' αὐτὸν MPAB(S^2) : περὶ αὐτὸν CFHV.

Father in whom he takes such pride that up and down and everywhere in the Gospel he confesses him to be his Father and attributes to him all his achievements.

18β And in your good pleasure our horn will be raised on high.

The 'good pleasure' of the Father is the incarnation of the Son and all that appertains to it. Lk 2.14
The horn was spoken of in the seventy-fourth psalm. Ps 74.5

David placed himself among the Christians as also elsewhere, on account of the fact that Christ was to bud from his seed and that through Christ he would become kindred with Rom 1.3
them, since the ones are children of Christ and Christ is the son of David. Mt 1.1

Or else the verse was spoken in the person of the Christians.

19α For help belongs to the Lord.

Our receiving of help belongs to God. It was said also in the third psalm, *Salvation belongs to the Lord*. Ps 3.9α

19β And to the holy one of Israel our king.

He says the same again, namely, the receiving of help belongs to the Lord and to the holy one of Israel our king.

God is the 'holy one of Israel', as was said previously in the seventy-seventh psalm, and Ps 77.41
similarly he calls God 'king' as by nature our Lord.

20α Then you spoke to your sons in a vision.

'Then', in the sense of, 'at an opportune time'. You spoke things concerning me, David. 'In a vision', in the sense of, 'perceptibly', for vision is the clearest and most impressionable of all the senses. For thus also in the book of Exodus it is written, *And the people were watching the voice of the Lord*, in the sense of, they were perceiving the voice. Ex 20.18

'God's sons' are what he calls the prophets, as beloved to him on account of their virtue. It is likely for the matters concerning David to have been revealed to many, and for them to say these things to him, just as the prophet Nathan said many things to him. 2Rg 7.17

What these things are, he says in what follows, except that they appear to have been said about David on account of their being in some places in accord with the events concerning him, but they are proven on examination to have been said rather about Christ. The grace of the divine Spirit is to be wondered at, how it opportunely intermixed the things about Christ with those about David and overshadowed the truth with the likeness.

20β And you said, 'I have set help on a powerful one'.

Παρέσχον παρ' ἐμαυτοῦ βοήθειαν δυνατῷ.

Δυνατὸν δὲ δοκεῖ μὲν λέγειν ἑαυτὸν, ὡς βασιλέα· δυνατοὺς γὰρ καὶ δυνάστας ἐκάλουν οἱ παλαιοὶ τοὺς βασιλεῖς. Ἔστι δὲ μᾶλλον ὁ Χριστὸς κατὰ τὴν θεότητα· *Χριστὸς γὰρ*, φησὶ, *Θεοῦ δύναμις καὶ Θεοῦ σοφία*. 1Cor 1.24

20γ *Ὕψωσα ἐκλεκτὸν ἐκ τοῦ λαοῦ μου.*

Τῷ δοκεῖν μὲν, τὸν Δαυὶδ, ἐκλεγέντα μὲν πρότερον ἐκ τοῦ λαοῦ τῶν Ἰουδαίων εἰς βασιλείαν, ὑψωθέντα δὲ ὕστερον εἰς δόξαν διὰ τὰς ἀνδραγαθίας· τῇ δ' ἀληθείᾳ, τὸν Χριστὸν, ἐκλεγέντα μὲν κατὰ τὸ ἀνθρώπινον εἰς τὴν καθ' ὑπόστασιν ἕνωσιν ἐκ τοῦ λαοῦ τῶν Ἰουδαίων — ἐκ τούτων γὰρ, ἡ τοῦτον γεννήσασα — ὑψωθέντα δὲ διὰ τὴν ἕνωσιν· *Διὸ*, φησὶ, *καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν*. Php 2.9

21α Εὗρον Δαυὶδ τὸν δοῦλόν μου.

Τοῦτο, περὶ μόνου τοῦ Δαυὶδ ἐγὼ νοῶ, καὶ τὰ ἑξῆς, μέχρι τοῦ, *Καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ*, εἰ καὶ ταῦτά τινες εἰς τὸν Χριστὸν ἀνάγουσιν.

Εὗρον, φησὶν, αὐτὸν εἰς βασιλείαν, ζητήσας τοῦτον ἐν τοῖς παισὶν Ἰεσσαί. Εἶπε Ac 13.22
γὰρ πρὸς Σαμουὴλ, *Ὅτι ἑώρακα ἐν τοῖς υἱοῖς Ἰεσσαὶ ἐμοὶ βασιλέα*. 1Rg 16.1

21β *Ἐν ἐλαίῳ ἁγίῳ μου ἔχρισα αὐτόν.*

Καὶ περὶ τῆς χρίσεως αὐτοῦ ἡ πρώτη τῶν Βασιλειῶν ἱστορεῖ. *Καὶ ἔλαβε*, φησὶ, *Σαμουὴλ τὸ κέρας τοῦ ἐλαίου, καὶ ἔχρισεν αὐτὸν ἐνώπιον τῶν ἀδελφῶν αὐτοῦ*. 1Rg 16.13

Ἅγιον δὲ ἑαυτοῦ ὁ Θεὸς τὸ ἔλαιον τῆς χρίσεως ἐκάλεσεν, ὡς θεῖον· εἶχε γὰρ τὴν κατασκευὴν θεοδίδακτον καὶ μυστικήν. Ex 30.22-25

22 *Ἡ γὰρ χείρ μου συναντιλήψεται αὐτῷ, καὶ ὁ βραχίων μου κατισχύσει αὐτόν.*

Χεῖρα Θεοῦ καὶ βραχίονα, τὴν παρὰ Θεοῦ βοήθειαν καὶ τὴν δύναμιν αὐτοῦ πολλάκις ἡρμηνεύσαμεν· κατισχύσει δὲ, ἀντὶ τοῦ, ἐνισχύσει.

23α Οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ.

Ὠφελεῖν, τὸ ἀνύειν πολλάκις ἡ Ἑβραῒς λέγει, καθάπερ καὶ νῦν. Οὕτω καὶ ἐν τῷ Εὐαγγελίῳ εἴρηται, *Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδὲν*, ἀντὶ τοῦ, οὐκ ἀνύετε. Jn 12.19

23β Καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν.

Υἱὸς ἀνομίας, ἀντὶ τοῦ, ἄνομος, ὥσπερ υἱὸς ἀνθρώπου, ἀντὶ τοῦ, ἄνθρωπος· οὕτω

I have granted help from myself to a powerful man.

He seems to be calling himself the 'powerful one' as king, for the ancients used to call their kings 'powerful' and 'dynasts'. It is, however, rather Christ according to his divinity. For Christ, as is said, is *God's power and God's wisdom*. 1Cor 1.24

20γ I have raised up a chosen one from my people.

In appearance this one is David, having formerly been chosen from the Jewish people for kingship and later raised up to glory through his deeds of bravery. In truth, however, it is Christ, having been chosen in his humanity for the hypostatic union from the Jewish people – for she who gave birth to him was from them – and raised up through the union, *Therefore*, as is written, *God has highly exalted him*. Php 2.9

21α I have found David my servant.

This and what follows up to the verse, *And in my name his horn will be exalted*, I conceive to be about David alone, even though some interpret these things also in relation to Christ.

I have found him, he says, for kingship, having sought him among the sons of Jesse, for he Ac 13.22
said to Samuel, *For I have seen a king for myself among the sons of Jesse*. 1Rg 16.1

21β With my holy oil I have anointed him.

The first book of Kingdoms also tells about his anointing, *And Samuel*, it says, *took the horn of oil and anointed him in front of his brothers*. 1Rg 16.13

God called the oil of anointing both 'holy' and 'his' as being divine, for mode of its preparation was divinely taught and secret. Ex 30.22-25

22 For my hand will come to his aid and my arm will reinforce him.

We have often interpreted God's hand and arm as help from God and his power. 'Reinforce', in the sense of, 'strengthen'.

23α The enemy will have no gain in him.

The Hebrew language often uses 'to have gain' for 'to accomplish', as in the present case, Thus also it was said in the Gospel, *See that you are gaining nothing*, in the sense of, 'you are Jn 12.19
accomplishing nothing'.

23β And the son of lawlessness will not set himself again to harm him.

'Son of lawlessness', in the sense of, 'the lawless one', just as 'son of man', in the sense of,

γοῦν καὶ υἱὸς ἀδικίας, ὁ ἄδικος, καὶ υἱὸς ἀπωλείας, ὁ ἀπολωλὼς, καὶ υἱοὶ ἀπειθείας, 2Thes 2.3
οἱ ἀπειθεῖς. Ἰδίωμα γὰρ καὶ τοῦτο τῆς Ἑβραΐδος. Eph 2.2
Οὐ προσθήσει δὲ, ἀντὶ τοῦ, οὐ προσεπιχειρήσει, ἅπαξ ὑπ' αὐτοῦ πληγείς. 1Par 17.9

24 Καὶ συγκόψω ἀπὸ προσώπου αὐτοῦ τοὺς ἐχθροὺς αὐτοῦ, καὶ τοὺς μισοῦντας αὐτὸν τροπώσομαι.

Ἀπὸ προσώπου, ἀντὶ τοῦ, ἀπ' ἐνώπιον· τροπώσομαι δὲ, ἀντὶ τοῦ, νικήσω.

25α Καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός μου μετ' αὐτοῦ.

Ἢ ὁ ἀληθινός μου ἔλεος, ὡς ἀνωτέρω δεδηλώκαμεν, ἢ ἀλήθεια μὲν, τῶν ἐπαγγελιῶν, ἔλεος δὲ, τῆς βοηθείας. Ps 88.15α

25β Καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ.

Κέρας τοῦ Δαυὶδ, ὁ Χριστὸς, | εἴτουν καύχημα καὶ δόξα. Ὥσπερ γὰρ ἐκ τῆς κεφαλῆς βλαστάνει τὸ κέρας τοῖς κερασφόροις τῶν ζῴων, καὶ οὐ μόνον ἐστὶν ἰσχὺς αὐτῶν ἀλλὰ καὶ κόσμος, οὕτω κεφαλὴ μὲν τοῦ λαοῦ τῶν Ἰουδαίων, ὁ Δαυὶδ, ὡς βασιλεύς· κεφαλὰς γὰρ καλοῦμεν, τοὺς ἄρχοντας.

Ἐκ δὲ τῆς κεφαλῆς ταύτης ἐβλάστησε, δίκην κέρατος, ὁ Χριστὸς, ὃς καὶ σεμνύνει καὶ δοξάζει αὐτὸν, ὥσπερ τὸ κέρας τὰ κερασφόρα. Οὐ διὰ τοῦτο δὲ μόνον λέγεται κέρας, ἀλλὰ ὡς πάντων ὑψηλότερος διὰ τὴν θεότητα· πάντων γὰρ τῶν μελῶν ὑπερέχει τὸ κέρας.

Εἶπε τοίνυν ὁ Θεὸς καὶ Πατὴρ, ὅτι τὸ κέρας τοῦ Δαυὶδ, εἴτουν ὁ Χριστὸς, ἐν τῷ ὀνόματί μου ὑψωθήσεται, τουτέστιν, ἐν τῷ καλεῖσθαι Θεός.

Τούτῳ δὲ τῷ λόγῳ συμφωνεῖ καὶ Ζαχαρίας ἐν τῷ Εὐαγγελίῳ, λέγων, *Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ*, τούτους τοὺς προφήτας δηλῶν, Lk 1.69
οὓς ὁ Δαυὶδ ἀνωτέρω υἱοὺς εἶπε Θεοῦ· οἶκον δὲ Δαυὶδ, τὸ γένος αὐτοῦ ἐκάλεσε. Ps 88.20α

26 Καὶ θήσομαι ἐν θαλάσσῃ χεῖρα αὐτοῦ, καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ.

Διὰ μὲν τῆς θαλάσσης, τὰς νήσους ᾐνίξατο· ἐν ταύτῃ γὰρ αὗται. Διὰ τῶν ποταμῶν δὲ, τὴν ἤπειρον· ἐν ταύτῃ γὰρ οὗτοι.

Χεῖρα δὲ λέγει καὶ δεξιὰν, τὴν κατοχὴν καὶ κυριότητα.

Ποῦ δὲ ὁ Δαυὶδ ἁπάντων τούτων ἐκυρίευσεν; Οὐδαμοῦ τῆς Γραφῆς. Ὁ δὲ Χριστὸς, πάσης μὲν θαλάσσης, πάσης δὲ γῆς ἐκυρίευσεν, ὡς εἴρηται καὶ ἐν τῷ οα´ ψαλμῷ, ὅτι *Καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμῶν ἕως περάτων τῆς οἰκουμένης*. Ὥστε χεῖρα καὶ δεξιὰν, οὐ τοῦ Δαυὶδ νοήσεις, ἀλλὰ τοῦ Ps 71.8
κέρατος τοῦ Δαυίδ.

25β[8] ἀλλὰ ὡς MASCF : ἀλλὰ καὶ ὡς PBHV.

'man'. Thus also 'son of injustice' is the unjust man, and 'son of ruin' the ruined man, and 'sons of disobedience', the disobedient, for this is an idiom of the Hebrew language. 2Thes 2.3 Eph 2.2

'He will not set himself again', in the sense of, 'he will not attempt again' once having been struck by him. 1Par 17.9

24 And I shall cut down his enemies from his face and I shall put those who hate him to flight.

'From his face', in the sense of, 'from before him'; 'put to flight' in the sense of, 'defeat'.

25α And my truth and my mercy will be with him.

Either 'my true mercy' as we indicated above, or the truth of my promises and the mercy of my assistance. Ps 88.15α

25β And in my name his horn will be exalted.

Christ is David's horn, that is, his boast and glory. Just as with horned animals the horn buds from the head and is not only their strength but also their adornment, so David is the head of the people of the Jews as king, for we call rulers 'heads'.

And from this head like a horn there budded Christ, who both exalts and glorifies David, as the horn does the horned animals. Not only on this account is Christ called a horn, but also as being higher than all on account of his divinity, for the horn rises above all the members.

Accordingly, God the Father said that David's horn, namely, Christ, will be exalted in my name, that is, in being called God.

Zacharias accords with this verse when he says in the Gospel, *And he has raised up a horn of salvation for us in the house of David his child, as he spoke through the mouth of his saints, his holy prophets from the age*, signifying these prophets whom David above called 'sons of God'; Lk 1.69
'the house of David' is what he called his stock. Ps 88.20α

26 And I shall set his hand in the sea and his right hand in rivers.

By the sea he alluded to the islands, for they are in the sea, and by the rivers, he made allusion to the mainland, for they are in it.

'Hand' and 'right hand' are what he calls his 'possession' and 'dominion'.

Where did David have dominion over all these? Nowhere in Scripture. Christ, however, held dominion over all sea and all earth, as was also said in the seventy-first psalm, *And he will have dominion from sea to sea, and from rivers to the ends of the inhabited world*. Hence you will understand the hand and right hand not as of David, but of David's horn. Ps 71.8

27 Αὐτὸς ἐπικαλέσεταί με, Πατήρ μου εἶ σὺ, Θεός μου καὶ ἀντιλήπτωρ τῆς σωτηρίας μου.

Λείπει τὸ, λέγων, ἔξωθεν προσλαμβανόμενον. Ἐπικαλέσεταί με ἐν καιρῷ, λέγων πρός με, *Πατήρ μου εἶ σὺ*, καὶ τὰ ἑξῆς.

Ποῦ δὲ ὁ Δαυὶδ Πατέρα αὐτὸν οἰκεῖον ὠνόμασεν; Οὐδαμοῦ. Ὁ δὲ Χριστὸς, πολλαχοῦ τῶν Εὐαγγελίων, Πατέρα μὲν αὐτὸν λέγων, ὡς Θεὸς, Θεὸν δὲ καὶ ἀντιλήπτορα, ὡς ἄνθρωπος.

28α Κἀγὼ πρωτότοκον θήσομαι αὐτόν.

Οὕτως αὐτὸν καὶ ὁ μέγας Παῦλος ὀνομάζει, *Πρωτότοκον ἐν πολλοῖς ἀδελφοῖς*, Rom 8.29
καὶ *Πρωτότοκον ἐκ τῶν νεκρῶν*, καὶ *Πρωτότοκον πάσης κτίσεως*, ὡς ἀπαρχὴν τοῦ Col 1.18, 15
νέου λαοῦ, καὶ ὡς πρῶτον ἀναστάντα ἐκ τῶν νεκρῶν εἰς ἀθανασίαν, καὶ ὡς ἐξαίρετον
τῆς καινῆς κτίσεως τῶν πιστῶν. 2Cor 5.17

28β Ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς.

Τοὺς μὲν γὰρ ἐπιγνόντας αὐτὸν, ὑποκεκλιμένους ἔχει, τῶν πολεμούντων δὲ, ἀνώτερος γίνεται· καὶ τοῦτον τὸν τρόπον ὑψηλός ἐστι καὶ παρὰ τοῖς πιστοῖς βασιλεῦσι καὶ παρὰ τοῖς ἀπίστοις.

Ὁ δὲ Δαυὶδ οὐ περιεγένετο πάντων τῶν βασιλέων τῆς γῆς, μόνης βασιλεύσας τῆς Ἰουδαίας.

29α Εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου.

Χρῄζοντι αὐτοῦ κατὰ τὸ ἀνθρώπινον, ἢ καὶ οὐ δι᾽ ἑαυτὸν, ἀλλὰ διὰ τοὺς ἐξ αὐτοῦ, φημὶ δὴ, τοὺς Χριστιανοὺς, ὑπὲρ ὧν καὶ παρακαλεῖ τὸν Πατέρα, *μεσίτης Θεοῦ καὶ ἀνθρώπων* γεγονώς. 1Tim 2.5

29β Καὶ ἡ διαθήκη μου πιστὴ αὐτῷ.

Ἡ ἐπαγγελία ἡ πρὸς τὸν Δαυὶδ, πιστὴ, εἴτουν βεβαία ἔσται ἐπ᾽ αὐτῷ, δηλονότι τῷ Χριστῷ, τουτέστιν, εἰς αὐτὸν ἀποβήσεται. Εἴρηται γὰρ ἀνωτέρω, *Ἕως τοῦ αἰῶνος ἑτοιμάσω τὸ σπέρμα σου*. Ps 88.5α

30α Καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ.

Σπέρμα τοῦ Χριστοῦ, ὁ παρ᾽ αὐτοῦ σπαρεὶς ἐν ταῖς ψυχαῖς τῶν μαθητῶν αὐτοῦ
λόγος τοῦ Εὐαγγελίου, ὅσπερ διαμένει εἰς | τὸν αἰῶνα τοῦ αἰῶνος, καὶ ὁ ἐν παντὶ Lk 8.11
ἔθνει ἀναγεννηθεὶς αὐτῷ λαός.

27 He will call on me, ‘You are my Father, my God and helper of my salvation’.

The word ‘saying’ is missing, supplied from without. He will call on me at an opportune time, saying to me, ‘You are my Father’, and so on.

Where did David name him his own Father? Nowhere. Christ, however, did so in many places in the Gospels, calling him ‘Father’ as God, and ‘God and helper’ as man.

28α And I shall set him as first-born.

Thus the great Paul names him, *First-born among many brothers*, and, *First-born from the dead*, and, *First-born of all creation*, as the first fruits of the new people, and as the first to have risen from the dead to immortality, and as pre-eminent in the new creation of the faithful. Rom 8.29 Col 1.18, 15 2Cor 5.17

28β High above the kings of the earth.

For he has those who have recognized him bowed beneath him and becomes superior to those who oppose him, and in this way he is high above both the faithful kings and the unfaithful.

David did not become superior to all the kings of the earth, having reigned only over Judea.

29α To the age I shall keep for him my mercy.

For him who needs it according to his humanity, or else not on account of himself but for those from him, namely, the Christians for whom he entreats the Father, having become *mediator between God and men*. 1Tim 2.5

29β And my covenant will be sure towards him.

My promise to David will be sure, that is, certain towards him, that is to say, towards Christ, that is, it will issue in him. For it was said above, *To the age I shall prepare your seed.* Ps 88.5α

30α And I shall set his seed to the age of the age.

Christ’s seed is the word of the Gospel sowed by him in the souls of his disciples which will remain to the age of the age, and also the people reborn in him in every nation. Lk 8.11

Ἀντὶ δὲ τοῦ, *εἰς τὸν αἰῶνα τοῦ αἰῶνος*, διηνεκῶς ἐξέδωκεν ὁ Σύμμαχος. Καὶ ὄντως τῆς Ἐκκλησίας τοῦ Χριστοῦ, *Πύλαι ᾅδου οὐ κατισχύσουσι*. Mt 16.18

30β Καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ.

Καὶ αὖθις θήσω τὸν θρόνον τῆς βασιλείας αὐτοῦ οὕτω διαρκῆ ὡς θήσω καὶ τὰς ἡμέρας τοῦ οὐρανοῦ· διαρκεῖς γὰρ αὗται, ὡς μέχρι συντελείας τοῦ κόσμου φυλάττουσαι τὸν οἰκεῖον ὅρον. Ἔοικε δὲ τουτὶ τὸ ῥητὸν τῷ, *Καὶ συμπαραμενεῖ τῷ ἡλίῳ*, ἐν τῷ οα´ ψαλμῷ. Ἡμέραι δὲ λέγονται τοῦ οὐρανοῦ, ὡς αὐτοῦ ταύτας ἀποτελοῦντος τῇ τοῦ ἡλίου φορᾷ. Ps 71.5

Δειξάτωσαν δὲ Ἰουδαῖοι τὸ σπέρμα τοῦ Δαυὶδ εἰς τὸν αἰῶνα τοῦ αἰῶνος τεθὲν, τουτέστι, σῳζόμενον ἐπὶ τῆς βασιλείας, ἔτι δὲ καὶ τὸν βασιλικὸν θρόνον τοῦ Δαυὶδ μόνιμον. Ἀλλ' οὐκ ἂν δύναιντο. Εἰς Ἰεχονίαν γὰρ καὶ Σεδεκίαν κατέληξεν ἡ βασιλεία Δαυὶδ, οὓς αἰχμαλώτους ἀνὰ μέρος οἱ Βαβυλώνιοι ἀπαγαγόντες, τὸν Σεδεκίαν μὲν ἀπετύφλωσαν, τὸν Ἰεχονίαν δὲ δουλείᾳ ὑπέβαλον. Τηνικαῦτα δὲ καταστραφέντος τέλεον καὶ τοῦ θρόνου Δαυὶδ, οὐδεὶς τὸ λοιπὸν εἰς αὐτὸν ἐκάθισεν. Ὁ γὰρ Ζοροβάβελ μετὰ τὴν ἐπάνοδον τῆς αἰχμαλωσίας, οὐ βασιλεὺς, ἀλλὰ δημαγωγὸς Ἰουδαίων γέγονε. Δηλοῖ δὲ ταῦτα προϊὼν ὁ ψαλμός. Ὅθεν οὐκ ἐπὶ πλεῖον τῶν τετρακοσίων ἐτῶν ἡ βασιλεία Δαυὶδ τοῖς ἀπογόνοις αὐτοῦ παρέμεινεν. 2Par 36.9-12 4Rg 25.7, 24.15

31-33 Ἐὰν ἐγκαταλίπωσιν οἱ υἱοὶ αὐτοῦ τὸν νόμον μου καὶ τοῖς κρίμασί μου μὴ πορευθῶσιν, ἐὰν τὰ δικαιώματά μου βεβηλώσωσι καὶ τὰς ἐντολάς μου μὴ φυλάξωσιν, ἐπισκέψομαι ἐν ῥάβδῳ τὰς ἀνομίας αὐτῶν καὶ ἐν μάστιξι τὰς ἀδικίας αὐτῶν.

Υἱοὶ τοῦ Χριστοῦ, οἱ διὰ τοῦ Εὐαγγελίου καὶ τοῦ λουτροῦ τῆς παλιγγενεσίας ἀναγεννηθέντες αὐτῷ. Tit 3.5

Περὶ δὲ διαφορᾶς νόμου, καὶ κρίματος, καὶ δικαιώματος, καὶ ἐντολῆς, εἴρηται σαφῶς ἐν τῷ ιζ´ ψαλμῷ. Ps 17.23

Βεβηλώσωσι δὲ, ἀντὶ τοῦ, εὐτελίσωσι· βέβηλον γὰρ, πρὸς ἀντιδιαστολὴν τοῦ ἱεροῦ, λέγεται τὸ ἀνίερον, εἴτουν κοινὸν καὶ εὐτελές. Ῥάβδον δὲ καὶ μάστιγα λέγει, τοὺς πειρασμούς.

Ἔστι δὲ ὁ νοῦς τοιοῦτος, ὅτι πταίοντας σωφρονίσω μὲν, ἐθνῶν ἐπαναστάσεσι, καὶ τυραννίσι, καὶ λιμῷ, καὶ τοιαύταις ἄλλαις παιδείαις· οὐ μὴν τέλεον αὐτοὺς ἀπώσομαι. Ἀνομίας δὲ καὶ ἀδικίας, τὰ αὐτὰ νόησον ἐκ παραλλήλου.

34α Τὸ δὲ ἔλεός μου οὐ μὴ διασκεδάσω ἀπ' αὐτῶν.

Φειδόμενος αὐτῶν καὶ τὴν μετάνοιαν αὐτῶν ἀναμένων. Ὢ φιλανθρωπίας ἀπείρου· μαστίζων γὰρ ἐλεεῖ, καὶ οὐκ ἄκρατον ἐπάγει τὴν τιμωρίαν, ἀλλὰ μαστίζει μὲν ὡς καταφρονητὰς, ἐλεεῖ δὲ ὡς οἰκείους.

Instead of 'to the age of the age' Symmachus wrote 'in perpetuity'. And truly against the Church of Christ, *The gates of Hades will not prevail.* Mt 16.18

30β And his throne as the days of heaven.

And again I shall set the throne of his kingdom as lasting as I shall set the days of heaven, for they will last observing their own boundary until the consummation of the world. This verse is like the one in the seventy-first psalm, *And he will endure as long as the sun*. Days are called 'of heaven', inasmuch as heaven produces these days by the path of the sun. Ps 71.5

Let the Jews show the seed of David having beenset to the age of the age, that is, preserved in kingship, and moreover the royal throne of David as permanent. But they would not be able to. For the kingship of David concluded with Jeconiah and Zedekiah. These the Babylonians carried away as captives, and Zedekiah they blinded while Jeconiah they subjected to slavery. The throne of David having been destroyed completely at that time, no one thereafter sat on it. For after the return from the captivity Zorobabel became not the king but the demagogue of the Jews. The psalm shows these things further on. Hence the kingship of David did not remain for more than four hundred years with his descendants. 2Par 36.9-12 4Rg 25.7, 24.15

31-33 If his sons abandon my law and do not walk in my judgements, if they profane my statutes and do not keep my commandments, I shall visit their lawless acts with a rod and their unjust deeds with a scourge.

The sons of Christ are those who have been reborn to him through the Gospel and the washing of regeneration. Tit 3.5

The difference between law and judgement and statute and commandment was clearly stated in the seventeenth psalm. Ps 17.23

'If they profane', in the sense of, 'if they show contempt for', for 'profane', in contradistinction to the sacred, is used for what is unholy, that is, common and contemptible. Rod and scourge is what he calls the trials.

The meaning is such, namely, that I shall recall them to their senses when they fall into error through uprisings of the nations and by tyrannies and famine and such other chastisements, but I shall not utterly reject them. Understand 'lawless acts' and 'unjust deeds' as the same things by parallelism.

34α But I shall not disperse my mercy from them.

Sparing them and awaiting their repentance. O such infinite goodness! For he shows mercy while scourging and does not bring on punishment untempered; he scourges them as despisers, but shows mercy on them as his own.

34β Οὐδὲ μὴ ἀδικήσω ἐν τῇ ἀληθείᾳ μου.

Οὐδὲ ἀδικήσω τὸν Δαυὶδ, παραβαίνων τὰς πρὸς αὐτὸν συνθήκας. Περιττεύει δὲ τὸ, μὴ, ὥσπερ καὶ ἐν τῷ ἑξῆς στίχῳ. Τινὰ δὲ τῶν ἀντιγράφων, οὐδ᾽ οὐ μὴ γράφουσι. Τοῦτο δὲ οὐ ποιήσω διὰ τὴν ἀλήθειάν μου, διότι εἰμὶ ἀληθής.

35α Οὐδὲ μὴ βεβηλώσω τὴν διαθήκην μου.

Οὐδ᾽ εὐτελίσω αὐτὴν, ἀθετήσας. Ἀξίωμα μὲν γὰρ τῆς διαθήκης, ἡ ἀλήθεια αὐτῆς, εὐτέλεια δὲ αὐτῆς, ἡ ἀθέτησις. Διαθήκην δὲ λέγει, τὴν *Εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου.* Ps 88.29α

35β Καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου οὐ μὴ ἀθετήσω.

Ἐφερμηνευτικὸν τοῦτο τοῦ πρὸ αὐτοῦ. Ἀνθρωποπρεπῶς δὲ, διὰ τῶν χειλέων, εἶπε· χείλη δὲ Θεοῦ, καὶ γλῶσσα, καὶ στόμα, ὁ λόγος αὐτοῦ.

36 Ἅπαξ ὤμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαυὶδ ψεύσομαι.

Ἅπαξ, | ἀντὶ τοῦ, βεβαίως. Τοιοῦτόν ἐστι καὶ τὸ, *Ἅπαξ ἐλάλησεν ὁ Θεός.* Ps 61.12
Ὤμοσα δὲ, ἀντὶ τοῦ, ἐβεβαίωσα. Ὤμοσα δὲ κατὰ τῆς ἐμῆς ἁγιωσύνης· πᾶς μὲν γὰρ ὁ ὀμνύων, κατὰ μείζονος ὄμνυσιν. Ὁ δὲ Θεὸς, μὴ ἔχων ὀμόσαι κατὰ μείζονος, ὄμνυσι καθ᾽ ἑαυτοῦ, εἴτουν εἰς ἑαυτὸν, ὡς καὶ ὁ μέγας Παῦλος ἐδίδαξε. Heb 6.13

Τὸ δὲ, εἰ τῷ Δαυὶδ ψεύσομαι, ἀντὶ τοῦ, οὐ τῷ Δαυὶδ ψεύσομαι. Ἰδίωμα γὰρ καὶ τοῦτο τῆς Παλαιᾶς, τὸ, εἰ, ἀντὶ τοῦ, οὐ, λαμβάνειν ἐπὶ τῶν ὀμνυόντων.

Τοιοῦτον εὑρήσεις καὶ ἐν τῇ ἀρχῇ τοῦ ρλα΄ ψαλμοῦ, *Εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου*, ἀντὶ τοῦ, οὐκ εἰσελεύσομαι, καὶ τὰ ἑξῆς. Ps 131.3

37α Τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μένει.

Σπέρμα μὲν τοῦ Δαυὶδ, ὁ Χριστὸς κατὰ σάρκα, καθὼς ἀνωτέρω διελάβομεν, ὃς Ps 88.4-5
καὶ βασιλεύει αἰωνίως, τῶν Χριστιανῶν μὲν, ἑκόντων, τῶν δὲ ἀπίστων, ἀκόντων· *Ἐδόθη μοι γὰρ, φησὶ, πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.* Mt 28.18

Σπέρμα δὲ τοῦ Χριστοῦ, ὁ λόγος τοῦ Εὐαγγελίου καὶ οἱ ἀναγεννηθέντες αὐτῷ, καθὼς ὁμοίως ἀνωτέρω διείληπται· καὶ τοῦτο οὖν κἀκεῖνο τὸ σπέρμα εἰς τὸν αἰῶνα, Ps 88.30α
φησὶ, μένει, κατὰ τὴν ἐμὴν ἐπαγγελίαν.

37β Καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου.

Ἡ βασιλεία τοῦ Χριστοῦ ἡ εἰς τοὺς Χριστιανοὺς, ἐπισημοτάτη καὶ μόνιμος ὡς

35β[3] ὁ λόγος PCFBHV[L] : καὶ ὁ λόγος MAS[2]. 37α[1] μένει MPAFBHV[T] : μενεῖ [Ra]. 37α[3] βασιλεύει MPAS[2]FHV : βασιλεύσει C.

34β Nor surely shall I act unjustly in my truth.

Nor will I act unjustly towards David by transgressing my compacts with him. The word 'surely' is redundant as it is in the following verse. Some of the copies write 'nor surely I shall not'. I shall not do this on account of my truth, because I am true.

35α Nor surely shall I profane my covenant.

Nor will I show contempt for it by annulling it. For the dignity of the covenant is its truth and its contempt is its revocation. By 'covenant' he means the promise, *To the age I shall keep for him my mercy*. Ps 88.29α

35β And surely I shall not revoke what passes through my lips.

This is clarification of what has gone before. He said 'through my lips' using human imagery. God's lips and tongue and mouth signify his word.

36 Once I have sworn in my holy habitation, if I shall lie to David.

'Once', in the sense of, 'certainly'. Such also is the verse, *Once God has spoken*. 'I have sworn', Ps 61.12
in the sense of, 'I have confirmed'. And I swore by my own holiness. For everyone who makes an oath, makes an oath by something greater, but God, not having anything greater to swear by, swears by himself, namely, to himself, as the great Paul taught. Heb 6.13

The expression 'if I shall lie to David', is in the sense of, 'I shall not lie to David'. For this also is an idiom of the Old [Scripture], namely, to take 'if' in the sense of 'not' in the case of those making an oath.

Such you will also find at the beginning of the one hundred and thirty-first psalm, *If I shall enter into the tent-dwelling of my home*, in the sense of, 'I shall not enter' and so on. Ps 131.3

37α His seed abides to the age.

David's seed, as we explained earlier, is Christ according to the flesh, and Christ reigns Ps 88.4-5
eternally, over the Christians voluntarily, and over the unbelievers involuntarily, for it is written, *All authority in heaven and on earth has been given to me*. Mt 28.18

Christ's seed in turn is the word of the Gospel and those who have been reborn to him, as has similarly been explained above. And, he says, both the one and the other seed abides to Ps 88.30α
the age according to my promise.

37β And his throne is as the sun before me.

Christ's kingship over the Christians is conspicuous and permanent like the sun. Why he

ὁ ἥλιος. Διατί δὲ τὸν ἥλιον εἰς εἰκόνα τῆς μονιμότητος ἔλαβεν, εἴρηται ἐν τῷ οα´ ψαλμῷ, ἔνθα τὸ, *Καὶ συμπαραμενεῖ τῷ ἡλίῳ.* Ps 71.5α

38α Καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα.

Καθ’ ὑπερβατὸν ἀναγνωστέον, ὡς ἡ κατηρτισμένη σελήνη· λέγει δὲ ὅτι ἡ βασιλεία αὐτοῦ ἐπίσημος καὶ μόνιμος εἰς τὸν αἰῶνα, ὡς ὁ ἥλιος καὶ ὡς ἡ πλησιφαὴς σελήνη· κατηρτισμένην γὰρ, τὴν πλησιφαῆ καλεῖ.

Τοὺς δύο δὲ φωστῆρας εἰς εἰκόνα παρέλαβεν, ὡς ἐν τῷ οα´ ψαλμῷ. Ps 71.5

38β Καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός.

Ὁ Σύμμαχος, ἀντὶ τοῦ, *ὁ μάρτυς*, ὁ διαμαρτυράμενος, ἐξέδωκε· λέγει δὲ ὅτι ὁ διαμαρτυράμενος, εἴτουν ἐπαγγειλάμενός μοι τὰ περὶ τοῦ σπέρματός μου, ἐν οὐρανῷ ἐστι, καὶ ἀξιόπιστός ἐστιν. Οἱ γὰρ ἐπίγειοι οὐ δοκοῦσιν ἀξιόπιστοι.

39α Σὺ δὲ ἀπώσω καὶ ἐξουδένωσας.

Τὰ ἐντεῦθεν, προσώπῳ τοῦ Ἰουδαϊκοῦ λαοῦ γέγραφεν ὁ προφήτης, ἀπολοφυρομένου τὴν παρὰ Βαβυλωνίων αἰχμαλωσίαν, καὶ οἰομένου ἀθετηθῆναι τὰς πρὸς τὸν Δαυὶδ ἐπαγγελίας. *Σὺ δὲ*, φησὶν, ὁ τὰ ῥηθέντα ἐπαγγειλάμενος, *ἀπώσω* τὸ σπέρμα τοῦ Δαυὶδ καὶ ἠτίμωσας. Αἰνίττεται δὲ ὁ λόγος τὸν Ἰεχονίαν καὶ τὸν Σεδεκίαν, ὡς εἴρηται. Ps 88.30β

Σφόδρα δὲ ἀνοηταίνουσιν Ἰουδαῖοι, ψεύδεσθαι ὑπολαμβάνοντες τὸν Θεὸν, ὅπερ *ἀδύνατον* καὶ ἀνόσιον. Heb 6.18

Λοιπὸν οὖν, σπέρμα τοῦ Δαυὶδ αἰώνιον εἰς τὴν βασιλείαν, ὁ Χριστὸς, *οὗ τῆς βασιλείας οὐκ ἔσται τέλος.* Καὶ οὗτοι μὲν σωματικὸν θρόνον καὶ βασιλείαν νοοῦσι, Lk 1.33
τούτου δὲ ἡ βασιλεία, *οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου*, ὡς αὐτὸς εἴρηκε, τουτέστιν, Jn 18.36
οὐκ αἰσθητὴ, ἀλλὰ νοητή.

Βασιλεία γὰρ αὐτοῦ, ἡ τῶν πιστευόντων ὑποταγὴ καὶ ἑκούσιος δουλεία. *Ἐγὼ* γὰρ, φησὶ, *κατεστάθην βασιλεὺς ὑπ’ αὐτοῦ*, καὶ αὖθις, *Καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.* Ps 2.6α, 8

39β Ἀνεβάλου τὸν χριστόν σου.

Χριστὸν Θεοῦ, τὸν βασιλέα καλεῖ, ὡς χρισθέντα ψήφῳ Θεοῦ εἰς βασιλείαν. Οὕτω γὰρ καὶ ἐν τῇ πρώτῃ τῶν Βασιλειῶν, *χριστὸν Κυρίου*, τὸν Σαοὺλ ὀνομάζει. 1Rg 24.11
Ἀνεβάλου φησὶν, εἴτουν ὑπερέθου, παρεκρούσω τὸν βασιλέα τὸν σὸν, δηλαδὴ τὸν Δαυὶδ, μὴ πληρώσας τὰς πρὸς αὐτὸν ἐνωμότους ἐπαγγελίας.

40α Κατέστρεψας τὴν διαθήκην τοῦ δούλου σου.

39α[2] γέγραφεν MAS[2]CBF : ἔγραψεν PHV. 39α[7] Ἰουδαῖοι MAS[2]CFH : οἱ Ἰουδαῖοι PBV.

took the sun as an image of permanence was said in the seventy-first psalm at the verse, *And he will endure as long as the sun*. Ps 71.5α

38α And as the moon fully-formed to the age.

This is to be read according to the figure of hyperbaton, namely, as the fully-formed moon. He is saying that his kingship is conspicuous and permanent to the age, like the sun and like the moon with full light, for 'fully-formed' is what he calls the full moon.

He took the two luminaries as a image as in the seventy-first psalm. Ps 71.5

38β And the witness in heaven is sure.

Instead of 'the witness', Symmachus wrote, 'the one who has borne witness'. He is saying that the one who has borne witness, that is, who has promised me those things about my seed, is in heaven and is trustworthy, for earthly witnesses do not seem trustworthy.

39α But you have rejected and set at naught.

The prophet wrote what follows from here in the person of the Jewish people, bewailing their captivity by the Babylonians and supposing the promises towards David to have been revoked. You, he says, who have promised these things, have rejected and dishonoured the seed of David. The verse alludes to Jeconiah and Zedekiah, as was said. Ps 88.30β

But the Jews are guilty of very great folly in supposing God to be lying, something that is impossible and unholy. Heb 6.18

Accordingly, David's seed eternal in kingship is therefore Christ, *of whose kingship there will be no end*. And while the Jews understand a physical throne and kingdom, Christ's king- Lk 1.33
ship *is not of this world*, as he himself said, that is, it is not sensible but intelligible. Jn 18.36

For his kingship is the subjection of the believers and their voluntary servitude, for it is written, *I have been established as king by him*, and again, *And I shall give you the nations as your inheritance and the ends of the earth as your possession*. Ps 2.6α, 8

39β You have cast aside your anointed.

He calls the king 'God's anointed' as having been anointed to kingship by God's decree. Thus in the first book of Kingdoms he calls Saul 'the Lord's anointed'. 'You have cast aside', 1Rg 24.11
that is, you have put off, you have struck aside your own king, namely, David, not having fulfilled your sworn promises to him.

40α You have overturned the covenant of your servant.

Κατέλυσας τὴν ἐπαγγελίαν τὴν πρὸς αὐτόν.

40β Ἐβεβήλωσας εἰς τὴν γῆν τὸ ἁγίασμα αὐτοῦ.

Καὶ ἐν τῷ ογ′ ψαλμῷ εἴρηκεν, *Εἰς τὴν γῆν* | *ἐβεβήλωσαν τὸ σκήνωμα τοῦ ὀνόματός σου.* Ps 73.7β

Νῦν δὲ ἁγίασμα τοῦ Δαυὶδ, τὸν ἐν Ἱεροσολύμοις περιβόητον εἶπε ναὸν, ὡς αὐτοῦ τοῦ Δαυὶδ προθεμένου τοῦτον οἰκοδομῆσαι, καὶ τὴν ὕλην τῆς οἰκοδομῆς τῷ παιδὶ Σολομῶντι καταλιπόντος, διὰ τὸ κελεῦσαι τὸν Θεὸν, μὴ παρὰ Δαυὶδ, ἀλλὰ παρὰ τοῦ παιδὸς αὐτοῦ τοῦτον οἰκοδομηθῆναι. 1Par 22.2-5 2Kg 7.12-13

Ἅγιον δὲ καὶ ἁγιαστήριον, τὸν ναὸν ὁμοίως ἐκάλεσε καὶ ἐν τῷ ῥηθέντι ογ′ ψαλμῷ. Ps 73.3β, 7α

Τῷ Δαυὶδ δὲ τὸ πάθος ἅπαν ὁ λαὸς περιάπτει, πειρώμενος κάμψαι τὸν Θεὸν εἰς οἶκτον διὰ τὴν πρὸς ἐκεῖνον συμπάθειαν.

41α Καθεῖλες πάντας τοὺς φραγμοὺς αὐτοῦ.

Φραγμοὶ, τὰ τείχη καὶ οἱ νόμοι.

41β Ἔθου τὰ ὀχυρώματα αὐτοῦ δειλίαν.

Ἐν τῷ Ἰεχονίᾳ νῦν ἢ τῷ Σεδεκίᾳ, τὸν Δαυὶδ εἰκονίζει, ὡς ἀπογόνοις αὐτοῦ, ὧν ἑκάστου ὀχυρώματα ἦσαν οἱ περίβολοι τῶν τειχῶν. Ἑαλωκὼς δ' ἑκάτερος, ἀντὶ τῶν ὀχυρωμάτων τούτων, δειλίαν περιέκειτο. Ἐποίησας, φησὶ, νῦν τοὺς περιβόλους αὐτοῦ, ἀντὶ τῶν πρὶν, δειλίαν· ταύτην γὰρ ὡς περίβολον περίκειται.

42α Διήρπαζον αὐτὸν πάντες οἱ διοδεύοντες ὁδόν.

Αὐτὸν, ἤτοι τὸν πλοῦτον αὐτοῦ. Διοδεύοντας δὲ ὁδὸν λέγει, τὰ γείτονα ἔθνη, τὰ πλησίον αὐτοῦ πεποιημένα τὴν δίοδον, ἃ καὶ ἐν τῷ οθ′ ψαλμῷ, *παραπορευομένους* Ps 79.13β
ὠνόμασεν.

42β Ἐγενήθη ὄνειδος τοῖς γείτοσιν αὐτοῦ.

Οὗτος ὁ στίχος καὶ ἐν τῷ οη′ κεῖται ψαλμῷ· πληθυντικῷ δὲ ἐκεῖσε ἐκπεφώνηται Ps 78.4
χαρακτῆρι.

43α Ὕψωσας τὴν δεξιὰν τῶν θλιβόντων αὐτόν.

Ἀντὶ τοῦ, ὑπερτέρους τοὺς Βαβυλωνίους ἐποίησας. Οἱ γὰρ νικῶντες ἐν πολέμῳ ὑπεράνω τῶν νικωμένων τὰς ἑαυτῶν χεῖρας ἀνατείνουσι, παίοντες.

40β[1] εἰς τὴν γῆν PABHV[TRa] : εἰς γῆν MSCF.

You have annulled your promise to him.

40β You have profaned his sanctuary to the ground.

And in the seventy-third psalm he said, *They have profaned to the ground the tent-shrine of your name*. Ps 73.7β

Here he called David's sanctuary the famed temple in Jerusalem, David himself having had the intention to build it and having left the materials for the building to his son Solomon, 1Par 22.2-5
on account of God having commanded for it to be built not by David but by his son. 2Kg 7.12-13

In the same seventy-third psalm he similarly called the temple the 'holy place' and 'place of sanctification'. Ps 73.3β, 7α

The people attaches the entire calamity to David, attempting to move God to pity on account of his affection for him.

41α You have razed down all his fences.

'Fences' are the walls and the laws.

41β You have made his fortifications timidity.

He now represents David in the person of his descendants Jeconiah or Zedekiah. For each of them their fortifications were the surrounds of the city walls, and when each was conquered, instead of these fortifications, he was invested with timidity. He is saying that you have now made his surrounds timidity in place of what they were before, for he is clad in timidity as a surround.

42α All who would pass through on their way would despoil him.

'Him', that is, his wealth. By those 'who would pass through on their way' he is alluding to the neighbouring nations who made their passage next to him and whom in the seventy-ninth psalm he called those *passing by on their way*. Ps 79.13β

42β He has become a reproach to his neighbours.

This verse is also found in the seventy-eighth psalm, but there it is pronounced in the plural. Ps 78.4

43α You have exalted the right hand of those afflicting him.

In the sense of, you have made the Babylonians mightier, for those who are victorious in war lift up their hands over the defeated, smiting them.

43β Εὔφρανας πάντας τοὺς ἐχθροὺς αὐτοῦ.

Τὰ γείτονα ἔθνη, ὡς ἐν τῷ οη´ ψαλμῷ προείρηται. Ps 78.4

44α Ἀπέστρεψας τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ.

Ἣν συνήθως ἐν μάχαις αὐτῷ παρεῖχες.

44β Καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ.

Τῷ πρὸς Βαβυλωνίους.

45α Κατέλυσας ἀπὸ καθαρισμοῦ αὐτοῦ.

Κατέπαυσας αὐτὸν ἀπὸ τοῦ συνήθους καθαρισμοῦ· περιῤῥαντηρίοις γὰρ ἐχρῶντο καὶ καθαρσίοις ἐν ταῖς ἑορταῖς. Nu 19

Διὰ δὲ τοῦ προηγουμένου, τὸ ἑπόμενον ἐδήλωσεν· ὅτι ἀνεῖλες τὰς ἑορτὰς αὐτοῦ.

45β Τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέῤῥαξας.

Τὴν βασιλείαν αὐτοῦ ἀνέτρεψας. Μεταφορικὸς δὲ ὁ λόγος.

46α Ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ.

Χρόνον λέγει, τὸν ἐπαγγελθέντα τῷ σπέρματι τοῦ Δαυὶδ, τὸν εἰς αἰῶνα αἰῶνος. Ἐσμίκρυνας δὲ, ἀντὶ τοῦ, συνέτεμες, μακρὸν ὑποσχεθέντα. Ps 88.30α

46β Κατέχεας αὐτοῦ αἰσχύνην.

Αἱ γὰρ αἰσχῦναι τῶν ἀπογόνων, αἰσχῦναι τοῦ προγόνου δοκοῦσιν. Ἠισχύνθησαν γὰρ, ἐξανδραποδισθέντες καὶ παθόντες τὰ ἀτιμότατα.

47 Ἕως πότε, Κύριε, ἀποστρέφῃ εἰς τέλος; ἐκκαυθήσεται ὡς πῦρ ἡ ὀργή σου;

Ταῦτα ἐοίκασι τοῖς ἐν τῷ οη´ ψαλμῷ· εἴρηται γὰρ κἀκεῖ, *Ἕως πότε, Κύριε, ὀργισθήσῃ εἰς τέλος; ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου;* Ps 78.5

48α Μνήσθητι τίς μου ἡ ὑπόστασις.

Μνήσθητι διατί ὑπέστην, εἴτουν ἐπλάσθην· πάντως, ἵνα ζῶν, δοξάζω τὰ μεγαλεῖά σου. Διὰ τοῦτο ῥῦσαί με τοῦ θανάτου· *Οὐ γὰρ οἱ νεκροὶ αἰνέσουσί σε, Κύριε.* Ps 113.25

44α[2] παρεῖχες MACBFHV : παρέσχες P.

43β You have gladdened all his enemies.

The neighbouring nations, as was said previously in the seventy-eighth psalm. Ps 78.4

44α You have turned away the help to his sword.

That you would habitually grant him in battles.

44β And you have not assisted him in the war.

The war against the Babylonians.

45α You have broken off his purification.

You have made him cease from the habitual purification, for they used to employ sprinklings and purifications at their festivals. Nu 19

By the antecedent he indicated the consequence, namely, that you abolished their festivals.

45β You have dashed his throne to the ground.

You have overturned his kingship. The verse is metaphorical.

46α You have diminished the days of his time.

'Time' is what he calls that promised to David's seed, the time to age of age. 'You have diminished', in the sense of, 'you have curtailed', having promised a long time. Ps 88.30α

46β You have poured out dishonour on him.

For the dishonours of the descendants seem dishonours of the progenitor. For they were covered in dishonour having been led into captivity and having suffered the most ignominious things.

47 How long, O Lord, will you turn away to the end? Will your anger be kindled like fire?

These words are like those in the seventy-eighth psalm, for it is said there also, *How long, O Lord, will you be angered to the end? Will your jealousy be kindled like fire?* Ps 78.5

48α Remember what my existence is.

Remember why I was given existence, namely, why I was created - unquestionably so that living I might glorify your mighty works. Hence deliver me from death, *For the dead, O Lord, do not praise you*. Ps 113.25

48β Μὴ γὰρ ματαίως ἔκτισας πάντας τοὺς υἱοὺς τῶν ἀνθρώπων;

Οὐκ εἰκῇ καὶ μάτην ἔπλασας τὸν ἄνθρωπον, ἵνα δίκην ἀχρήστου καὶ περιττοῦ τινος, ὡς ἔτυχε, παραπόλοιτο, ἀλλ’ εἰκόνι σῇ τοῦτον ἐτίμησας, καὶ μέγαν καὶ | τίμιον ἐποίησας· διὸ μὴ παρίδῃς ἡμᾶς, ἀθλίως ἀπολλυμένους. Gen 1.27 Prov 20.6

49 Τίς ἐστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον, ῥύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου;

Τὸ, τίς, ἀντὶ τοῦ, οὐδείς· ἐξακούεται δὲ καὶ ἐπὶ τοῦ δευτέρου στίχου, τοῦ ῥύσεται. Χεῖρα δὲ ᾅδου λέγει, τὴν κατάσχεσιν, τὴν τυραννίδα.

Ἐπεὶ δὲ ἀναγκαίως, φησὶν, ἀποθανεῖν μέλλομεν, ὡς θνητὴν λαχόντες φύσιν, ζῶσιν ἡμῖν, μετάδος φιλανθρωπίας.

50 Ποῦ εἰσι τὰ ἐλέη σου τὰ ἀρχαῖα, Κύριε, ἃ ὤμοσας τῷ Δαυὶδ ἐν τῇ ἀληθείᾳ σου;

Ἐλέη καλεῖ, τὰς ἐπαγγελίας τὰς περὶ τοῦ σπέρματος καὶ τῆς βασιλείας Δαυίδ· ἐλεήσας γὰρ ὁ Θεὸς τοὺς ἀνθρώπους, ταύτας ὑπέσχετο.

Ἀρχαῖα δὲ πρὸς τὸν ἱκετεύοντα λαὸν, οὗ πολλοῖς ἔτεσι προγενέστερος ὁ Δαυίδ. Ἢ ἀρχαῖα, διότι πρὸ τῶν αἰώνων ὡρίσθησαν τῷ Θεῷ· φησὶ γὰρ Παῦλος, *Τὸ μυστήριον τὸ ἀποκεκρυμμένον πρὸ τῶν αἰώνων*. Ἡσαΐας δὲ, *Βουλὴν ἀρχαίαν ἀληθινὴν ἐκάλεσε ταῦτα*. Col 1.26 Isa 25.1

Ὤμοσας δὲ, ἀντὶ τοῦ, βεβαίως ἐπηγγείλω. Ἐν τῇ ἀληθείᾳ σου δὲ, ἀντὶ τοῦ, ἐν τῷ ἀληθὴς εἶναι.

51 Μνήσθητι, Κύριε, τοῦ ὀνειδισμοῦ τῶν δούλων σου, οὗ ὑπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἐθνῶν.

Τῶν δούλων σου, τῶν Ἑβραίων, τοῦ παρὰ πολλῶν ἐθνῶν, παρά τε τῶν αἰχμαλωτισάντων καὶ τῶν περιοίκων ἐθνῶν, ὅντινα ὀνειδισμὸν ὑπέσχον, εἴτουν ἐβάστασα ἐν τῇ καρδίᾳ μου· τὸ, ὑπέσχον γὰρ, ὁ μὲν Ἀκύλας, ἦρα, ὁ δὲ Σύμμαχος, ἐβάστασα, ἐκδεδώκασι.

Κόλπον δὲ εἶπε, τὴν καρδίαν, ὅτι ἐν ταύτῃ δίκην κόλπου καὶ τὰς λύπας καὶ τὰς εὐφροσύνας θησαυρίζομεν.

Σημειωτέον δὲ τὸ, οὗ, ἀντὶ τοῦ, ὅντινα. Πρὸς τὴν ἀκολουθίαν γὰρ τοῦ ὀνειδισμοῦ ἐπήνεγκε τὸ, οὗ, κατὰ Ἀττικὴν συνήθειαν. Τὸ αὐτὸ δὲ καὶ ἐν τοῖς ἐφεξῆς δυσὶ πεποίηκε στίχοις, ἀπὸ κοινοῦ καὶ ἐπὶ τούτων λαμβανομένου τοῦ, μνήσθητι.

52 Οὗ ὠνείδισαν οἱ ἐχθροί σου, Κύριε, οὗ ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου.

Χριστὸν μὲν Θεοῦ φησὶ, τὸν βασιλέα Δαυὶδ, ὡς ἀνωτέρω διείληπται· ἀντάλλαγμα Ps 88.39β

51[4] αἰχμαλωτισάντων PCBFH : αἰχμαλωτισθέντων MAV.

48β Have you created all the sons of men in vain?

You have not made man to no purpose and in vain, so that he might be destroyed at random like some useless and pointless thing, but you have honoured him with your image and made him great and honourable, so do not overlook us as we are wretchedly being destroyed. Gen 1.27 Prov 20.6

49 Who is the man who will live and not see death, [who] will deliver his soul from the hand of Hades?

The 'who', is in the sense of, 'none' and is also understood before the second verse, namely, 'who will deliver'. He calls the 'hand of Hades' his grasp and tyranny.

Since, he says, we shall inevitably die, as having been allotted a mortal nature, while we are alive, grant us your benevolence.

50 Where, O Lord, are your mercies of old that you have sworn to David in your truth?

'Mercies' are what he calls the promises about the seed and kingship of David, for God promised these things, having had mercy on mankind.

They are 'of old' in relation to the people making entreaty for whom David was earlier by many years. Or else 'of old' because they were ordained by God before the ages, for Paul says, *The mystery hidden before the ages*, and Isaiah called these things *An ancient, true purpose*. Col 1.26 Isa 25.1

'You have sworn', in the sense of, you have promised with certainty, and 'in your truth', in the sense of, in your being true.

51 Remember, O Lord, the reproach of your servants, that I have held in my bosom from many nations.

The reproach of your servants, the Hebrews, coming from many nations, both from our captors and the surrounding nations, which reproach I have held, that is, I have borne in my heart. For 'I have held' Aquila wrote 'I have carried' and Symmachus 'I have borne'.

'Bosom' is what he called his heart, because in it we store sorrows and joys as in the fold of a garment.

Note the genitive conjunction οὗ [that] is in the sense of 'which reproach' for following the genitive case of 'reproach' he added the genitive conjunction in the Attic manner. He did the same in the following two verses, with the imperative 'remember' being understood in relation to both.

52 With which your enemies, O Lord, have made reproach, with which they have reproached the exchange of your anointed.

God's anointed is what he calls the king David, as was explained above, and Jeconiah or Ps 88.39β

δὲ τοῦ Δαυὶδ, τὸν Ἰεχονίαν ἢ τὸν Σεδεκίαν, ὡς ἀντ' ἐκείνου βασιλεύσαντας, οἷς καὶ *ὠνείδιζον* τὴν αἰχμαλωσίαν.

Ὁ δὲ διπλασιασμὸς τοῦ, *ὠνείδισαν*, ἐμφαντικὸς πάθους ἐστίν.

53 Εὐλογητὸς Κύριος εἰς τὸν αἰῶνα· γένοιτο, γένοιτο.

Τὸ τέλος τοῦ ψαλμοῦ διδάσκει μὴ ἀποδυσπετεῖν ἐν ταῖς θλίψεσιν, ἀλλὰ παρακαλεῖν τὸν Θεὸν, καὶ ἀναμιμνήσκειν αὐτὸν τῆς αὐτοῦ χρηστότητος, καὶ τέλος, εὐφημεῖν αὐτὸν, ὡς πάντα τὰ καθ' ἡμᾶς οἰκονομοῦντα πρὸς τὸ συμφέρον.

Εὐφημητὸς, φησὶν, ὁ Θεὸς ἀεί· *γένοιτο, γένοιτο* εὐφημητός. Ἢ *γένοιτο, γένοιτο*, ὅσα βούλεται· βούλεται δὲ, ὅσα συμφέρει τοῖς ἀνθρώποις. Ps 71.19β

89 πθʹ

1α Προσευχὴ Μωυσῇ ἀνθρώπῳ τοῦ Θεοῦ.

Καὶ περὶ ταύτης τῆς ἐπιγραφῆς ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου προδιελάβομεν. Διδάσκει δὲ ὁ ψαλμὸς πῶς δεῖ παρακαλεῖν τὸν Θεὸν ἐν καιρῷ θλίψεως. § 53

1β Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ.

Ἐν γενεᾷ καὶ γενεᾷ, ἀντὶ τοῦ, *ἐν πάσῃ γενεᾷ*· οὕτω γὰρ καὶ ὁ Σύμμαχος ἐξέδωκε.

2 Πρὸ τοῦ ὄρη γενηθῆναι καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην, καὶ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος σὺ εἶ.

Ἐν πάσῃ δὲ *γενεᾷ καταφυγὴ* ἡμῶν εἶ, διότι καὶ ἀεὶ εἶ.

Πρὸ τοῦ τὰ ὄρη, φησὶ, κτισθῆναι καὶ πλασθῆναι τὴν γῆν καὶ τὴν οἰκουμένην σὺ εἶ. | Προόντα δὲ τῶν κτισμάτων τὸν Κτίστην εἰπὼν, αὖθις καὶ ἄλλως αὐτὸν λέγει, ἄναρχον καὶ ἀτελεύτητον. Τὸ γὰρ, *ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος σὺ εἶ*, ἀντὶ τοῦ, ἀπὸ τοῦ ἀεὶ, ἕως τοῦ ἀεὶ, σὺ εἶ μόνος, καὶ οὐδεὶς ἕτερος. Αἰῶνα γὰρ τὸ, ἀεὶ, πολλαχοῦ καλεῖ ἡ Παλαιά.

Ταὐτολογία δὲ τὸ, *ὄρη κτισθῆναι*, καὶ τὸ, *πλασθῆναι τὴν γῆν*, ὥσπερ αὖ πάλιν καὶ τὸ, *τὴν γῆν*, καὶ τὸ, *τὴν οἰκουμένην*. Ὄγκον δὲ τὰ τοιαῦτα καὶ μέγεθος τῷ λόγῳ περιτιθέασι.

3α Μὴ ἀποστρέψῃς ἄνθρωπον εἰς ταπείνωσιν.

Διάφορα εἴδη ταπεινώσεως παρὰ τῇ θείᾳ Γραφῇ. Λέγεται γὰρ ταπείνωσις, ἡ μετριοφροσύνη, *Μάθετε γὰρ*, φησὶν, *ἀπ' ἐμοῦ, ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ* Mt 11.29
καρδίᾳ· καὶ ὁ ἀπὸ πειρασμοῦ σωφρονισμὸς, ὡς τὸ, *Ἀγαθόν μοι, ὅτι ἐταπείνωσάς* Ps 118.71
με· καὶ ἡ καθαίρεσις, ὡς τὸ, *Σὺ ἐταπείνωσας ὡς τραυματίαν ὑπερήφανον*· καὶ τὸ Ps 88.11

53[2] Τὸ τέλος MACBF : Εἰς τὸ τέλος PHV.

Zedekiah is whom he calls the 'exchange' of David, as having reigned in his place and whose captivity they reproached.

The repetition of the word 'reproach' is expressive of emotion.

53 The Lord is to be blessed to the age. So be it, so be it.

The end of the psalm teaches not to lose hope when in afflictions, but to entreat God and remind him of his goodness, and finally to praise him as ordering all things concerning us for our benefit.

God, he says, is to be praised for ever; may he be so, may he be so praised. Or else, may all he purposes so be, may it be so, and he purposes whatever is of benefit to men. Ps 71.19β

89 Psalm 89

1α A prayer belonging to Moses the man of God.

We have also dealt with this superscription previously in the preamble to the present book. The psalm teaches how one ought to entreat God in a time of affliction. § 53

1β O Lord, you have become a refuge for us in generation and generation.

'In generation and generation', in the sense of, 'in every generation', and this is how Symmachus rendered it.

2 Before the mountains came to be and the earth and the inhabited world were formed, and from the age and to the age you are.

In every generation you are our refuge because you are for ever.

Before the mountains were created, he says, and the earth and the inhabited world were formed you are. Having said that the Creator exists prior to the things created, he again and in a different way calls him without beginning and without end. For 'from the age and to the age you are' is in the sense of, from eternity to eternity you are alone and none other, for the Ancient [Scripture] in many places calls eternity 'age'.

The expressions 'The mountains were created' and 'the earth was formed' are a tautology, as again are the words 'earth' and 'inhabited world'. Such means invest the speech with weight and grandeur.

3α Do not turn a man back to humiliation.

There are various kinds of humiliation in the divine Scripture. Modesty is called humiliation, for it is written, *Learn from me, for I am meek and humble in heart*, and so is bringing Mt 11.29
back to one's senses from temptation, such as, *It is good for me that you have humbled me*, as is Ps 118.71
bringing down, such as, *You have humbled the proud like a wounded man*, and being subjected Ps 88.11

ὑποταγῆναι τῷ ἐχθρῷ, ὡς τὸ προκείμενον νῦν ῥητόν. Μὴ παραχωρήσῃς, φησὶν, ἀποστραφῆναι εἰς ταύτην ἄνθρωπον καταφυγόντα εἰς σέ.

3β Καὶ εἶπας, Ἐπιστρέψατε, υἱοὶ τῶν ἀνθρώπων.

Καὶ γὰρ σὺ εἶπας, Ὦ υἱοὶ τῶν ἀνθρώπων, ἐπιστρέψατε. Εἶπε δὲ τοῦτο ὁ Θεὸς ἐν διαφόροις τόποις τῆς Μωσαϊκῆς Πεντατεύχου. Dt 30.2-10

Δέξαι οὖν ἡμᾶς, ἐπιστρέφοντας.

4 Ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου, Κύριε, ὡς ἡμέρα ἡ ἐχθὲς, ἥτις διῆλθε, καὶ φυλακὴ ἐν νυκτί.

Καὶ τοῦτο πρὸς ἀπόδειξιν τῆς ἀϊδιότητος τοῦ Θεοῦ παρέλαβε. Λέγει γὰρ, ὅτι τὰ χίλια ἔτη ἐνώπιόν σου οὕτως λογίζονται χρόνος τις ἄγαν βραχύτατος, ὡς καὶ παρ' ἡμῖν ἡ μία ἡμέρα, καὶ αὕτη, παρελθοῦσα· τοῦτο γὰρ δηλοῖ τὸ, ἐχθές.

Τὸ δὲ, ἥτις διῆλθε, τοῦ, ἐχθὲς, ἐφερμηνευτικόν· ἡ γὰρ παρελθοῦσα βραχυτέρα δοκεῖ τῆς ἐνεστώσης.

Καὶ αὖθις, ὡς λογίζεται παρ' ἡμῖν τὸ τεταρτημόριον τῆς νυκτός· τοῦτο γὰρ φυλακὴν ἐν νυκτὶ ἐκάλεσε· τῆς γὰρ νυκτὸς εἰς τέσσαρα μέρη τοῖς ἀμοιβαδὸν νυκτοφυλακοῦσιν ἐν στρατοπέδοις διῃρημένης, ἕκαστον μέρος, φυλακὴ νυκτερινὴ λέγεται.

Εἰπὼν γὰρ ἡμερήσιον χρόνον, καὶ τοῦτον παρεληλυθότα, ἐπήγαγεν ἔτι πολλῷ βραχύτερον, τὸ τεταρτημόριον τῆς νυκτὸς, διότι καὶ ἡ νὺξ ἀεὶ τάχιον ὑποῤῥεῖν δοκεῖ παρὰ τὴν ἡμέραν, διὰ τὴν ἀναισθησίαν τῶν καθευδόντων, καὶ διὰ τὸ σκότος, καὶ διὰ τὴν ἀπὸ τῶν πόνων ἄνεσιν. Οὕτω δὲ τῷ Θεῷ ἡ χιλιονταετηρὶς λογίζεται, διότι αὕτη μὲν παραῤῥεῖ, ὁ δὲ ἀκίνητός ἐστι καὶ ἀΐδιος.

Τὸ δὲ, ὅτι, βεβαιωτικὸν, ἀντὶ τοῦ, ὄντως.

5α Τὰ ἐξουδενώματα αὐτῶν ἔτι ἔσονται.

Εὐτελίσας ὁ λόγος τὰ ἐν ἀνθρώποις χίλια ἔτη, φησὶν, ὅτι ἔτι αὐτὰ ἐξουδενώσω, ὡς οὐδὲν ὄντα πρὸς τὴν ἀϊδιότητα τοῦ Θεοῦ· τὰ ἐξουδενώματα αὐτῶν, δηλαδὴ τῶν χιλίων ἐτῶν, ἐπὶ πλεῖον ἔσονται, εἴτουν γενήσονταί μοι.

Εἶτα ἐπάγει ἑτέραν ἐξουδένωσιν φαυλοτέραν.

5β Τὸ πρωῒ ὡσεὶ χλόη παρέλθοι.

Τὸ πρωῒ νῦν, ἀντὶ τοῦ, ταχέως, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν. Ταχέως, φησὶ, Pss 48.15γ, 58.
παρελεύσεται τὰ χίλια ἔτη, δίκην χλόης ὠκυμόρου. 17β, 87.14β

6 Τὸ πρωῒ ἀνθήσαι καὶ παρέλθοι, τὸ ἑσπέρας ἀποπέσοι, σκληρυνθείη καὶ ξηρανθείη.

to an enemy, as in the present expression. Do not allow, he says, for a man who has run to you for refuge to be turned back to this humiliation.

3β And you have said, 'Return, O sons of men'.

And indeed you have said, 'O sons of men, return'. God said this in various places in the Mosaic Pentateuch. Dt 30.2-10

Receive us accordingly as we return.

4 For a thousand years in your eyes, O Lord, are like a day, a yesterday that has passed away, and a watch in the night.

And this he employed as a proof of God's eternity, for he says that a thousand years before you are reckoned as a time of exceeding brevity, as for us a single day, and that one that has passed away, for this is what the 'yesterday' denotes.

'That has passed away' is a clarification of 'yesterday', for the day that has passed seems shorter than the present one.

And again as a quarter part of the night is reckoned by us, for this is what he called 'a watch in the night', for, the night being divided into four parts by those taking successive guard over military camps during the night, each part is called a night watch.

For having mentioned the day time, and that having passed away, he added a much shorter time, the quarter part of the night, because the night always seems to flow past more quickly than the day on account of the insensibility of those asleep and on account of the darkness and on account of the relief from labour. And for God a millennium is reckoned thus, because while that flows away, he is motionless and eternal.

The 'for' is confirmatory, in the sense of, 'truly'.

5α And their disparagements will be yet further.

The previous verse having demeaned a thousand years among men, he says, that I shall disparage them even more, as being nothing in relation to God's eternity. Their disparagements, that is, of the thousand years, will be still more, that is, they they will be so for me.

He then adds a more demeaning disparagement.

5β In the morning it may pass away like grass.

'In the morning' here is in the sense of, 'swiftly', as we have also said elsewhere. The thousand years, he says, will pass away swiftly like quickly dying grass. Pss 48.15γ, 58.17β, 87.14β

6 In the morning it may blossom and pass away, in the evening it may fall away, be hardened and dried out.

Ταῦτα πρὸς τὸ τῆς χλόης ὠκύμορον ἀποτείνεται, ὅτι ἡ χλόη τὸ πρωῒ μὲν τῆς ἡμέρας ἀνθήσει, εἶτα παρελεύσεται ἀπὸ τοῦ ἀνθεῖν· τὸ δὲ ἑσπέρας ἀποπέσοι, ἤγουν κλιθήσεται εἰς γῆν (περιττεύει δὲ ἡ πρόθεσις)· εἶτα | σκληρυνθήσεται, δαπανωμένης τῆς ἐν αὐτῇ ἰκμάδος, καὶ οὕτω ξηρανθήσεται.

Τὰ γὰρ εὐκτικὰ νῦν ἀντὶ μελλόντων λαμβάνονται. Τὸ πρωῒ δὲ καὶ τὸ ἑσπέρας, ἀντὶ τοῦ, ἐν πρωΐᾳ καὶ ἐν ἑσπέρᾳ. Ἐν μιᾷ δὲ ἡμέρᾳ τὴν εἰκόνα τῆς ὠκυμορίας τῆς χλόης ἱστόρησε, δεικνύων τὸ τάχος τῆς παραδρομῆς αὐτῆς· ἄλλως τε καὶ ὅτι εἰσί τινες χλόαι, ἐν μιᾷ ἡμέρᾳ ἀνθοῦσαι καὶ ἀπανθοῦσαι καὶ ἀπολλύμεναι· ταῦτα μὲν οὕτως.

Τινὲς δὲ περὶ τῶν Ἰουδαίων προῤῥηθῆναι ταῦτά φασι, λέγοντες ἐπὶ χίλια ἔτη διαρκέσαι τὴν ἐν τῷ ναῷ λατρείαν αὐτῶν· τοσαῦτα γὰρ ἀπὸ Σολομῶντος ἄχρι τῆς τοῦ Χριστοῦ σταυρώσεως ἔτη συναριθμεῖσθαι. Φασὶν οὖν προαγορεύειν τὸν λόγον, ὅτι ταυτὶ τὰ χίλια ἔτη, ὡς ἡ ἐχθὲς ἡμέρα σοι λελόγισται διὰ τὴν παρανομίαν αὐτῶν· διὸ τὰ ἐξουδενώματα αὐτῶν τῶν Ἰουδαίων ἐπὶ πλεῖον ἔσονται, ἀεὶ προσεπιγινόμενα· καὶ δὴ βλέπομεν αὐτοὺς οὐδέποτε παῦλαν τῆς ἐξουδενώσεως λαμβάνοντας. Καὶ τἄλλα δὲ ἀκολούθως νοοῦσιν, ὅτι τὸ πρωῒ αὐτῶν, ἤγουν ἡ εὐημερία αὐτῶν, ὡσεὶ χλόη παρελεύσεται· εὐημερία δὲ αὐτῶν, ἡ ἐπὶ Σολομῶντος μόνον βασιλεία· τὸ γὰρ ἑξῆς, ἐκυμαίνοντο· τὰ δὲ ἐφεξῆς ῥητὰ, πρὸς τὴν χλόην ἀποδώσεις, ὡς προείρηται.

7 Ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν.

Ἐξελίπομεν, ἀντὶ τοῦ, ὠλιγώθημεν· ἀπωλόμεθα ἐν τῷ ὀργισθῆναί σε ἡμῖν ἁμαρτήσασι.

Περὶ δὲ τῆς ὀργῆς καὶ τοῦ θυμοῦ διαφόρως εἴρηται, καὶ μᾶλλον ἐν τῷ ϛʹ ψαλμῷ. Ps 6.2
Ps 2.5

8α Ἔθου τὰς ἀνομίας ἡμῶν ἐναντίον σου.

Ἔθου αὐτὰς γυμνὰς ἐνώπιόν σου· καὶ ὁρώμεναι οὐ διαλανθάνουσιν, ἀλλὰ καὶ μάλιστα παροξύνουσί σε καθ’ ἡμῶν.

8β Ὁ αἰὼν ἡμῶν εἰς φωτισμὸν τοῦ προσώπου σου.

Αἰῶνα νῦν, τὸν βίον λέγει καὶ τὴν ζωήν· ὅλος, φησὶν, ὁ βίος ἡμῶν, ὅλη ἡ ζωὴ, εἰς τὸ ἐμφανὲς τῆς σῆς ἐπισκοπῆς κεῖται, τουτέστι, πεφανέρωταί σοι· ὁ δὲ νοῦς, ὅμοιος τῷ τοῦ προλαβόντος στίχου.

9α Ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον.

Αἱ ἡμέραι τῆς ζωῆς ἡμῶν παρῆλθον, τῇ τελευτῇ πεπλησιάκαμεν· οὕτω γάρ με πείθει νοεῖν ἡ σφοδρότης τῶν συμφορῶν. Ἔθος δὲ καὶ ἄλλως τοῖς ἐν θλίψεσι λέγειν, ὅτι τεθνήκαμεν, ἀποπνιγέντες ταῖς θλίψεσι καὶ ἀπεγνωκότες τὴν σωτηρίαν.

These things refer to the swiftly dying nature of grass, because grass will flower in the early part of the day then it will pass from blossoming and in the evening it 'may fall away', that is, it will wilt to the ground (the 'away' is redundant), then it will be hardened as the moisture in it is consumed, and thus it will be dried out.

The optatives here are taken as futures. 'In the morning' and 'in the evening', are in the sense of, 'in morning' and 'in evening'. In one day he presented the image of the swift death of grass, showing the speed of its course; moreover, there are kinds of grasses that in one day blossom and wither and are destroyed. These things are thus.

Some claim these things to have been predicted about the Jews, saying that their worship in the temple is to last for a thousand years, for so many years are counted from Solomon to the crucifixion of Christ. Accordingly, they say the words predict that these thousand years are reckoned by you like a yesterday on account of their transgression of the law. Hence the disparagements of them, i.e. of the Jews, will be even more, being ever added to, and indeed we see them never receiving respite from disparagement. And the rest they understand correspondingly, namely, that their 'morning', that is, their time of prosperity, will pass away like grass. Their time of prosperity was only that of Solomon's kinship, for in the time thereafter they would have many fluctuations. The words that follow you will relate to the grass, in the way explained earlier.

7 For we have expired in your anger and have been troubled in your rage.

'We have expired', in the sense of, 'we have been diminished'; we have been destroyed by your having grown angry with us for having sinned.

'Anger' and 'rage' have been spoken of variously, and especially in the sixth psalm. Ps 6.2
Ps 2.5

8α You have set our lawless acts before you.

You have set them naked before you, and kept in sight they do not escape notice, but on the very contrary they incite you to anger against us.

8β Our lifetime in the light of your face.

Lifetime here is what he calls the span of our life and life. All our lifetime, all our life, he says, lies in the visibility of your oversight, that is, it is manifest to you. The meaning is like that of the previous verse.

9α For all our days have expired.

The days of our life have passed away, we have drawn near to our end, for thus the intensity of misfortunes persuades me to believe. Moreover, it is customary for those in afflictions to say that we have died, having been choked by the afflictions and having despaired of salvation.

Εἴρηται δὲ πολλάκις περὶ τοῦ, ὅτι, καὶ νῦν δὲ καθόλου ῥητέον, ὅτι ἔνθα εὑρίσκεται, ἢ αἰτιολογικὸν νοεῖται, ἢ βεβαιωτικὸν, ἢ διηγηματικὸν καὶ παρέλκον, ὡς καὶ νῦν. Τοῦτο δὲ καὶ μᾶλλον πλεονάζει παρὰ τῷ Δαυίδ. Καὶ λοιπὸν ἔστω σοι τοῦτο καὶ εἰς τὸ ἑξῆς κανὼν ἀκριβέστατος· περιττὸν γὰρ πολλάκις περὶ τῶν αὐτῶν λέγειν τὰ αὐτά.

9β Καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν.

Τοῦτο καὶ ἀνωτέρω εἴρηκε· διττολογεῖ δὲ, νόμῳ τῶν ἐλεεινολογουμένων. Ps 89.7

9γ Τὰ ἔτη ἡμῶν ὡσεὶ ἀράχνη ἐμελέτων.

Ἀράχνη νῦν, ὁ τῆς ἀράχνης ἱστός· ἐμελέτων δὲ, ἀντὶ τοῦ, ἐμελετῶντο, εἴτουν ἐλογίζοντο. Λέγει τοίνυν, ὅτι τὰ ἔτη ἡμῶν ἐλογίζοντο, τουτέστι, λογίζονται ἡμῖν, ὡσεὶ ἀράχνης ἱστὸς, ἐπίμοχθα καὶ ὀλιγοχρόνια· ὁ γὰρ τοιοῦτος ἱστὸς πολλῷ μὲν ὑφαίνεται μόχθῳ διὰ τὴν ἄγαν λεπτότητα, θᾶττον δὲ φθείρεται διὰ τὴν ἀσθένειαν.

10α Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν, ἐν αὐτοῖς ἑβδομήκοντα ἔτη· ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη.

Ἐνταῦθα τὸν ἀριθμὸν ὁρίζεται τῶν ἐτῶν, πόσα μέν εἰσι τὰ τῆς δυνάμεως, πόσα δὲ τὰ τῆς βίας. Φησὶ γὰρ, ὅτι αἱ ἡμέραι | τῶν ἐτῶν ἡμῶν, εἴτουν τὰ ἔτη ἡμῶν, ἐν αὐτοῖς μὲν, ἤγουν ἐν ἑαυτοῖς, ἑβδομήκοντα ἔτη εἰσίν.

Ἐπὶ τοσοῦτον γὰρ ἑαυτῶν ἐσμεν, τουτέστιν, ἑαυτῶν κυριεύοντες, ἐνδυνάμως κινούμεθα. Ἐὰν δὲ ἐν δυναστείαις μέλλοι τις ζῆν, ὅ ἐστιν ἐν βίᾳ, διὰ τὸ μόγις τότε δύνασθαι, ὀγδοήκοντα ἔτη ζήσει.

10β Καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος.

Τὸ δ᾽ ἐπέκεινα τούτων, ὅσον ζήσει τις, κόπος ἔσται καὶ πόνος διὰ τὴν ἄγαν ἀσθένειαν. Κόπος μὲν οὖν, ἡ ταλαιπωρία, πόνος δὲ, τὸ ἄλγος.

Τινὲς δὲ τὸ πλεῖον τῶν ἑβδομήκοντα ἢ ὀγδοήκοντα ἐτῶν νενοήκασιν, ὅτι ὀλίγη μὲν ἐν ἑαυτοῖς ἡ τέρψις, πλείων δὲ ἡ θλῖψις διὰ τὰ συνεχῆ συμπτώματα.

10γ Ὅτι ἐπῆλθε πραότης ἐφ᾽ ἡμᾶς, καὶ παιδευθησόμεθα.

Πραότητα νῦν, τὴν μετρίαν ἐκ Θεοῦ παιδείαν ὠνόμασε. Πραότητα δὲ αὐτὴν εἶπε, πρὸς σύγκρισιν ἧς ἐσμεν ἄξιοι τιμωρίας διὰ τὰς ἁμαρτίας ἡμῶν.

11α Τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου;

Ἐὰν ἡ μικρά σου παιδεία τοσαύτην ἡμῖν αἴσθησιν ἐνεποίησε, τίς ἄρα γινώσκει Isa 26.16

The conjunction 'for' has often been spoken about, and now it is to be said generally that wherever it is found it is to be understood either as causative or as confirmative or as narrative and redundant, as in this case. With David this word is especially used redundantly. Let this then henceforth be a very sure rule for you, for it is superfluous to say the same things about the same again and again.

9β And in your anger we have expired.

He said this above also; he says this twice as is customary with those seeking to evoke pity. Ps 89.7

9γ Our years they would consider like a spider's web.

The word ἀράχνη can mean spider or spider's web; here it means the latter. 'They would consider', in the sense of, 'they would be considered', that is, they would be reckoned. He is saying therefore that our years would be reckoned, that is, they are reckoned by us, like a spider's web, toilsome and short-lived, for such a web is woven with great labour on account of its extreme delicacy, but is quickly destroyed on account of its weakness.

10α The days of our years in them are seventy years, but if with force, eighty years.

Here the number of years is ordained, how many are those of are in strength and how many are those are in forced exertion. For he is saying that 'the days of our years', that is, our years, 'in them', namely, in themselves, are seventy years.

Because for so many years we are ourselves, that is, we move with strength as masters of ourselves. But if someone is to live with force, that is by forced exertion, on account of his being barely able then, he will live for eighty years.

10β And their surplus toil and suffering.

And what is beyond these years, however long one will live, will be toil and pain on account of the extreme infirmity. 'Toil' therefore is the distress of illness and 'suffering' the pain.

Some have understood this as the surplus of the seventy or eighty years, namely, that there is little delight in them but more sorrow on account of the continuous mishaps.

10γ For meekness has come upon us, and we shall be chastised.

'Meekness' is what he here called moderate chastisement from God. He called this 'meekness' in comparison to the punishment we deserve on account of our sins.

11α Who knows the might of your anger?

πόση, καὶ ὁποία τίς ἐστιν ἡ ἰσχὺς τῆς ὀργῆς σου, ἣν ἐπάγεις τοῖς ἀνεπιστρόφως ἔχουσιν; ὄντως πολλή ἐστι καὶ ἀφόρητος.

11β Καὶ ἀπὸ τοῦ φόβου σου τὸν θυμόν σου ἐξαριθμήσασθαι;

Καὶ τίς πάλιν γινώσκει μετρῆσαι τὸν θυμόν σου, τουτέστι, διαγνῶναι πόσος ἐστίν; Ὄντως οὐδεὶς τοῦτο δυνήσεται, διὰ τὸ εἶναί σε φοβερὸν ἄγαν.

12α Τὴν δεξιάν σου οὕτω γνώρισόν μοι.

Οὕτως, ἤγουν ἐν πραότητι καὶ μετρίᾳ παιδείᾳ ῥυθμίζων με, γνώρισόν μοι τὴν δεξιάν σου ἐν τῇ ἡμέρᾳ τῆς κρίσεως. Γνωρίσεις μοι δὲ αὐτήν, στήσας με ἐν δεξιᾷ σου μετὰ τῶν προβάτων. Mt 25.33

12β Καὶ τοὺς πεπεδημένους τὴν καρδίαν ἐν σοφίᾳ.

Καὶ ἔτι γνώρισόν μοι τότε τοὺς δικαίους, συντάξας με αὐτοῖς, ὧν αἱ καρδίαι πρὸ θανάτου τῇ σοφίᾳ σου ἐπεπέδηντο. Ἀρχὴ γὰρ σοφίας, φόβος Κυρίου· καὶ ἄλλως δὲ σοφία Θεοῦ, ἡ διάκρισις τῆς ἀρετῆς καὶ κακίας, καὶ ἐργασία τῆς ἀρετῆς. Prov 1.7

Ἀλλ' οὕτω μὲν περὶ τῆς μελλούσης κρίσεως. Νοεῖται δὲ καὶ νῦν, ὅτι γνώρισόν μοι τὴν δεξιάν σου, δηλαδή, τὴν ἀντιληπτικὴν δύναμίν σου καὶ εὐεργετικὴν καὶ φυλακτικὴν, ναὶ μὴν, καὶ τοὺς σοφοὺς τὰ θεῖα, ἵνα συνετισθῶ δι' αὐτῶν.

13α Ἐπίστρεψον, Κύριε.

Ἢ σὺ πρὸς ἡμᾶς, οὓς ἀπεστράφης διὰ τὰς ἁμαρτίας ἡμῶν, ἢ ἡμᾶς πρὸς σέ, τοὺς πλανωμένους τῇδε κἀκεῖσε.

13β Ἕως πότε;

Δηλονότι οὐκ ἐπιστρέφεις;

13γ Καὶ παρακλήθητι ἐπὶ τοῖς δούλοις σου.

Ταλαιπωρουμένοις καὶ ἐπικαλουμένοις σε.

14α Ἐνεπλήσθημεν τὸ πρωῒ τοῦ ἐλέους σου, Κύριε, καὶ ἠγαλλιασάμεθα καὶ εὐφράνθημεν.

Ὁ μὲν παρὼν βίος, εἴη ἂν ἑσπέρα καὶ νὺξ, διὰ τὴν κατακεχυμένην αὐτοῦ πλάνην καὶ διὰ τὸ καθεύδειν ἡμᾶς ἐν τούτῳ, θνήσκοντας· ὁ δὲ μέλλων, εἴη ἂν πρωῒ καὶ

12β[1] τὴν καρδίαν MP[corr]ACF[T] : τῇ καρδίᾳ (P)BHV[Ra]. 12β[3] ἐπεπέδηντο PS[2]ABHV : ἐπεδέδηντο M.

If your small chastisement has made such an impression on us, who then knows how great and of what kind is the strength of your anger that you bring upon those who remain heedless? Truly it is great and unendurable. Isa 26.16

11β And in fear of you to reckon up your rage?

And who again knows to measure your rage, that is, to discern how great it is? In truth no one will be able to do so on account of your being most fearful.

12α Make known thus your right hand to me.

'Thus', namely, by correcting me with meekness and moderate chastisement, make known to me your right hand on the day of judgement. You will make it known to me by placing me at your right hand along with the sheep. Mt 25.33

12β And those whose heart has been fettered in wisdom.

And furthermore make known to me then the just, placing me among them, namely, those whose hearts before death had been shackled to your wisdom, for *Fear of the Lord is the beginning of wisdom*. And moreover God's wisdom is the distinction of virtue and vice and the cultivation of virtue. Prov 1.7

Such, however, is the interpretation in relation to the last judgement. But it can also be interpreted in relation to the present, namely, make known to me your right hand, that is, your helping and beneficent and protecting power, and indeed, also those who are wise in things divine so that I may be brought to understanding by them.

13α Turn back, O Lord.

Either you towards us, from whom you have turned away on account of our sins, or else us towards you, we who have been straying here and there.

13β How long?

Will you fail to turn back, that is to say.

13γ And relent towards your servants.

Who are in distress and making entreaty to you.

14α In the morning we have been filled with your mercy, O Lord, and have rejoiced and been glad.

ἡμέρα, διὰ τὴν λαμπρότητα καὶ διὰ τὸ ἀνίστασθαι ἡμᾶς ἐκ νεκρῶν. Λέγει τοίνυν, ὅτι κατὰ τὸ πρωῒ, τουτέστι, τὸν μέλλοντα βίον, οἱ τῆς ἐπιστροφῆς, ὡς εἴρηται, τυχόντες, ἐμπλησθησόμεθα τοῦ ἐλέους σου καὶ ἀγαλλιασόμεθα καὶ εὐφρανθησόμεθα.

Ἀντιχρονίαν γὰρ ἐνταῦθα νενοήκαμεν, ὡς ὁ Ἀκύλας καὶ οἱ λοιποὶ παρεσημειώσαντο· περὶ δὲ τῆς ἀγαλλιάσεως καὶ τῆς εὐφροσύνης διαφόρως εἴρηται.

14β Ἐν πάσαις ταῖς ἡμέραις ἡμῶν εὐφράνθημεν.

Κἀνταῦθα ὁμοίως, ἀντὶ τοῦ, εὐφρανθησόμεθα. | Ἐν πάσαις δὲ ταῖς ἡμέραις, ἀντὶ τοῦ, διηνεκῶς· ἡ χαρὰ γὰρ τοῦ μέλλοντος αἰῶνος ἀμεσολάβητός τε καὶ ἀκατάλυτος.

15 Ἀνθ' ὧν ἡμερῶν ἐταπείνωσας ἡμᾶς, ἐτῶν, ὧν εἴδομεν κακά.

Ἐταπείνωσας ἡμᾶς, πάσῃ κακοπαθείᾳ ἐκδοὺς, ᾗ προσομιλοῦσιν οἱ δίκαιοι. Κακὰ δὲ νῦν λέγει, τὰς θλίψεις καὶ τοὺς πειρασμούς.

16 Καὶ ἴδε ἐπὶ τοὺς δούλους σου καὶ ἐπὶ τὰ ἔργα σου, καὶ ὁδήγησον τοὺς υἱοὺς αὐτῶν.

Ἴδε ἐπὶ τοὺς δουλεύσαντάς σοι πατέρας καὶ διδασκάλους ἡμῶν, καὶ δι' αὐτοὺς, ὁδήγησον εἰς ἀρετὴν ἡμᾶς τοὺς υἱοὺς αὐτῶν· ἢ ἴδε ἐφ' ἡμᾶς τοὺς δούλους σου, καὶ μὴ μόνον ἡμᾶς, ἀλλὰ καὶ τοὺς σαρκικούς τε καὶ πνευματικοὺς υἱοὺς ἡμῶν ὁδήγησον.

17α Καὶ ἔστω ἡ λαμπρότης Κυρίου τοῦ Θεοῦ ἡμῶν ἐφ' ἡμᾶς.

Λαμπρότης Θεοῦ, ἡ χάρις αὐτοῦ, λαμπρύνουσα τὸν μεταλαμβάνοντα. Λαμπρότης δὲ Θεοῦ, ἀντὶ τοῦ, ἡ ἀπὸ Θεοῦ. Ἔστω δὲ, ἀντὶ τοῦ, εἴη.

17β Καὶ τὰ ἔργα τῶν χειρῶν ἡμῶν κατεύθυνον ἐφ' ἡμᾶς.

Ἐφ' ἡμᾶς, ἀντὶ τοῦ, ἐν ἡμῖν.

17γ Καὶ τὸ ἔργον τῶν χειρῶν ἡμῶν κατεύθυνον.

Ἔργα χειρῶν πληθυντικῶς, αἱ πράξεις ἁπλῶς αἱ διὰ χειρῶν, ἃς κατευθυνθῆναι δεόμεθα, ὡς μὴ παρεγκλῖναι τῆς εὐθύτητος, ἤτοι τοῦ πρέποντος.

Ἔργον δὲ χειρῶν ἰδιαζόντως, τὴν ἐλεημοσύνην τινὲς ἐνόησαν, τῷ κεχωρίσθαι τιμηθεῖσαν, ὡς πεφιλημένην μάλα Θεῷ. Ἐλεήμων δὲ, οὐχ ὁ διδοὺς μόνον, ἀλλὰ καὶ ὁ συμπάσχων· ἐκ τῶν μὴ ἐχόντων γὰρ χρήματα, συμπάθεια μόνον ἀπαιτεῖται καὶ παράκλησις.

17γ[3] παρεγκλῖναι MPAS[2]FH : παρεκκλῖναι CBV.

The present life may be interpreted as evening and night on account of the error poured out over it and on account of our lying down to sleep in it as we die. The future life, however, may be interpreted as day, on account of the its brilliance and on account of our rising up from death. He is saying accordingly that in the morning, that is, in the future life, we who, as was said, attain to return will be filled with your mercy and will rejoice and be glad.

We have understood here an interchange of tenses, as Aquila and the others noted. 'Rejoicing' and 'being glad' have been mentioned on various occasions.

14β In all our days we have been glad.

Here similarly in the sense of, 'we shall be glad'. 'In all our days', in the sense of, 'continually', for the joy of the age to come is both unmediated and indissoluble.

15 In return for the days when you humbled us, for the years in which we saw evils.

You humbled us, having given us over to every distress that the just encounter. 'Evils' here is what he calls the afflictions and trials.

16 And look upon your servants and upon your works, and guide their sons.

Look upon our fathers and teachers who served you, and on their account, guide us their sons to virtue. Or else, look on us your servants, and not only on us, but also guide our natural and spiritual sons.

17α And let the brightness of the Lord our God be upon us.

God's brightness is his grace, which makes bright the one who participates in it. God's brightness, in the sense of, the brightness from God. The imperative 'let it be' in the sense of the optative, 'may it be'.

17β And direct the works of our hands upon us.

'Upon us', in the sense of, 'among us'.

17γ And direct the work of our hands.

'The works of our hands' in the plural, are simply the actions carried out by our hands, which we entreat to be directed so as not to deviate from a straight path, that is, from what is fitting.

'The work of our hands' in particular has been understood by some as alms-giving, by being distinctly honoured as especially dear to God. The merciful man is not the one who gives

Ἄλλοι δὲ ἔργα μὲν χειρῶν εἶπον, τὰ τῆς τῆς πρακτικῆς, ὡς διάφορα· χεῖρες γὰρ, ἡ πρακτικὴ πολλάκις νοεῖται. Ἔργον δὲ χειρῶν, τὸ τῆς θεωρητικῆς, ὡς μονοειδές· χεῖρες γὰρ τρόπον τινὰ, καὶ ὁ νοῦς, ὡς χειραγωγῶν καὶ ἀνάγων τὴν ψυχήν.

90 ϞΆ

1α Ψαλμὸς τῷ Δαυίδ· ἀνεπίγραφος.

Καὶ περὶ μὲν τῶν ἀνεπιγράφων εἴρηται ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου. §§ 55, 57
Διδάσκει δὲ ὁ ψαλμὸς τῆς εἰς Θεὸν ἐλπίδος τὸ ἄμαχον.

1β *Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψίστου ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται.*

Ὁ χρώμενος ὡς οἰκήματι τῇ βοηθείᾳ τῇ ἀπὸ τοῦ Ὑψίστου, τουτέστιν, ὁ μὴ διάγων ἔξω ταύτης, ὅσον ἐπὶ τῷ θαῤῥεῖν ἐπὶ ταύτῃ μόνῃ, οὗτος ἐν τῇ σκέπῃ διαιτηθήσεται τοῦ Θεοῦ, ἤτοι σκεπασθήσεται ὑπὸ τοῦ Θεοῦ.

Θεὸς δὲ λέγεται τοῦ οὐρανοῦ, ὡς Δεσπότης· εἰ δὲ Θεὸς τοῦ οὐρανοῦ, δηλονότι καὶ τῆς γῆς, καὶ πάντων ἁπλῶς.

Νοεῖται δὲ βοήθεια τοῦ Θεοῦ, καὶ ὁ νόμος τῶν θείων ἐντολῶν, ὃν δέδωκε τοῖς ἀνθρώποις εἰς βοήθειαν κατὰ τῶν δαιμόνων.

2α *Ἐρεῖ τῷ Κυρίῳ, Ἀντιλήπτωρ μου εἶ καὶ καταφυγή μου.*

Ἐρεῖ τῷ Κυρίῳ μετὰ παῤῥησίας, ὅτι ἀντιλήπτωρ μου εἶ, καὶ καταφυγή μου σὺ μόνος.

2β *Ὁ Θεός μου, καὶ ἐλπιῶ ἐπ᾽ αὐτόν.*

Ἀλλὰ καὶ ἐνώπιον ἄλλων ἐρεῖ, ὅτι ὁ Θεός μού ἐστιν οὗτος, καὶ ἐλπιῶ ἐπ᾽ αὐτὸν, τουτέστι, καὶ παρ᾽ ἄλλοις ὁμολογήσει, ὅτι ὁ Θεὸς αὐτοῦ ἐστιν.

3 *Ὅτι αὐτὸς ῥύσεταί σε ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου ταραχώδους.*

Παγίδες τῶν αἰσθητῶν ἐχθρῶν τῶν θηρευόντων τὰ σώματα τῶν ἀνθρώπων, αἱ ἐνέδραι καὶ οἱ λόχοι, τῶν δὲ νοητῶν τῶν θηρευόντων τὰς ψυχὰς, αἱ πρὸς τὰ φαῦλα συμβουλαὶ, αἱ ἐπιθυμίαι, καὶ αἱ διὰ τῶν παθῶν ἐπιβουλαί.

Τὸν δὲ ταραχώδη λόγον, ἐπηρεαστικὸν λόγον, ἐξέδωκεν ὁ Σύμμαχος, τουτέστι, συκοφαντικόν· ταράσσει γὰρ τὴν ψυχὴν τοῦ συκοφαντουμένου.

Ἀπέστρεψε δὲ τὸν λόγον ὁ προφήτης | πρὸς τὸν τοιοῦτον ἄνθρωπον, δηλονότι τὸν κατοικοῦντα ἐν τῇ βοηθείᾳ τοῦ Ὑψίστου, καὶ παραθαῤῥύνει αὐτόν.

4α *Ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι.*

1β4 διαιτηθήσεται MAS²CBF: διατηρηθήσεται PHV.

only, but also the one who shows sympathy, for from those who do not have money sympathy alone and comfort are required.

Others have said that the 'works of our hands' are those of practical virtue as being various (for hands often have the sense of practical virtue), while the 'work of our hands' is that of contemplative virtue as one in kind (for the mind in a way is also 'hands' as taking the soul by the hand and leading it upwards).

90 ## Psalm 90

1α A psalm belonging to David; without superscription.

Psalms without superscription were also discussed in the preamble to the present book. §§ 55, 57
The psalm teaches the unconquerable power of hope in God.

1β He who dwells in the help of the Most High will lodge in the shelter of the God of heaven.

The one who employs help from the Most High as a dwelling-place, that is, who does not live outwith it insofar as trusting in this alone, he will pass his life in God's shelter, that is, he will be sheltered by God.

God is said to be 'of heaven' as Master, and if he is God of heaven he is clearly also of the earth and simply of everything.

God's help is also to be understood as the law of the divine commandments that he gave to men as help against the demons.

2α He will say to the Lord, 'You are my protector and my refuge'.

He will say to the Lord with boldness that you alone are my protector and my refuge.

2β My God and I shall hope in him.

But he will also say before others that he is my God and I shall hope in him, that is, he will confess in the presence of others that he is his God.

3 For he will deliver you from the hunters' snare and from unsettling speech.

Snares of sensible enemies who hunt after the body are ambushes and traps, while those of intelligible enemies who hunt after the soul are suggestions inciting to evil, desires and surreptitious attacks through the passions.

'Unsettling speech' Symmachus translated as 'insolent speech', that is, slandering speech, for it unsettles the soul of the one who is slandered.

The prophet brought the subject back to the man of this kind, namely, the one who dwells in the help of the Most High, and encourages him.

4α With the broad of his back he will overshadow you.

Προασπιεῖ σου· μεταφορικὸς δὲ ὁ λόγος. Ὁ γὰρ προπολεμῶν τινος, πρὸ αὐτοῦ ἑστὼς, σκιάζει τοῦτον, εἴτουν ἀποκρύπτει τοῖς ὀπισθίοις αὐτοῦ μέρεσι· μετάφρενα δὲ, ὁ μεταξὺ τῶν ὤμων τόπος, ὅν τινες νῶτα καλοῦσι.

Μετάφρενα δὲ Θεοῦ, ἡ φρουρητικὴ αὐτοῦ δύναμις· ἡ αὐτὴ δὲ, καὶ πτέρυγες Θεοῦ.

4β Καὶ ὑπὸ τὰς πτέρυγας αὐτοῦ ἐλπιεῖς.

Ἐλπιεῖς, ἀντὶ τοῦ, θαῤῥήσεις, δίκην νεοσσοῦ.

4γ Ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ.

Ὅπλῳ, ἀντὶ τοῦ, δίκην ὅπλου. Λέγει δὲ, ὅτι ἐὰν ἔχῃς ἀλήθειαν, αὕτη δίκην ὅπλου κυκλώσει σε, τουτέστι, πανταχόθεν σε φρουρήσει.

Ὅρα δὲ τῆς ἀληθείας ἐγκώμιον· τοῦ Θεοῦ γὰρ ταύτην εἶπεν, ὡς οἰκείαν αὐτῷ. Εἰ γὰρ τὸ ψεῦδος οἰκεῖον τῷ δαίμονι, δῆλον ὡς αὕτη τοὐναντίον ἐστίν. Jn 8.44

Ἔνι δὲ καὶ ἄλλως εἰπεῖν, ὅτι ἐν ὅπλῳ, δηλαδὴ τῷ Σταυρῷ, κυκλώσει καὶ φρουρήσει σε ὁ Χριστὸς, ὅς ἐστιν ἀλήθεια τοῦ Πατρός· Ὁ ἑωρακὼς γὰρ, φησὶν, ἐμὲ, ἑώρακε τὸν Πατέρα. Jn 14.9

5α Οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ.

Ἐπαγομένου εἴτε ἐκ δαιμόνων, εἴτε ἐξ ἀνθρώπων.

5β Ἀπὸ βέλους πετομένου ἡμέρας.

Ἀφιεμένου ὁμοίως. Ἀφίενται γὰρ ἐξ ἀνθρώπων μὲν, τὰ αἰσθητὰ, ἐκ δὲ τῶν δαιμόνων, τὰ τῶν παθῶν βέλη.

6α Ἀπὸ πράγματος ἐν σκότει διαπορευομένου.

Ἐν σκότει διαπορεύεται κλέπτης, ἐπίβουλος, ἐμπρηστὴς, πορνεία, μοιχεία, δαίμων, καὶ εἴ τι τοιοῦτον.

6β Ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ.

Σύμπτωμα μέν ἐστι, πᾶν ἀπροσδοκήτως συμβαῖνον ἀβούλητον. Δαιμόνιον δὲ μεσημβρινὸν, οἱ μὲν, τὸν τῆς ἀκηδίας εἶπον δαίμονα, τότε μᾶλλον ἐπιτιθέμενον, οἱ δὲ, τὸν τῶν αἰσχρῶν λογισμῶν, οἱ δὲ, τὸν τῆς ἀκολασίας· καὶ οὗτοι γὰρ, βαρυνομένης τῆς γαστρὸς, ἐπανίστανται τοῖς ἀνθρώποις.

7 Πεσεῖται ἐκ τοῦ κλίτους σου χιλιὰς καὶ μυριὰς ἐκ δεξιῶν σου, πρὸς σὲ δὲ οὐκ ἐγγιεῖ.

[4α][2] αὐτοῦ MPCBFHV : ἑαυτοῦ S[2]A.

He will put himself forward as a shield before you. This is a metaphorical figure. For the person who fights in front of someone, standing before him shades him, namely, he conceals him with his back parts. The broad of the back is the area between the shoulders that some call the back.

The broad of God's back is his protecting power, as is the case with 'God's wings'.

4β And beneath his wings you will hope.

'You will hope', in the sense of, 'you will have confidence', like a nestling.

4γ In a shield his truth will encircle you.

'In a shield', in the sense of, 'like a shield'. He is saying that if you have truth, this like a shield will encircle you, that is, it will guard you on every side.

Observe the high praise of truth. He called it God's, as being kindred with him. If falsehood is kindred with the demon, it is clear that truth is the contrary. Jn 8.44

It is also possible to say alternatively that 'by a shield', namely, by the Cross, Christ will encircle and guard you, for Christ is the truth of the Father, for it is written, *He who has seen me, has seen the Father*. Jn 14.9

5α You will not be affrighted by nocturnal fear.

Whether brought on by demons or by men.

5β By an arrow flying by day.

Being discharged in a similar way, for sensible arrows are discharged by men, while the arrows of the passions are discharged by the demons.

6α By a thing moving in the dark.

A thief, a conspirator, an arsonist, fornication, adultery, a demon, and any such thing, moves in the dark.

6β By a sudden happening and a noonday demon.

A sudden happening is anything that occurs unexpectedly and unwilled. Some have said the noonday demon is the demon of torpor that attacks at that time especially, others that it is the demon of shameful thoughts, others the demon of licentiousness, for these indeed rise up against people when the belly is weighed down.

7 A thousand will fall at your side and ten thousand at your right, but you they will not approach.

Κλίτος ἐστὶ, τὸ μέρος ἁπλῶς, νῦν δὲ τὸ ἀριστερὸν αἰνίττεται, λέγων ὅτι κατοικοῦντός σου ἐν βοηθείᾳ τοῦ Ὑψίστου, ὡς προείρηται, πεσεῖται ἐκ μὲν τοῦ ἀριστεροῦ μέρους σου χιλιὰς βελῶν, ἐκ δὲ τοῦ δεξιοῦ, μυριὰς, σοῦ δὲ οὐχ ἅψεται.

Κατὰ δὲ ὑψηλοτέραν θεωρίαν, φησὶν ὁ λόγος, ὅτι τοξευθήσῃ μὲν πολλὰ, καὶ ἐκ τῶν ἀριστερῶν, πλεῖον δὲ ἐκ τῶν δεξιῶν. Εἶεν δ' ἂν ἀριστερὰ μὲν, ὅταν φανεροῖς πάθεσι τοξευώμεθα, δεξιὰ δὲ, ὅταν ἐπικεκρυμμένοις. Εἰδὼς γὰρ ὁ ἐχθρὸς, ὅτι πολλοὶ γυμνὴν τὴν ἐμπαθῆ συμβουλὴν οὐ παραδέχονται, ἄρχεται μὲν ἀπὸ χρηστοῦ, τελευτᾷ δὲ εἰς πονηρόν.

8 Πλὴν τοῖς ὀφθαλμοῖς σου κατανοήσεις, καὶ ἀνταπόδοσιν ἁμαρτωλῶν ὄψῃ.

Ὅμως, τοῖς νοεροῖς ὀφθαλμοῖς σου θεασάμενος, μαθήσῃ τοῦτο ὅτι ἀληθές ἐστι, καὶ τὴν τιμωρίαν τῶν ἐχθρῶν ἴδῃς.

9α Ὅτι σὺ, Κύριε, ἡ ἐλπίς μου.

Ἀκούσας τὰς ῥηθείσας ἐπαγγελίας, ὁ μέλλων κατοικεῖν ἐν βοηθείᾳ τοῦ Ὑψίστου, ἀναβοᾷ ὑφ' ἡδονῆς, λέγων, Σὺ, Κύριε, ὑπάρχεις ἡ ἐλπίς μου.

Εἶτα ἀντιφθέγγεται αὐτῷ ὁ προφήτης τὰ ἑξῆς.

9β-10α Τὸν Ὕψιστον ἔθου καταφυγήν σου; Οὐ προσελεύσεται πρὸς σὲ κακά.

Τὸ, *Τὸν Ὕψιστον ἔθου καταφυγήν σου*, κατ' ἐρώτησιν ἀναγνωστέον· εἶτα τὰ λοιπὰ κατὰ ἀπόφασιν.

Τοῦ γὰρ ἔχοντος καταφυγὴν τὸν Θεὸν, οὐχ ἅπτεται πειρασμὸς, καὶ μάρτυς αὐτὸς ὁ διάβολος, βοῶν πρὸς τὸν Θεὸν περὶ τοῦ Ἰὼβ, *Οὐ σὺ περιέφραξας τὰ ἔσωθεν αὐτοῦ καὶ τὰ ἔξωθεν;* Ὅτε δὲ παραχωρήσει ὁ Θεὸς, τότε ἅπτεται αὐτοῦ. Job 1.10

Κακὰ δὲ λέγει, τὰς περιστάσεις, τοὺς κινδύνους.

10β Καὶ μάστιξ οὐκ ἐγγιεῖ ἐν τῷ σκηνώματί σου.

Ἀλλ' οὐδὲ τῷ οἴκῳ σου πλησιάσει συμφορά· | περιττὴ δὲ ἡ πρόθεσις.

Καὶ ἄλλως δὲ μάστιξ μὲν ἂν εἴη, ἡ νόσος, σκήνωμα δὲ τῆς ψυχῆς, τὸ σῶμα. Ps 28.1α

Τὸ δὲ γλαφυρώτερον, ὅτι τῷ μὲν ἀνθρώπῳ τοῦ Θεοῦ, τὰ τοιαῦτα κακὰ καὶ ἡ μάστιξ, ἀγῶνες καὶ δοκίμιόν εἰσι, τῷ δὲ ἁμαρτωλῷ, μάστιγες· *Πολλαὶ γὰρ*, φησὶν, *αἱ μάστιγες τοῦ ἁμαρτωλοῦ*. Ps 31.10α

11 Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου.

Τοιοῦτον καὶ ἐν τῷ λγ´ ἔφη ψαλμῷ, *Παρεμβαλεῖ ἄγγελος Κυρίου κύκλῳ τῶν*

'Side' is simply the part, but here it alludes to the left part, saying that when you dwell in the help of the Most High, as was previously said, a thousand arrows will fall to your left and ten thousand to your right, but you they will not touch.

According to a higher interpretation, the verse is saying that you will be shot at very much, both from the left but more so from the right. The left would be when we are shot at by manifest passions, and the right when this is by hidden passions. For the enemy, knowing that many do not accept his impassioned suggestion when presented baldly, commences with what is good, but ends in evil.

8 Except with your eyes you will perceive, and the recompense of sinners you will see.

But, having seen with the eyes of your mind, you will learn this that it is true, and you will see the punishment of your enemies.

9α For you, O Lord, are my hope.

Having heard the promises cited, the one who is destined to dwell in the help of the Most High cries out in delight, saying, 'You, O Lord, are my hope'.

Then the prophet responds to him with the following words:

9β-10α Have you set the Most High as your refuge? Evils will not approach you.

'Have you set the Most High as your refuge?' is to be read as a question, then the rest as a statement.

Temptation does not touch the person who has God as his refuge, and the devil himself is witness to this, crying out to God about Job, *Have you not put a fence about what is internal to him and what is external?* When God will permit, then temptation touches him. Job 1.10

'Evils' is what he calls adversities, dangers.

10β And a scourge will not come near to your tent-dwelling.

Neither will misfortune approach your home; the preposition 'to' is redundant.

The 'scourge' may also be interpreted differently as illness and the tent-dwelling of the soul as the body. Ps 28.1α

And more elegantly, that for the man of God such evils and the scourge are contests and a trial, while for the sinner they are scourges, for it is written, *Many are the scourges of the sinner*. Ps 31.10α

11 For he will command his angels about you, in order to guard you closely in all your ways.

Such is also in the thirty-third psalm, *An angel of the Lord will encamp round those who fear him and will deliver them*. And Abraham, encouraging his servant, said that the good Ps 33.8

φοβουμένων αὐτὸν καὶ ῥύσεται αὐτούς. Καὶ ὁ Ἀβραὰμ δὲ, τὸν οἰκέτην παραθαῤῥύνων, Ps 33.8
εἶπεν, ὁ ἀγαθὸς Θεὸς Ἀποστελεῖ τὸν ἄγγελον αὐτοῦ πρὸ προσώπου σου· καὶ Ἰακὼβ Gen 24.7
δὲ εἴρηκεν, Ὁ ἄγγελος ὁ ῥυσάμενός με ἐκ πάντων τῶν κακῶν. Ἐξ ὧν μανθάνομεν, Gen 48.16
ὅτι δι' ἀγγέλων φρουρεῖ τοὺς πεποιθότας ἐπ' αὐτὸν ὁ Θεός.

Ὁδοὺς δὲ λέγει, τὰς πράξεις· περιττὸν δὲ τὸ, τοῦ.

12 Ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

Χεῖρες ἀγγέλων, αἱ φρουρητικαὶ δυνάμεις αὐτῶν· ἀροῦσι δὲ, ἀντὶ τοῦ, βαστάσουσιν ἐν ταῖς δυσχερείαις, ὡς μηδὲ λίθῳ προσκροῦσαι τὸν πόδα σου.

Καὶ ἄλλως δ' ἂν εἴη λίθος μὲν, πᾶσα ἁμαρτία καὶ πᾶν ἐμπόδιον, ποὺς δὲ, ἡ πολιτεία, δι' ἧς περῶμεν τὸν βίον.

13 Ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ καὶ καταπατήσεις λέοντα καὶ δράκοντα.

Οὐχ ἅψεταί σου, οὔτε ἰοβόλον θηρίον, οὔτε σαρκοβόρον. Καὶ τοῦτο εἰς πολλοὺς τῶν ἁγίων ἐξέβη, καθὼς αἱ ἱστορίαι διδάσκουσιν.

Ἀναγωγικῶς δὲ, διὰ τῆς ἐπιβάσεως καὶ καταπατήσεως τῶν ἄγαν ἰοβόλων καὶ λίαν σαρκοβόρων θηρίων, τὴν ἐπικράτειαν πάσης πονηρίας καὶ βλάβης ᾐνίξατο.

Νοηθείη δ' ἂν ἀσπὶς μὲν, ἡ διαβολή — καὶ αὕτη γὰρ ἰὸν ἐναποπτύει τοῖς ὠσὶ τῶν ἀνθρώπων — βασιλίσκος δὲ, ἡ βασκανία — ὥσπερ γὰρ ἐκεῖνος ἐν τοῖς ὀφθαλμοῖς ἔχει τὴν λύμην, οὕτω καὶ αὕτη διὰ τῶν ὀφθαλμῶν λυμαίνεται. Λέων δὲ, ἡ ὠμότης· δράκων δὲ, ὁ θυμὸς, διὰ τὸ θερμόν τε καὶ ὀξὺ καὶ δραστήριον, ἃ πάντα καταπατήσει ὁ δίκαιος καὶ ὑφ' ὧν οὐδὲν ὅλως βλαβήσεται.

Λέγεται καὶ ὁ δαίμων, ἀσπὶς καὶ βασιλίσκος, καὶ λέων καὶ δράκων, ὡς τὰς λύμας τούτων φέρων ἐν ἑαυτῷ.

14α Ὅτι ἐπ' ἐμὲ ἤλπισε, καὶ ῥύσομαι αὐτόν.

Ἐπεὶ μεγάλα καὶ μικροῦ ἄπιστα ἐπηγγείλατο, καταπατεῖν τὰ χαλεπώτατα τῶν θηρίων καὶ μηδὲν ἐκεῖθεν βλάπτεσθαι, εἰσάγει τὸν Θεὸν αὐτὸν, βεβαιοῦντα τὰ εἰρημένα καὶ διδάσκοντα, τίς ὁ τῆς εἰς αὐτὸν ἐλπίδος καρπός. Ἐπ' ἐμὲ, φησὶν, ἤλπισεν ὁ τοιοῦτος, καὶ λοιπὸν ἐγὼ ῥύσομαι αὐτὸν ἐκ παντὸς κινδύνου.

14β Σκεπάσω αὐτὸν, ὅτι ἔγνω τὸ ὄνομά μου.

Ὅρα πῶς εἶπε, τὸ ὄνομά μου· τὴν γὰρ φύσιν αὐτοῦ, οὐδεὶς τῶν ἁπάντων ἐννοῆσαι δύναται. Γινώσκει δὲ τὸ ὄνομα τοῦ Θεοῦ, οὐχ ὁ ἁπλῶς γινώσκων ὅτι οὗτος Θεὸς, ἀλλ' ὁ ἀξίως αὐτῷ προσφερόμενος.

15α Κεκράξεται πρός με, καὶ ἐπακούσομαι αὐτοῦ.

14β[3] οὗτος Θεός PHV : οὗτός ἐστι Θεός SC : οὗτός ἐστιν ὁ Θεός MABF.

God *Will send his angel before your face*, and Jacob said, *The angel who has delivered me from all evils*. From these things we learn that through angels God guards those who trust in him. Gen 24.7 Gen 48.16

'Ways' is what he calls actions; the 'in order' is redundant.

12 They will lift you on their hands lest you strike your foot against a stone.

The angels' hands are their guarding powers. 'They will lift', in the sense of, they will hold you up in difficulties, so that your foot does not even knock against a stone.

The 'stone' may also be interpreted differently as every sin and every obstacle, and the 'foot' as the deportment with which we pass through life.

13 You will step on asp and basilisk and will trample lion and dragon under foot.

Neither venomous nor flesh-eating beast will touch you. And this was fulfilled in many of the saints as their stories tell.

In an anagogical sense, by the stepping on and trampling over the most venomous and dangerously carnivorous wild beasts he alluded to mastery over wickedness and harm.

The asp may be understood as slander – for this spits out venom into people's ears –and the basilisk as the evil eye – for just as the basilisk has the source of its mischief in its eyes, so the evil eye works mischief through the eyes. The lion is ferocity and the dragon is rage, on account of its heat and keenness and energy, all of which things the just man will trample underfoot and by which he will not be harmed in any way at all.

The demon is also called an asp and basilisk and a lion and dragon as bearing in himself the evil effects of all of these.

14α For he has hoped in me and I shall deliver him.

Since he has promised great and nearly incredible things, namely, to trample on the direst of wild beasts and to be unharmed thereby, he introduces God himself confirming what was said and teaching what the fruit of hope in him is. Such a man, he says, has hoped in me and henceforth I shall deliver him from every danger.

14β I shall shelter him for he has known my name.

Observe how he said 'my name', for no one at all is able to comprehend his nature. It is not the one who knows simply that he is God who knows the name of God, but rather the one who behaves worthily towards him.

15α He will cry to me and I shall hear him.

Διότι οὐδὲν ζητήσει ἀνάξιον Θεοῦ καὶ ἑαυτοῦ.

15β Μετ᾽ αὐτοῦ εἰμι ἐν θλίψει.

Ἐν παντὶ πειρασμῷ, ὡς μετὰ τῶν Τριῶν Παίδων, ὡς μετὰ τῶν μαρτύρων ὕστερον.

15γ Ἐξελοῦμαι αὐτόν.

Ἐκ πάσης ἀνάγκης. Ζήτει ἐν τῷ λϛʹ ψαλμῷ τὴν ἐξήγησιν τοῦ, *Καὶ οὐκ εἶδον δίκαιον ἐγκαταλελειμμένον*, καὶ τοῦ, *Ὁ δὲ Κύριος οὐ μὴ ἐγκαταλίπῃ αὐτὸν εἰς τὰς χεῖρας αὐτοῦ*. Ps 36.25α, 33α

15δ Καὶ δοξάσω αὐτόν.

Οὐ μόνον ἐξελοῦμαι, ἀλλὰ καὶ περιφανῆ ποιήσω διὰ τὴν εἰς ἐμὲ οἰκείωσιν.

16α Μακρότητα ἡμερῶν ἐμπλήσω αὐτόν.

Εἴγε ταύτην ζητήσει.

Ἢ μακρότητα ἡμερῶν λέγει, τὴν αἰώνιον ζωὴν, διότι μία ἐστιν ἡ ἡμέρα ἐκείνη, μακρότης ἡμερῶν | ὀνομαζομένη διὰ τὸ ἀκατάλυτόν τε καὶ ἀδιάδοχον.

Ἀδιάφορος δὲ ἐνταῦθα ἡ τοῦ, ἐμπλήσω, σύνταξις.

16β Καὶ δείξω αὐτῷ τὸ σωτήριόν μου.

Τὴν παρ᾽ ἐμοῦ σωτηρίαν, ὅτι δύναμαι σῴζειν τὸν εἰς ἐμὲ ἐλπίζοντα.

91 ϟαʹ

1 Ψαλμὸς ᾠδῆς· εἰς τὴν ἡμέραν τοῦ Σαββάτου.

Τί μέν ἐστι, ψαλμὸς ᾠδῆς, προείρηται ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου. § 65

Ἔστι δὲ ὁ ψαλμὸς οὗτος ἀνώνυμος μὲν, οὐκ ἀνεπίγραφος δέ.

Ὄνομα μὲν γὰρ οὔτε τοῦ Δαυὶδ, οὔτε τινὸς τῶν ἀρχῳδῶν ἐμφέρει, διὰ τὸ παρὰ πάντων κοινῇ τότε μελῳδεῖσθαι. § 50

Ἐπιγέγραπται δὲ, *εἰς τὴν ἡμέραν τοῦ Σαββάτου*, ὡς μέν τινές φασιν, ὅτι τῷ Σαββάτῳ μόνῳ τοῦτον ἀπεκλήρωσεν ὁ Δαυὶδ χαριστήριον τῷ Θεῷ, καὶ τηνικαῦτα πάντες οἱ ἀρχῳδοὶ συνιόντες, ᾖδον αὐτόν.

Ὡς δὲ λέγουσιν οἱ θεωρήσαντες ὑψηλότερον, εἰς τὴν ἡμέραν τοῦ μέλλοντος αἰῶνος οὗτος ὁ ψαλμὸς ἀφορᾷ καὶ τὰ ἐν αὐτῇ διδάσκει, λέγω δὴ, τὴν τῶν ἁμαρτωλῶν τιμωρίαν καὶ τὴν τῶν δικαίων τιμήν. Ὥσπερ γὰρ τὸ Σάββατον, *κατάπαυσις* ἑρμηνευόμενον, ἀργίαν εἶχε παντὸς ἔργου βιωτικοῦ, οὕτω δὴ καὶ ἡ ἡμέρα ἐκείνη, Gen 2.2-3

Because he will ask for nothing unworthy of God and of himself.

15β I shall be with him in affliction.

In every trial, as with the Three Youths and as later with the martyrs.

15γ I shall rescue him.

From every necessity. Look in the thirty-sixth psalm at the explanation of, *And I have not seen a just man abandoned*, and of, *But in no way will the Lord abandon him into his hands*. Ps 36.25α, 33α

15δ And I shall glorify him.

Not only will I rescue him, but also make him conspicuous on account of his affinity with me.

16α I shall fill him with length of days.

If indeed he will ask for this.

Or else 'length of days' is what he calls eternal life, because that day is one, called 'length of days' on account of both its perpetuity and its having no successor.

The syntax of the verb 'I shall fill' is indifferent [accusative case instead of genitive].

16β And I shall show him my salvation.

The salvation that is from me, for I am able to save the one who hopes in me.

91 Psalm 91
1 A psalm of an ode; on the day of the Sabbath.

What a 'psalm of an ode' is was said previously in the preamble to the present book. § 65

This psalm is anonymous, but not without superscription.

It does not bear the name either of David or of any of the chief singers on account of being sung at that time by all in common. § 50

It has the superscription, 'on the day of the Sabbath', as some say, because David allotted this for the Sabbath alone as a thanksgiving to God, and then all the chief singers coming together would sing it.

But as those who have given a higher interpretation say, this psalm looks towards the day of the age to come and tells of the things on that day, namely, the punishment of the sinners and the honour of the just. For just as the Sabbath (which translates as 'resting') involved a rest from all work for the provisions of life, so that day (which is a resting from the present life) is freed from all care for daily life and is called the Sabbath. Gen 2.2-3

κατάπαυσις οὖσα τοῦ παρόντος βίου, πάσης βιωτικῆς ἠλευθέρωται φροντίδος, καὶ Σάββατον ὀνομάζεται.

2α Ἀγαθὸν τὸ ἐξομολογεῖσθαι τῷ Κυρίῳ.

Ὄντως ἀγαθὸν τὸ εὐχαριστεῖν τῷ Θεῷ.

2β Καὶ ψάλλειν τῷ ὀνόματί σου, Ὕψιστε.

Καὶ ᾄδειν σοι χαριστήρια. Τινὲς δὲ οὕτως ἡρμήνευσαν, ὅτι ἀγαθὸν τὸ ἐξαγορεύειν πρῶτον τῷ Θεῷ τὰς ἁμαρτίας, εἶτα ᾄδειν αὐτῷ, ἵνα καθαρὰ γένηται ἡ ψαλμῳδία.

3 Τοῦ ἀναγγέλλειν τὸ πρωῒ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου κατὰ νύκτα.

Εἰπὼν δὲ ἁπλῶς ὅτι ἀγαθὸν τόδε καὶ τόδε, εἶτα ἀφορίζει τῷ ἀγαθῷ τούτῳ πράγματι καὶ καιρούς, καί φησιν, ὅτι ἀγαθόν ἐστιν ὥστε ἀναγγέλλειν, εἴτουν ἀναλογίζεσθαι καὶ ἐκφωνεῖν, τὸ πρωῒ μὲν, ἀρχομένης τῆς ἡμέρας, τὸ ἔλεος τοῦ Θεοῦ — ὅτι ἐλεήσας ἡμᾶς, οὐ σεισμῷ κατέχωσεν, οὐ πυρὶ κατέκαυσεν, οὐχ ὕδατι κατεβάπτισεν, οὐ θηρίοις, οὐ πολεμίοις, οὐδὲ φονεῦσιν ἄλλοις παραδοθῆναι συνεχώρησεν, ἅπερ καὶ τὰ ὅμοια τούτοις ὡς ἐπίπαν ἐν νυκτὶ πεφύκασιν γίνεσθαι, καὶ τὸ μέγιστον, οὐκ ἐπιβουλευθῆναι παρὰ δαιμόνων εἴασε.

Κατὰ τὴν νύκτα δὲ, ὁμοίως ἀναγγέλλειν τὴν ἀλήθειαν αὐτοῦ. Ἀλήθειαν δὲ τοῦ Θεοῦ νόησον ἐνταῦθα, τὸ ἀλάθητον αὐτοῦ, ἵνα, τοῦτο ἀναγγέλλοντες κατὰ τὸν νυκτερινὸν καιρὸν ὅτε μᾶλλον πρὸς ἡδονὰς σαρκὸς καὶ κακοβουλίας κινούμεθα, συστελλώμεθα, ὑπομιμνήσκοντες ἑαυτοὺς ὅτι οὐ λανθάνομεν αὐτὸν, εἴτι καὶ πράξομεν ἢ μελετήσομεν.

Δυνάμεθα δὲ λέγειν, ὅτι διὰ τῆς πρωΐας, ὅλην τὴν ἡμέραν ἐνέφηνεν, ὡς ἀπὸ μέρους τὸ ὅλον.

4 Ἐν δεκαχόρδῳ ψαλτηρίῳ μετ᾽ ᾠδῆς ἐν κιθάρᾳ.

Ζήτει τὴν ἐξήγησιν τοῦ τρίτου στίχου τοῦ λβʹ ψαλμοῦ, σφόδρα τῷ παρόντι συνᾴδουσαν. Ps 32.2

5 Ὅτι εὔφρανάς με, Κύριε, ἐν τῷ ποιήματί σου, καὶ ἐν τοῖς ἔργοις τῶν χειρῶν σου ἀγαλλιάσομαι.

Ποίημα μὲν εἶπόν τινες καθολικῶς, τὴν αἰσθητὴν κτίσιν, ἔργα δὲ χειρῶν, τὰ κατὰ μέρος εἴδη τῆς τοιαύτης κτίσεως, ὧν ὁρῶν τὸ μέγεθος, τὸ κάλλος, τὴν ποικιλίαν, τὴν εὐαρμοστίαν, τὴν χρησιμότητα καὶ εἴτι τοιοῦτον, καὶ ὁμοῦ καὶ ἰδίᾳ εὐφραίνομαι καὶ ἔτι ἀγαλλιάσομαι.

4 Add. [MF in marg.]PABHV: Τάς τε πέντε τοῦ σώματος αἰσθήσεις καὶ τὰς πέντε τῆς ψυχῆς δυνάμεις, συμφώνους ἀλλήλαις ἀπεργασάμενοι, καὶ διὰ πασῶν τούτων ᾄδοντες τῷ Κυρίῳ. : om. SC.

2α It is good to confess the Lord.

Truly giving thanks to God is good.

2β And to praise your name with psaltery, O Most High.

And to sing thank offerings to you. Some have interpreted thus that it is good to confess first one's sins to God and then to sing to him, so that the psalmody is pure.

3 So as to tell of your mercy in the morning and your truth by night.

Having said simply that this and that are good, he then also ordains times for this good thing, and says, that it is good so as to tell of, that is, to reflect on and announce in the morning at the beginning of the day God's mercy, namely, that having had mercy on us neither did earthquake bury, nor fire consume, nor water drown us, nor did he permit for us to be given over to wild beasts or enemies or other destroyers, which things and their like tend for the most part to happen at night, and most importantly, he did not allow for us to be surreptitiously attacked by demons.

And similarly at night to tell of your truth. Understand God's truth here as his infallibility, so that by telling of this at the time of night, when we are most especially moved to the pleasures of the flesh and evil thoughts, we may restrain ourselves, reminding ourselves that we do not escape his notice whatever we do or turn over in our minds.

We may say that by the morning he indicated the whole of the day, the part standing for the whole.

4 On a ten-stringed psaltery with an ode on the lyre.

Look for the explanation of the third verse of the thirty-second psalm which accords very Ps 32.2
closely with the present verse.

5 For you have made me glad, O Lord, in what you have made, and I shall rejoice in the works of your hands.

Some have said that 'what you have made' is visible creation in general, while 'works of your hands' are the various particular forms of this creation, and on seeing the greatness of these, and their beauty, their variety, their harmonious adaptation, their usefulness and whatever such, I am filled with gladness both in common with others and on my own, and hereafter I shall rejoice.

4: Having brought the five senses of the body and the five faculties of the soul [Ar. *De Anima* II, 3, 414 a 31-32] into concord with one another and through these singing to the Lord.

Ἄλλοι δὲ, ποίημα καὶ ἔργα χειρῶν, διπλασιασμὸν νοήματος ἐκάλεσαν. |

6α Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε.

Τὸ, ὡς, κατ' ἐπίτασιν κεῖται. Λίαν, φησὶ, μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, οὐ μόνον ὅσα ἐν τῇ προῤῥηθείσῃ κτίσει, ἀλλὰ καὶ ὅσα ἐν προνοίαις καὶ οἰκονομίαις καὶ τερατουργίαις καὶ τοῖς τοιούτοις.

Περὶ δὲ ἔργων, εἴρηται πλατύτερον ἐν τῷ πε΄ ψαλμῷ. Ps 85.10

6β Σφόδρα ἐβαθύνθησαν οἱ διαλογισμοί σου.

Τὸ, ἐβαθύνθησαν, ἀντὶ τοῦ, βαθεῖς καὶ ἀνέφικτοι ἐφάνησαν. Διαλογισμοὺς δὲ λέγει, τὰς βουλάς.

Τούτοις ὅμοια καὶ Παῦλος εἴρηκεν, *Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ, ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.* Rom 11.33

7α Ἀνὴρ ἄφρων οὐ γνώσεται.

Ἄφρονα νῦν καλεῖ, τὸν μὴ τὴν θείαν φρόνησιν ἔχοντα, καὶ εἰ τὴν ἀνθρωπίνην ἐκτήσατο, τὴν ἐκ τῆς θύραθεν σοφίας. Ὁ γὰρ τοιοῦτος, φησὶν, οὐ γνώσεται, ὅτι μεγάλα τὰ ἔργα σου, καὶ ὅτι βαθεῖς οἱ διαλογισμοί σου, ἀλλ' ἑαυτῷ θαῤῥήσας, καταλαβεῖν πειράσεται, καὶ διὰ τοῦτο καταπεσεῖται.

7β Καὶ ἀσύνετος οὐ συνήσει ταῦτα.

Τὸ αὐτὸ καὶ νῦν ἐδίπλωσε νόημα.

8α Ἐν τῷ ἀνατεῖλαι ἁμαρτωλοὺς ὡσεὶ χόρτον καὶ διέκυψαν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Περιττὸς ὁ *καί* σύνδεσμος ἐνταῦθα. Διέκυψαν δὲ, ἀντὶ τοῦ, κατεκάμφθησαν, ἐταπεινώθησαν.

Ὁ δὲ νοῦς ἐστι τοιοῦτος, ὅτι ἀνατείλαντες οἱ ἁμαρτωλοὶ δίκην χόρτου, τουτέστιν, ἀνθήσαντες πρόσκαιρα, οὐ μέχρι πολλοῦ τὴν ἀκμὴν παρέτειναν, ἀλλὰ διέκυψαν· τοὺς αὐτοὺς δὲ λέγει, καὶ ἐργαζομένους τὴν ἀνομίαν.

8β Ὅπως ἂν ἐξολοθρευθῶσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Διέκυψαν δὲ καὶ τῆς εὐημερίας ἐξέπεσον, ἵνα κολασθῶσιν εἰς τὸν μέλλοντα αἰῶνα. Ἐξολόθρευσιν γὰρ ἐπὶ τοῦ ἀτελευτήτου αἰῶνος καὶ ἀπώλειαν, τὴν ἀπαρηγόρητον κόλασιν εἴωθεν ὁ Δαυὶδ ὀνομάζειν.

Others have called 'what you have made' and 'works of your hands' a reduplication of the same meaning.

6α How your works have been magnified, O Lord.

The 'how' is an expression of intensification. Most magnificent and wonderful are your works, he says, not only those in the creation mentioned, but also those of providence and dispensations and wonder-workings and such things.

'Works' are spoken of more extensively in the eighty-fifth psalm. Ps 85.10

6β The movements of your thoughts have been greatly deepened.

'They have been greatly deepened', in the sense of, they have appeared deep and beyond reach. 'Movements of your thoughts' is what he calls your purposes.

Paul said in a way similar to this, *O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!* Rom 11.33

7α A foolish man will not know.

'A foolish man' here is what he calls the one who does not possess divine sagacity, even though he may have acquired human sagacity from profane wisdom. Such a man, he says, will not know that your works are great and that the movements of your thoughts are deep, but having trusted in himself, he will attempt to understand and on that account he will fall.

7β And one without understanding will fail to comprehend these things.

He now repeats the same meaning.

8α Even as sinners have sprung up like grass, and all who work lawlessness have stooped down.

The conjunction 'and' is redundant here. 'They have stooped down', in the sense of, 'they have been bent down', 'they have been humbled'.

The meaning is such, that when sinners have sprung up like grass, that is, have flourished temporarily, they have not maintained their prime for long, but have stooped down. By those who work lawlessness he is referring to the same people.

8β So that they may be utterly destroyed to the age of the age.

They stooped down fell from their prosperity so that they may be punished in the age to come. In relation to the unending age, David was accustomed to call unremitting punishment 'destruction' and 'perdition'.

Λέγει τοίνυν, ὅτι τὴν ἐνταῦθα τῆς εὐδαιμονίας ἔκπτωσιν, ἀῤῥαβῶνα τῆς ἐκεῖ τιμωρίας ἐκομίσαντο.

Ἐντεῦθεν οὖν εἰσβάλλει εἰς τὰ τῆς ἡμέρας τοῦ μέλλοντος αἰῶνος, ὡς ἐν προοιμίῳ τοῦ ψαλμοῦ προειρήκαμεν. Ps 91.1

9 Σὺ δὲ ὕψιστος εἰς τὸν αἰῶνα, Κύριε.

Σὺ δὲ ἀνέφικτος ἀεὶ, καὶ ἀνεξερεύνητα τὰ κρίματά σου. Rom 11.33

10α Ὅτι ἰδοὺ οἱ ἐχθροί σου, Κύριε, ὅτι ἰδοὺ οἱ ἐχθροί σου ἀπολοῦνται.

Ἐχθροὶ τοῦ Θεοῦ, οὐχ οἱ ἄπιστοι μόνον, ἀλλὰ καὶ οἱ ἁμαρτωλοὶ, ὡς τῷ ἐχθρῷ αὐτοῦ τῷ διαβόλῳ πειθόμενοι. Ἀπώλειαν δὲ, τὴν ἐν τῷ μέλλοντι αἰῶνί φησι.

10β Καὶ διασκορπισθήσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Διασκορπισθήσονται εἰς τὰς διαφόρους κολάσεις.

11α Καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου.

Κέρας ἑαυτοῦ, τὸν Χριστὸν ὁ Δαυὶδ ἐκάλεσεν, ὡς ἐξ αὐτοῦ τὸ κατὰ σάρκα ἀναβλαστήσαντα, περὶ οὗ πλατύτερον εἴρηται ἐν τῷ πη΄ ψαλμῷ, ἔνθα τὸ, *Καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ.* Ps 88.25β [Ps 77.69α]

Ὑψωθήσεται δὲ, ἀντὶ τοῦ, μεγαλυνθήσεται, ἐν τῷ καιρῷ δηλαδὴ τῆς μελλούσης κρίσεως, πάντων τῶν ἐχθρῶν αὐτοῦ ταπεινωθέντων. Ὑψωθήσεται δὲ ὡς μονοκέρωτος τὸ κέρας, τουτέστιν, ἐπὶ πολύ.

11β Καὶ τὸ γῆράς μου ἐν ἐλαίῳ πίονι.

Διὰ τοῦ ἐλαίου, τὴν ἱλαρότητα ἐνέφηνε· *Τοῦ ἱλαρῦναι γὰρ, φησὶ, πρόσωπον ἐν ἐλαίῳ.* Ps 103.15

Λέγει δὲ, ὅτι ἐπεὶ ἔγνων ὑψωθησόμενον τὸ κέρας μου, λοιπὸν τὸ γῆράς μου ἐν ἱλαρότητι πίονι, εἴτουν πολλῇ ἔσται· τουτέστι, φαιδρῶς καὶ ἀλύπως αὐτὸ διέλθω, ταῖς τοῦ μέλλοντος ἐλπίσι παρηγορούμενος. |

12α Καὶ ἐπεῖδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου.

Ἀντὶ τοῦ, *ἐπεῖδεν*, *ἐπόψεται* ἐκδεδώκασι Σύμμαχος καὶ Θεοδοτίων. Οἱ δὲ Ἑβδομήκοντα ὡς γεγενημένα τὰ ἐσόμενα ἡρμήνευσαν.

Ἐχθροὺς δέ φησι, τοὺς δαίμονας καὶ τοὺς ἀπίστους, ἐν οἷς ἐπόψεται τότε τὴν ἐκδίκησιν. Τοῦτο γὰρ ἐλλείπει. Ps 53.9β

11α[7] *τὸ κέρας* MCBF: *κέρας* PAHV.

He says accordingly that they received their fall from good fortune in this world as an earnest of their punishment in the other world.

From here onwards then he proceeds to the days of the age to come, as we said in the introduction to the psalm. Ps 91.1

9 But you, O Lord, are most high to the age.

But you are ever beyond reach and your judgements are inscrutable. Rom 11.33

10α For see your enemies, O Lord, for see your enemies will be destroyed.

God's enemies are not only the unbelievers, but also the sinners, as yielding to his enemy the devil. He calls destruction that in the age to come.

10β And all who work lawlessness will be scattered abroad.

They will be scattered abroad into the various punishments.

11α And my horn as of a unicorn will be exalted.

David called Christ 'his horn', as having budded from him in the flesh, about which more is said in the eighty-eighth psalm at the verse, *And in my name his horn will be exalted.* Ps 88.25β

'It will be exalted', in the sense of, it will be magnified, at the time of the last judgement, [Ps 77.69α] that is, when all his enemies have been humbled. It will be exalted like the horn of a unicorn, that is, very greatly.

11β And my old age [will be] with oil aplenty.

By the oil he signified brightness and joy, for it is written, *So as to brighten the face with oil.* Ps 103.15

He is saying that since I have known that my horn will be exalted, hence my old age will be with cheerfulness aplenty, namely, my joy will be great, that is, I shall pass through my old age brightly and without sorrow, comforted by my hopes for the future.

12α And my eye has looked over among my enemies.

Symmachus and Theodotion wrote 'will look over' instead of 'has looked over', but the Seventy represented the things to come as having already occurred.

'Enemies' are what he calls the demons and the unbelievers, among whom he will then look over upon vengeance. This is stated elliptically. Ps 53.9β

12β Καὶ ἐν τοῖς ἐπανισταμένοις ἐπ᾽ ἐμὲ πονηρευομένοις ἀκούσεται τὸ οὖς μου.

Καὶ τοῦτο ἐλλειπτικόν. Ἀκούσεται γὰρ τὴν κατ᾽ αὐτῶν ἀπόφασιν τοῦ Δεσπότου. Τοὺς αὐτοὺς δὲ λέγει, ἐπανισταμένους καὶ πονηρευομένους, ἀσυνδέτως.

13α Δίκαιος ὡς φοῖνιξ ἀνθήσει.

Εἰπὼν ἀνωτέρω περὶ τῶν ἁμαρτωλῶν, ὅτι ὡσεὶ χόρτος ἀνθοῦσι, νῦν δὲ λέγει καὶ Ps 91.8α
περὶ τοῦ δικαίου, ὅτι ὡς φοῖνιξ ἀνθήσει· τοῦ φοίνικος δὲ οὔτε τὸ ἄνθος ἀποπίπτει, ἀλλ᾽ εἰς καρπὸν προκόπτει γλυκύτατον, οὔτε ὁ θαλλὸς μαραίνεται, ἀειθαλὴς γάρ ἐστιν.

13β Ὡσεὶ κέδρος ἡ ἐν τῷ Λιβάνῳ πληθυνθήσεται.

Πεπληθυσμένη γάρ ἐστιν ἡ κέδρος ταῖς κόμαις.

Ἔχει δὲ καὶ ἄλλας ὁμοιότητας ὁ δίκαιος — πρὸς μὲν τὸν φοίνικα, τὸ μικρὸν μὲν αὐτοῦ μέρος ἐμπεπῆχθαι τῇ γῇ, τὸ πᾶν δὲ ὑπὲρ τὴν γῆν ἀνέχειν, καὶ τὸ τὴν καρδίαν αὐτοῦ τετάσθαι πρὸς οὐρανὸν, καὶ τὸ τὸν καρπὸν αὐτοῦ ἀνάλωτον εἶναι θηρίοις διὰ τὸ ὑψηλὸν καὶ δύσβατον, καὶ τὸ πολλοῦ χρόνου δεῖσθαι πρὸς τελείωσιν — πρὸς δὲ τὴν κέδρον, τὸ εὐῶδες καὶ ἄσηπτον, καὶ τὸ πολύερνον καὶ τὸ κατάσκιον· εὐωδίας γὰρ τῆς ἀπὸ τῶν ἀρετῶν ἐμπέπλησται καὶ ἄφθορός ἐστι, καθαρισθεὶς ἐκ πάσης κηλῖδος, καὶ πολλοὺς γεννᾷ τῷ πνεύματι, καὶ πολλοῖς σκέπη χρηματίζει.

14 Πεφυτευμένοι ἐν τῷ οἴκῳ Κυρίου, ἐν ταῖς αὐλαῖς τοῦ Θεοῦ ἡμῶν ἐξανθήσουσιν.

Πεφυτευμένοι οἱ δίκαιοι ἐν τῇ κάτω Ἐκκλησίᾳ, ἐν ᾗ οἰκεῖ ἡ τοῦ Κυρίου χάρις, καὶ ἐῤῥιζωμένοι ἐν τῇ πίστει, ἐξανθήσουσιν ἐν ταῖς ἄνω οὐρανίαις αὐλαῖς, εἴτουν φανήσονται κεκοσμημένοι τοῖς ἄνθεσι τῶν ἀρετῶν.

Νοεῖται δὲ καὶ ἄλλως, οἶκος μὲν Κυρίου, ἡ γνῶσις τῶν θείων Γραφῶν, ἐν ᾗ εὑρίσκομεν τὸν Κύριον, αὐλαὶ δὲ, αἱ ἐντολαὶ αὐτοῦ.

15α Ἔτι πληθυνθήσονται ἐν γήρει πίονι.

Πῖον γῆρας, τὸ βαθύτατον. Οἱ τοιοῦτοι, φησὶ, καὶ ἄγαν γηράσαντες, οὐκ ἀτονήσουσιν εἰς προκοπὴν ἀρετῆς, ἀλλ᾽ ἔτι μᾶλλον πληθυνθήσονται ταῖς ἀρεταῖς.

15β Καὶ εὐπαθοῦντες ἔσονται.

Καὶ λοιπὸν εὐπαθοῦντες ἔσονται ἐν τῷ μέλλοντι αἰῶνι, τουτέστι, τρυφῶντες, ἀγαλλιώμενοι.

16 Τοῦ ἀναγγεῖλαι, ὅτι εὐθὺς Κύριος ὁ Θεὸς ἡμῶν καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

13α[4] θαλλός corr. : θαλός MPASFBHC : θάλος V. 15β[3] ἀγαλλιώμενοι MASCBF : καὶ ἀγαλλιώμενοι PHV.

12β And my ear will hear among those rising up against me acting wickedly.

This, too, is elliptical. For it will hear the Master's verdict against them. Those 'rising up against him' and those 'acting wickedly' and are the same ones, using the *asyndeton* figure.

13α The just man will flourish like a palm tree.

Having said above about the sinners that they flourish like grass, he now says about the just man that he will flourish like a palm tree. The flower of the palm tree, however, does not fall but develops into a very sweet fruit, nor do its green shoots wither, for it is evergreen. Ps 91.8α

13β Like a cedar in Lebanon he will burgeon.

For the cedar burgeons in its foliage. The just man, however, also has other similarities, on the one hand with the palm tree – a small part being planted in the ground, but the whole rising up above the earth and the heart being stretched up towards heaven, and the fruit being untakeable by wild beasts on account of the height and difficulty of access, and the requiring of much time to reach maturity – and on the other hand with the cedar – a fragrant and incorruptible nature and having many offshoots and offering shade. For he is filled with the fragrance that comes from the virtues and is incorruptible, having been cleansed of all stain, and he begets many in the spirit and provides shade to many.

14 Planted in the house of the Lord, in the enclosures of our God they will flower.

Being planted in the Church below wherein the Lord's grace has its home, and being rooted in faith, the just will flower in the heavenly enclosures above, namely, they will appear adorned with the flowers of the virtues.

The 'house of the Lord' can also be understood in a different way as knowledge of the divine Scriptures wherein we discover the Lord, and the 'enclosures' as his commandments.

15α They will burgeon still further in old age aplenty.

Old age aplenty is ripe old age. Such men, he says, even when they have grown very old will not let up in their advancement in virtue, but will burgeon even more in the virtues.

15β And will have enjoyment of good things.

And then in the age to come they will have enjoyment of good things, that is, delighting and rejoicing exceedingly.

16 So as to proclaim that the Lord our God is straight and there is no injustice in him.

Ὥστε χαίροντας ἀναγγεῖλαι ἀλλήλοις, ὅτι δίκαιος ὁ Κύριος, ἀντὶ τῶν ἐν τῷ βίῳ καμάτων, ἀνάπαυσιν τοῖς δούλοις αὐτοῦ παρέχων. Τὸ δὲ, *οὐκ ἔστιν ἀδικία ἐν αὐτῷ*, ἀνάπτυξις καὶ διπλασιασμός ἐστι τοῦ, *δίκαιος*.

92 ϞΒʹ

1α Ἀνεπίγραφος παρ᾽ Ἑβραίοις.

Ἀνεπίγραφος παρ᾽ Ἑβραίοις ὁ ψαλμὸς οὗτος. Πλήν τινα τῶν ἀντιγράφων φέρουσιν ἐπιγραφὴν ὡς ἀπὸ τῆς ἐξηγήσεως τῶν Ἑβδομήκοντα, οὕτως ἔχουσαν, *Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκιστο ἡ γῆ.*

Καὶ ἐξηγήσαντό τινες, ὅτι ἡμέραν μὲν Σαββάτου ἐν τῷ προλαβόντι ψαλμῷ νενοήκαμεν τὴν τῆς παγκοσμίου ἀναστάσεως, ἡμέραν δὲ προσαββάτου ἐν τῷ παρόντι, τὴν τῆς Χριστοῦ ἀναστάσεως, ἥτις προοίμιον ἦν τῆς παγκοσμίου, ὅτε κατῳκίσθη ἡ γῆ ὑπὸ τῶν μεταπλασθέντων καὶ ἀναγεννηθέντων διὰ τοῦ Εὐαγγελίου καὶ τοῦ βαπτίσματος. | Ὅμως οὐκ ἔχουσι τὴν ἐπιγραφὴν ταύτην τὰ ἀκριβέστερα ἀντίγραφα.

1β Ὁ Κύριος ἐβασίλευσεν.

Ὁ Υἱὸς ἀεὶ μέν ἐστι βασιλεὺς ὡς Θεός· οὐκ ἀεὶ δὲ τοῦτο τοῖς ἀνθρώποις ἐγνωρίζετο· πρότερον γὰρ ἀγνοοῦντες αὐτὸν, ὕστερον μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν ἐπληροφορήθησαν οἱ πιστεύσαντες ὅτι βασιλεύς ἐστιν ὡς Θεός. Τοῦτο τοίνυν προαναφωνῶν ὁ Δαυὶδ, φησὶν, ὅτι ἐβασίλευσε, τουτέστι, βασιλεὺς ἐγνωρίσθη.

Ἢ καὶ ἄλλως, βασιλεὺς ὢν ὡς Θεὸς, ἐβασίλευσε καὶ ὡς ἄνθρωπος· *Ἐδόθη μοι*, γὰρ, φησὶ, *πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*, καὶ πάλιν, *Ἐγὼ δὲ κατεστάθην* Mt 28.18
βασιλεὺς ὑπ᾽ αὐτοῦ. Ps 2.6α

1γ Εὐπρέπειαν ἐνεδύσατο.

Τὴν πρέπουσαν αὐτῷ ὡς Θεῷ δόξαν καὶ ἐξουσίαν ἐφανέρωσε· τοῦτο γὰρ σημαίνειν οἶμαι τὸ, *ἐνεδύσατο*.

Ἢ καὶ ἄλλως, νεκρωθεὶς μὲν τῇ σαρκὶ, *Οὐκ εἶχεν εἶδος, οὐδὲ κάλλος*, κατὰ τὸν Isa 53.2
προφήτην, ἀναστὰς δὲ, εὐπρέπειαν ἐνεδύσατο.

1δ Ἐνεδύσατο Κύριος δύναμιν καὶ περιεζώσατο.

Ὁμοίως κἀνταῦθα νοητέον τὸ, *ἐνεδύσατο*. Εἶχε μὲν γὰρ ὡς Θεὸς ἀεὶ καὶ τὴν θείαν εὐπρέπειαν καὶ τὴν θείαν δύναμιν κρυπτομένας· ὕστερον δὲ ἐφανέρωσε ταύτας, ἀποκαταστὰς εἰς οὐρανούς.

Οὐ μὴν ἔξωθεν αὐτὰς περιεβάλετο· καὶ τὸ περιεζώσατο δὲ εὐσεβῶς νοητέον, ἀντὶ τοῦ, ἠὐτρεπίσθη· σύμβολον γὰρ εὐτρεπισμοῦ ἐστι τὸ ζωννύεσθαι.

1δ[6] εὐτρεπισμοῦ MSACBV : εὐπρεπισμοῦ PHF.

So as to proclaim joyously to one another that the Lord is just, granting his servants rest in exchange for their labours in life. The expression 'there is no injustice in him' is a development and repetition of 'just'.

92 Psalm 92

1α Without superscription among the Hebrews.

This psalm is without superscription among the Hebrews. A number of copies, however, bear a superscription as coming from the translation by the Seventy as follows: *For the day of the pre-Sabbath when the land had been settled*.

And some have explained that we understood the 'day of the Sabbath' in the previous psalm as the day of the universal resurrection, while in the present psalm we understand the 'day of the pre-Sabbath' as the day of Christ's resurrection (which was a prelude to the universal resurrection), when the earth was settled by those re-formed and re-born through the Gospel and baptism. The more accurate copies, however, do not have this superscription.

1β The Lord has become king.

The Son is always king as God, but this was not always made known to men, for formerly being ignorant of him, later, after his resurrection from the dead, those who believed received assurance that he is king as God. Pronouncing this now prophetically, David says that he has become king, that is, he has become known as king.

Or else in a different way, being king as God, he became king as man also, for it is written,
All authority has been given to me in heaven and on earth, and again, *But I have been estab-* Mt 28.18
lished as king by him. Ps 2.6α

1γ He has clothed himself in seemliness.

He has manifested the glory and authority beseeming him as God, for this, I believe, is what 'he has clothed himself' means.

Or in a different way, when he died in the flesh, *He had no form or beauty*, according to the Isa 53.2
prophet, but when he arose, *He clothed himself in seemliness*.

1δ The Lord has clothed himself in power and has girded himself.

'He has clothed himself' is to be understood in a similar way here. For as God he always had his divine seemliness and divine power hidden, but later he manifested them, having been restored to the heavens.

He certainly did not put these around himself in an outward way, and the expression 'he has girded himself' is to be understood in a pious sense as 'he has readied himself', for girding oneself is a symbol of preparation.

1ε Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.

Σαλευομένην τῇ ἀπάτῃ, ἐστερέωσεν αὐτὴν ἤδη τῇ ἀληθείᾳ, ὥστε μὴ σαλευθῆναι λοιπὸν ὑπὸ τῆς πλάνης, ἐπὶ πέτρας τῆς πίστεως στερεωθεῖσαν.

Νοεῖται δὲ καὶ εἰδικῶς οἰκουμένη, ἡ Ἐκκλησία, ἣν οἰκοῦσιν οἱ πιστοὶ, ἧς οὐ κατισχύσουσι πύλαι ᾅδου, κατὰ τὴν Δεσποτικὴν ἀπόφασιν. Mt 16.18

2α Ἕτοιμος ὁ θρόνος σου ἀπὸ τότε.

Ἕτοιμος, ἀντὶ τοῦ, ἑδραῖος, ὡς ἐν τῷ πη´ ψαλμῷ παρασεσημείωται. Ps 88.3β

Ἀπὸ τότε δὲ, ἀντὶ τοῦ, ἀπ' ἀρχῆς· τὸ δὲ, ἀπ' ἀρχῆς, ἐπὶ τῆς θείας φύσεως, οὐκ εἰς ἀρχὴν ἀνάγεται χρονικὴν, ἀλλὰ τῆς ὑπεραιωνίου ἐστὶν ἐμφαντικὸν παλαιότητος· τοιοῦτον δέ ἐστιν ἐπὶ Θεοῦ καὶ τὸ, ἀπ' αἰῶνος.

Λέγει δὲ νῦν ὁ Δαυὶδ, ὅτι εἰ καὶ δούλου μορφὴν ἐνδύῃ, ἀλλ' οὖν ἑδραία σοι ἡ Php 2.7
βασιλεία σου ἀπ' ἀρχῆς, καὶ οὐδέποτε ταύτης ἐξέπεσες.

2β Ἀπὸ τοῦ αἰῶνος σὺ εἶ.

Ἑδραία δέ σοι ἀπ' ἀρχῆς ἡ βασιλεία, διότι καὶ σὺ ἀπ' αἰῶνος εἶ, τουτέστιν, ὁμοίως ἀπ' ἀρχῆς, ὡς εἴρηται.

3α Ἐπῆραν οἱ ποταμοὶ, Κύριε, ἐπῆραν οἱ ποταμοὶ φωνὰς αὐτῶν.

Ποταμοὺς καλεῖ, τοὺς ἀποστόλους, ὡς ἀρδεύοντας τὰς ψυχὰς τῶν ἀνθρώπων τοῖς πνευματικοῖς νάμασι τοῦ Εὐαγγελίου. Λέγει δὲ, ὅτι ὕψωσαν τὰς φωνὰς αὐτῶν, τουτέστι, διαῤῥήδην καὶ φανερῶς καὶ ἀνεπαισχύντως ἐκήρυξαν.

Εἴρηται δὲ ἡμῖν πολλάκις, ὅτι ὡς ἤδη γεγενημένα προαγορεύει τὰ μέλλοντα. Ὁ διπλασιασμὸς δὲ τοῦ, ἐπῆραν οἱ ποταμοὶ, ἐμφαντικός ἐστι χαρᾶς.

3β Ἀροῦσιν οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν.

Οἱ μετ' αὐτοὺς ποταμοὶ λήψονται τὰς χαραχθείσας καὶ τμηθείσας ὑπ' αὐτῶν ὁδούς· ἐπιτρίψεις γάρ εἰσιν αἱ τομαὶ, ἃς χαράττουσιν οἱ ποταμοὶ, ἐπιτρίβοντες τὴν γῆν ἐν τῷ φέρεσθαι. Φησὶ δὲ, ὅτι οἱ μετ' αὐτοὺς διδάσκαλοι ταῖς ὁδοῖς τῆς διδασκαλίας αὐτῶν ἀκολούθως χρήσονται.

4α Ἀπὸ φωνῶν ὑδάτων πολλῶν θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης.

Ὕδατα πολλὰ νοοῦνται, τὰ κατὰ πᾶσαν Ἐκκλησίαν τελούμενα βαπτίσματα τῶν πιστῶν. Φωναὶ δὲ τῶν ὑδάτων τούτων, | αἱ γινόμεναι ἐπ' αὐτοῖς ἐπικλήσεις τῆς ἁγίας Τριάδος καὶ τῆς ἄνωθεν χάριτος.

2α[2] πη´ corr. : πε´ MP. 2α[7] ἐξέπεσες PCA(S)FH : ἐξέπεσας MBV [cf. 2Rg 3.34].

1ε And indeed he has secured the inhabited world which will not be shaken.

Rocked by deception, he has secured it now by truth, so as no longer to be shaken by error, having been secured on the rock of faith.

The inhabited world is understood particularly as the Church which the faithful inhabit against which the gates of Hades will not prevail, in accordance with the Master's utterance. Mt 16.18

2α Since then your throne is ready.

'Ready', in the sense of, 'established', as was noted in the eighty-eighth psalm. Ps 88.3β

'Since then', in the sense of, 'from the beginning', but 'from the beginning' in relation to the divine nature does not refer to a temporal beginning, but is indicative of supra-eternal antiquity. Such also is the expression 'from the age' in relation to God.

David is now saying that even though you clothe yourself in the form of a servant, yet your kingdom is steadfast from the beginning, and you have never fallen from it. Php 2.7

2β You are from the age.

Kingship is established for you from the beginning, because you also are from the age, that is, similarly from the beginning, as was said.

3α The rivers have raised up, O Lord, the rivers have raised up their voices.

'Rivers' is what he calls the Apostles as watering the souls of men with the spiritual streams of the Gospel. He is saying that they raised their voices, that is, they preached explicitly and openly and unashamedly.

We have often said that he predicts the things of the future as having already occurred. The repetition of the phrase 'the rivers have raised up' is indicative of joy.

3β The rivers will take up their worn furrows.

The rivers coming after them will take the ways that have been carved and cut out by them. For the 'worn furrows' are the incisions that the rivers carve out, rubbing away at the earth as they flow. He is saying that the teachers coming after them will follow in the ways of their teaching.

4α From voices of many waters marvellous are the upsurgings of the sea.

'Many waters' are to be understood as the baptisms of the faithful carried out in every Church. The voices of these waters are the invocations of the holy Trinity and of grace from above that take place over them.

Θάλασσα δὲ πάλιν ἑνικῶς, αὐτὸ τὸ πανταχοῦ τῆς γῆς βάπτισμα, ὡς ἐν τῷ ογʹ ψαλμῷ προείρηται· πληθύνεται μὲν γὰρ ταῖς χρείαις, ἑνίζεται δὲ τῇ δυνάμει. Ps 73.[13]

Μετεωρισμοὶ δὲ αὐτῆς, τὰ ἀποτελούμενα κύματα ἐκ τῆς καταδύσεως καὶ ἀναδύσεως τῶν βαπτιζομένων. Τούτους τοίνυν τοὺς μετεωρισμούς, θαυμαστοὺς εἶναί φησι, πρὸς σύγκρισιν τῶν μετεωρισμῶν τῆς αἰσθητῆς θαλάσσης· ἐκεῖνα μὲν γὰρ τὰ κύματα, φοβερὰ τοῖς ἀνθρώποις, ἥδιστα δὲ τοῖς δαίμοσι, ταῦτα δὲ τοὐναντίον, φοβερὰ μὲν τοῖς δαίμοσιν, ἥδιστα δὲ τοῖς ἀνθρώποις· καὶ ἐκεῖνα μὲν ἀπολλύουσι τοὺς ἐμπλέοντας, ταῦτα δὲ σῴζει. Γεγόνασι δὲ θαυμαστὰ ἀπὸ τῆς δηλωθείσης ἐπικλήσεως καὶ τῆς ἐκεῖθεν τελετῆς.

4β Θαυμαστὸς ἐν ὑψηλοῖς ὁ Κύριος.

Θαυμαστὸς δὲ μᾶλλον ἐν τοῖς ὑψηλοῖς τούτοις καὶ μεγάλοις πράγμασιν ὁ Θεός, ὁ τοιαῦτα ποιῶν θαυμάσια.

Ἢ καὶ ἄλλως ἡ σύνταξις, ὅτι θαυμαστὸς μᾶλλον, ὁ ἐν ὑψηλοῖς ὢν Κύριος, κατʼ ἀντιστροφήν. Καὶ ἀλλαχοῦ γάρ φησιν, *Ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν*. Ps 112.5-6

5α *Τὰ μαρτύριά σου ἐπιστώθησαν σφόδρα.*

Αἱ περὶ σοῦ μαρτυρίαι σφόδρα εἰσὶ πισταί, τουτέστιν, ἀληθεῖς. Λέγει δέ, τὰς ῥήσεις τῶν προφητῶν, ὅσας περὶ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ καὶ τῆς ἐνσάρκου πολιτείας αὐτοῦ διαφόρως ἐξεφώνησαν.

5β *Τῷ οἴκῳ σου πρέπει ἁγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν.*

Οἶκος Θεοῦ, ἡ καθόλου Ἐκκλησία τῶν πιστῶν, ὡς πολλάκις εἴρηται. Τούτῳ, φησί, τῷ οἴκῳ πρέπει ἁγιασμός, ἤγουν τὸ εἶναι ἅγιον, ὡς οἶκον ἁγίου. Ἔσται δὲ τοῦτο, ἁγνείας ἐμπολιτευομένης τοῖς ἐν αὐτῷ καὶ καθαρότητος ἀπὸ παντὸς μολύσματος. Πρέπει δὲ αὐτῷ τὸ τοιοῦτον ἁγίασμα ἀεί.

Λέγεται δὲ οἶκος Θεοῦ καὶ ναὸς Θεοῦ, κατὰ τὸν Ἀπόστολον, καὶ πᾶς πιστός, ᾧ 1Cor 3.16
ὁμοίως πρέπει ἁγίασμα εἰς μακρότητα ἡμερῶν.

93 ϞΓʹ
1α Ψαλμὸς τῷ Δαυίδ· τετράδι σαββάτου.

Ἀνεπίγραφος καὶ οὗτος παρʼ Ἑβραίοις. Τὸ δέ, *τετράδι σαββάτου*, προστεθήκασί τινες, εὑρόντες ὅτι ἐν τετράδι ἡμέρᾳ τῆς ἑβδομάδος ἐμελῳδήθη· Σάββατον γὰρ ἐνταῦθα, τὴν ἑβδομάδα ἐκάλεσαν.

Εἰσάγει δὲ διὰ τοῦ παρόντος ψαλμοῦ παραμυθίαν ὁ Δαυὶδ τοῖς καταδυναστευομένοις ὑπὸ τῶν ἀδίκων.

5α[4] πολιτείας MASCBF: οἰκονομίας καὶ πολιτείας PHV. 5β[5] μολύσματος MASCBF : μολυσμοῦ PHV.

‘Sea’ then in the singular is the baptism throughout the earth as was said before in the seventy-third psalm, for baptism is plural in its applications but singular in its power. Ps 73.[13]

Its ‘upsurgings’ are the waves created by the immersion and emersion of those being baptized. Accordingly, he says these upsurgings are marvellous in comparison with the upsurgings of the sensible sea, for the latter are fearful to men and most pleasurable to the demons, while the former, on the contrary, are fearful to the demons and most pleasurable to men, and the latter destroy those who sail in them, while the former save them. And they became marvellous from the invocation mentioned and from the rite thereby performed.

4β The Lord is marvellous in the heights.

God, who works such marvels, is most especially marvellous in these high and great things.

Or else the syntax is read differently, namely, that most especially marvellous is the Lord who is in the heights. And indeed elsewhere he says, *He who dwells in the heights and looks on the lowly*. Ps 112.5-6

5α Your testimonies have proved most trustworthy.

The testimonies about you are exceedingly trustworthy, that is, true. He is referring to the sayings of the prophets which they uttered at various times concerning Christ’s incarnation and his life in the flesh.

5β Holiness befits your house, O Lord, to length of days.

God’s house is the universal Church of the faithful, as has often been said. Sanctification, he says, is fitting for this house, namely, being holy as a holy house. It will be so when chastity and purity from every taint marks the life of those in it. Such holiness befits it for ever.

According to the Apostle, every believer is called a house of God and temple of God, and similarly holiness befits each believer to length of days. 1Cor 3.16

93 Psalm 93

1α A psalm belonging to David; on the fourth day of the Sabbath.

This psalm is also without superscription among the Hebrews. Some added ‘on the fourth day of the Sabbath’ having found that it was sung on the fourth day of the week, for ‘Sabbath’ here is what they called the week.

Through the present psalm David brings comfort to those oppressed by injustice.

1β Θεὸς ἐκδικήσεων Κύριος.

Θεὸς ἐκδικήσεων, ἀντὶ τοῦ, Θεὸς ἐκδικητής. Τούτῳ γὰρ τῷ ἰδιώματι λέγεται καὶ Θεὸς ἐλέους, καὶ Θεὸς οἰκτιρμῶν, καὶ Θεὸς παρακλήσεως, καὶ Θεὸς εἰρήνης, καὶ τὰ τοιαῦτα. Λέγει τοίνυν, ὅτι Θεὸς ἐκδικητής ἐστιν ὁ Κύριος.

1γ Θεὸς ἐκδικήσεων ἐπαῤῥησιάσατο.

Ἐπαῤῥησιάσατο, ἀντὶ τοῦ, ἐφανέρωσε τὴν ἑαυτοῦ δικαιοκρισίαν· καὶ μακροθυμῶν ἄχρι τοῦ παρόντος, νῦν ἐχρήσατο τῇ ἐκδικήσει.

2α Ὑψώθητι, ὁ κρίνων τὴν γῆν.

Ἀναβὰς εἰς τὸν δικαστικὸν θρόνον, εἴτουν κρίνων καὶ ἀποφαινόμενος καὶ ἐκδικῶν, ὑψώθητι, τουτέστι, φάνηθι καὶ γνωρίσθητι πᾶσι.
Περὶ δὲ τοῦ, ὑψώθητι, εἴρηται καὶ ἐν τῷ νϛʹ ψαλμῷ. Ps 56.6

2β Ἀπόδος ἀνταπόδοσιν τοῖς ὑπερηφάνοις.

Ὑπερηφάνους λέγει, τοὺς δυνάστας, ὡς καταφρονοῦντας τῶν πενήτων.

3 Ἕως πότε ἁμαρτωλοὶ, Κύριε, ἕως πότε ἁμαρτωλοὶ καυχήσονται;

Τοὺς αὐτοὺς, ὁμοίως καλεῖ ἁμαρτωλοὺς, ὡς εἰς Θεὸν ἁμαρτάνοντας ἐν τῷ παρωθεῖσθαι τὸν περὶ δικαιοσύνης νόμον αὐτοῦ, καὶ εἰς αὐτοὺς | τοὺς ἀδικουμένους ἐν τῷ ἀδικεῖν αὐτούς. Ταῦτα δὲ αὐτοὺς προσηγόρευσε καὶ ἐν τῷ θʹ ψαλμῷ. Ἔθος δὲ Ps 9.24
τοῖς τοιούτοις καυχᾶσθαι ἐπὶ τῇ δυναστείᾳ αὐτῶν.
Ἡ δὲ ἀναδίπλωσις τοῦ, ἕως πότε ἁμαρτωλοὶ, Κύριε, ἐμφαντική ἐστι ζήλου, ὥσπερ καὶ ἡ τοῦ, λαλήσουσιν, ἐπὶ τοῦ ἐφεξῆς.
Οὐκ ἀγνοεῖ δὲ ὁ λέγων τὸ πρόσκαιρον τῆς τῶν ἀδίκων εὐημερίας, ἀλλὰ σχετλιάζει ἐπὶ τῇ μακροθυμίᾳ τοῦ Θεοῦ.

4 Φθέγξονται καὶ λαλήσουσιν ἀδικίαν, λαλήσουσι πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν;

Ἐπὶ μὲν τοῦ, φθέγξονται, ληπτέον ἀπὸ κοινοῦ τὸ, ἕως πότε· ἐπὶ δὲ τοῦ, λαλήσουσι, τοῦ ἐν τῷ δευτέρῳ στίχῳ, τὸ, ἀδικίαν. Τὸ δὲ, λαλήσουσι, ταὐτὸν ἐκ παραλλήλου τῷ, φθέγξονται.

5 Τὸν λαόν σου, Κύριε, ἐταπείνωσαν, καὶ τὴν κληρονομίαν σου ἐκάκωσαν.

1β The Lord is God of vengeance.

'God of vengeance', in the sense of, an avenging God, for by this idiom he is also called 'God of mercy' and 'God of compassion' and 'God of comfort' and God of peace', and so on. He is saying accordingly that the Lord is an avenging God.

1γ The God of vengeance has spoken openly.

'He has spoken openly', in the sense of, he has manifested his just judgement, and being long-suffering up the the present, he has now had resort to vengeance.

2α Be exalted, O you who judge the earth.

Having ascended to the throne of judgement, that is, judging and sentencing and avenging, be exalted, that is, reveal yourself and make yourself known to all.

The imperative 'be exalted' was spoken about in the fifty-sixth psalm. Ps 56.6

2β Render retribution to the proud.

'The proud' is what he calls the overlords as showing contempt for the poor.

3 How long will sinners, O Lord, how long will sinners make boast?

He similarly calls those same overlords 'sinners' as sinning against God by slighting his law about justice and against those wronged themselves by wronging them. He also referred to sinners in this way in the ninth psalm. It is customary for such persons to boast in their power over others. Ps 9.24

The repetition of the phrase 'how long will sinners', is indicative of zeal, as is the repetition of 'speak' in the following verse.

The speaker is not unaware of the transient nature of the prosperity of the unjust, but he expresses indignation at God's long-suffering.

4 Will they utter and speak injustice, will they speak, all they who work lawlessness?

'How long' is also to be understood before 'will they utter', and 'injustice' is to be understood after 'will they speak' in the second part of the verse. 'Will they speak' is the same as 'will they utter' by way of parallelism.

5 Your people, O Lord, they have humbled, and your inheritance they have ill-treated.

Προείρηται ὅτι παλαιὸς μὲν λαὸς καὶ παλαιὰ κληρονομία, οἱ Ἰουδαῖοι, νέος δὲ καὶ νέα, οἱ ἐξ ἐθνῶν.

6 Χήραν καὶ ὀρφανὸν ἀπέκτειναν, καὶ προσήλυτον ἐφόνευσαν.

Ταῦτα καὶ οἱ ἄρχοντες τῶν Ἰουδαίων ἐποίουν διὰ πλεονεξίαν, καὶ πολλοὶ τῶν ἡμετέρων ἀρχόντων.

Ἀποκτείνει δὲ καὶ φονεύει, οὐ μόνον ὁ ξίφει κατ' αὐτῶν χρώμενος, ἀλλὰ καὶ ὁ τὰ αὐτῶν ἁρπάζων, καὶ ὁ περιορῶν αὐτοὺς ἀδικουμένους, καὶ ὁ καταχαριζόμενος τοῖς ἀδικοῦσιν αὐτούς.

Προσήλυτος δὲ παρὰ μὲν Ἰουδαίοις, ὁ ἐξ ἐθνῶν Ἰουδαῖος, παρὰ δὲ ἡμῖν, ὁ πάροικος.

7 Καὶ εἶπον, Οὐκ ὄψεται Κύριος, οὐδὲ συνήσει ὁ Θεὸς τοῦ Ἰακώβ.

Ταῦτα εἰ καὶ μὴ τῇ γλώσσῃ πολλάκις, ἀλλά γε τῇ γνώμῃ λέγουσιν οἱ παράνομοι. Οὐ γὰρ ἂν τοιαῦτα ἐτόλμων, εἰ μὴ τοιαῦτα τοῖς λογισμοῖς ὑπέγραφον.

Συνήσει δὲ, ἀντὶ τοῦ, ἀκούσει, γνώσεται.

8 Σύνετε δὴ, ἄφρονες ἐν τῷ λαῷ, καὶ, μωροὶ, ποτὲ φρονήσατε.

Ἐπίγνωτε τὰ πᾶσι γνώριμα, καί ποτε καὶ αὐτοὶ φρονήσατε.

9 Ὁ φυτεύσας τὸ οὖς οὐχὶ ἀκούει; ἢ ὁ πλάσας τὸν ὀφθαλμὸν οὐχὶ κατανοεῖ;

Οὐχ ὁρᾷ; καὶ πῶς εἰκὸς ἀναισθητεῖν τὸν Ποιητὴν τῶν αἰσθήσεων; Αἰσχύνει δὲ τούτους διὰ τοιούτων ὁμολογουμένων ἐρωτήσεων.

10α Ὁ παιδεύων ἔθνη οὐχὶ ἐλέγξει;

Ὁ παιδεύων ἔθνη διὰ τῶν παρ' αὐτοῖς νόμων, ὧν τὴν γνῶσιν αὐτὸς αὐτοῖς ἐχαρίσατο, καὶ διὰ τῆς αὐστηρίας αὐτῶν κολάζων τοὺς ἁμαρτάνοντας, πῶς οὐχὶ καὶ τοὺς οὕτω παρανομοῦντας ἐλέγξει, τουτέστι, κολάσει;

10β Ὁ διδάσκων ἄνθρωπον γνῶσιν;

Ὁ χορηγὸς τῆς γνώσεως, πῶς οὐ γνώσεται δηλονότι;

11 Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ μάταιοι.

Τῶν οὕτω διαλογιζομένων, ὅτι οὐκ ἐφορᾷ Θεὸς τὰ ἀνθρώπινα. Γινώσκει μὲν οὖν αὐτοὺς ὅτι εἰσὶν ἐσφαλμένοι, μακροθυμεῖ δὲ πολλάκις δι' οἰκονομίαν τινά.

11^2 *οὖν* PSCABFH : om. MV.

It has been said before that the Jews are the old people and old inheritance, while those from the nations are the new people and new inheritance.

6 Widow and orphan they have slain, and the proselyte they have murdered.

The rulers of the Jews did these things out of greed, as have many of our own rulers.

It is not only the one who employs the sword against them who slays and murders, but also the one who seizes their goods and the one who overlooks them when they are wronged and the one who gives judgement in favour of those who are wronging them.

A proselyte among the Jews is a Jew from among the nations, among us it is the stranger.

7 And they have said, 'The Lord will not see, nor will the God of Jacob understand'.

Transgressors of the law say these things, if not with their tongue very often, but certainly in their mind. For they would not venture on such actions if they did not subscribe to such things in their thoughts.

'Will understand', in the sense of, 'will hear', 'will come to know'.

8 Understand then, O you mindless among the people, and come to your senses at last, O you fools.

Learn what is known to all, and you, too, come at last to your senses.

9 Does he who has planted the ear not hear? Or he who has fashioned the eye not perceive?

Does he not see? And how likely is it that the Maker of the senses is senseless? He shames them by such questions whose answers are taken for granted.

10α Will he who disciplines the nations not correct?

He who disciplines the nations through the laws they possess, the knowledge of which he granted them, and who through the austerity of these laws punishes sinners, how will he not also correct, that is, punish, those who transgress thus?

10β The one who teaches man knowledge?

The one who is the giver of knowledge – how will he not know, that is to say?

11 The Lord knows the thoughts of men that they are vain.

Of those who think thus, that God does not look upon the affairs of man. He knows them certainly that they are in error, but often he is long-suffering on account of some divine purpose.

Ἢ καὶ διαλογισμοὺς λέγει, τῶν ἐκ κοιλίας διαλογιζομένων, καὶ μὴ ἀπὸ θείας διδασκαλίας.

12α Μακάριος ἄνθρωπος, ὃν ἂν παιδεύσῃς, Κύριε.

Ὃν ἂν συνετίσῃς τῇ παρὰ σοῦ διδασκαλίᾳ.

12β Καὶ ἐκ τοῦ νόμου σου διδάξῃς αὐτόν.

Εἴτε τοῦ φυσικοῦ, εἴτε τοῦ γραπτοῦ, ἢ καὶ ἀμφοτέρων· πηγαὶ γὰρ οὗτοι συνέσεως καὶ σοφίας.

13α Τοῦ πραῧναι αὐτὸν ἀφ' ἡμερῶν πονηρῶν.

Ὥστε πρᾶον αὐτὸν γενέσθαι καὶ ἀνεξίκακον ἐν ταῖς ἡμέραις τῶν πειρασμῶν, μὴ σχετλιάζοντα, μηδ' ἀγανακτοῦντα πρὸς τοὺς πόνους, ἀλλ' ἐκ τοῦ | νόμου σου γινώσκοντα, ὅτι καὶ οἱ πάσχοντες ἐπὶ συμφέροντι πάσχουσι, καὶ οἱ κακοποιοῦντες δώσουσιν ἀξίαν τὴν δίκην.

13β Ἕως οὗ ὀρυγῇ τῷ ἁμαρτωλῷ βόθρος.

Ἕως εὐτρεπισθῇ τοῖς παρανόμοις κίνδυνος, ἕως ἂν ἐμπέσωσι· τότε γὰρ καὶ ἐλεεῖ τοὺς ἀδικήσαντας αὐτόν.

14 Ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ, καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει.

Εἰ καὶ πρὸς καιρὸν παραχωροῦνται πάσχειν καὶ κακουχεῖσθαι· καὶ τοῦτο ποιήσει μέχρι συντελείας, νῦν μὲν παραχωρῶν τοῖς πονηροῖς ἐκθλίβειν αὐτούς, νῦν δὲ ἀντιλαμβανόμενος αὐτῶν· καὶ τοῦτο δὲ κἀκεῖνο λυσιτελῶς.

Λαὸς δὲ αὐτοῦ καὶ κληρονομία, πάλαι μέν, Ἰουδαῖοι, νῦν δέ, οἱ ἀντ' ἐκείνων εἰσποιηθέντες Χριστιανοί, καθὼς πολλάκις εἰρήκαμεν.

15α Ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν.

Ἕως ἂν ὁ Χριστὸς, ἡ αὐτοδικαιοσύνη, καταλιπὼν τὸ μακροθυμεῖν, ἐπὶ τὸ κρίνειν τραπῇ. Ὅτι δὲ ὁ Χριστὸς δικαιοσύνη καλεῖται, φησὶν ὁ Ἀπόστολος, Ὃς ἐδόθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις. 1Cor 1.30

15β Καὶ ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς τῇ καρδίᾳ.

13β[3] ἀδικήσαντας MPASBFH : ἀδικοῦντας CV.

Or else he is referring to the 'thoughts' of those who think from their belly and not from divine teaching.

12α Blessed is the man whom you will chastise, O Lord.

Whom you will bring to his senses by the teaching that is from you.

12β And teach him from your law.

Whether from the natural or the written law or from both, for these are the sources of understanding and wisdom.

13α So as to calm him from evil days.

So that he may become calm and forbearing in the days of temptations, neither becoming indignant nor becoming aggravated at the pains, but knowing from your law that those who suffer suffer for their benefit and that evil-doers will pay worthy penalty.

13β Until a pit be dug for the sinner.

Until a hazard be prepared for the transgressors, until they fall in, for then he shows mercy even on those who have wronged him.

14 For the Lord will not reject his people, nor will he abandon his inheritance.

Even though they are permitted for a time to suffer and to be afflicted. And he will do this until the end, now permitting evil-doers to crush them, and now coming to their aid, and both the one and the other are for their profit.

In the past his people and inheritance were the Jews, but now it is the Christians adopted in their stead, as we have said many times.

15α Until justice returns to judgement.

Until Christ, who is justice itself, having abandoned his long forbearing, turns to judge. The Apostle says that Christ is called 'justice', *Who has been given to us as wisdom from God, justice and sanctification and redemption*. 1Cor 1.30

15β And close to justice all the straight in heart.

And henceforth all the just are near to him, arrayed beside him as he judges the earth.

Καὶ λοιπὸν τότε ἐγγὺς αὐτοῦ πάντες οἱ δίκαιοι, παριστάμενοι αὐτῷ, κρίνοντι πᾶσαν τὴν γῆν.

16α Τίς ἀναστήσεταί μοι ἐπὶ πονηρευομένους;

Τίς βοηθήσει μοι κατὰ τῶν πονηρευομένων ἐχθρῶν;

16β Ἢ τίς συμπαραστήσεταί μοι ἐπὶ τοὺς ἐργαζομένους τὴν ἀνομίαν;

Τὴν αὐτὴν πάλιν εἶπεν ἔννοιαν, σφόδρα τῆς βοηθείας ὀρεγόμενος διὰ τὴν σφοδρότητα τῆς πονηρίας τῶν δαιμόνων.

Τίς, φησὶ, συμπαραστήσεταί μοι παρατασσομένῳ κατὰ τῶν δυσμενῶν; ἢ πάντως ὁ Θεὸς, ὁ διαφόρως ἐπικουρήσας μοι.

17 Εἰ μὴ ὅτι Κύριος ἐβοήθησέ μοι, παρὰ βραχὺ παρῴκησε τῷ ᾅδῃ ἡ ψυχή μου.

Καὶ γὰρ εἰ μὴ ὄντως Κύριος ἐβοήθησέ μοι κινδυνεύοντι πολλάκις, μικροῦ ἂν ἀπέθανον, εἴτε τὸν σωματικὸν θάνατον, εἴτε καὶ τὸν ψυχικόν.

Παρῴκησε δὲ νῦν, τὸ ἐνῴκησεν.

Ἅιδης δὲ λέγοιτ' ἂν, καὶ ὁ βόθρος τῆς ἁμαρτίας.

18 Εἰ ἔλεγον, Σεσάλευται ὁ πούς μου, τὸ ἔλεός σου, Κύριε, ἐβοήθει μοι.

Εἰ ἔλεγον πρὸς τὸν Θεὸν, Σεσάλευται ἡ ἑδραίωσίς μου καὶ ὑποσύρομαι, εἰ ἐξωμολογούμην τὴν ἰδίαν ἀσθένειαν, ἐτύγχανον βοηθείας.

Διδάσκει δὲ ὅτι ὃς ἂν ὀλισθαίνων ἐπιγνῷ, καὶ μὴ ἀπογνῷ, μηδὲ ῥᾳθυμήσῃ, ἀλλ' ἐξομολογήσηται, ταχεῖαν εὑρίσκει τὴν ἀντίληψιν. Ἐλεήμων γὰρ καὶ συμπαθὴς ὁ Θεός.

19 Κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου, αἱ παρακλήσεις σου εὔφραναν τὴν ψυχήν μου.

Ἀναλόγως τῷ πλήθει τῶν ὀδυνῶν μου τῶν ἐν τῇ καρδίᾳ μου, ἐχορηγοῦντό μοι καὶ αἱ παρακλήσεις σου. Ὥσπερ δὲ αἱ ὀδύναι διάφοροι, οὕτως καὶ αἱ παρὰ Θεοῦ ψυχαγωγίαι, καὶ πρὸς τὸ εἶδος τοῦ τραύματος ἐπάγεται καὶ ἡ θεραπεία.

20α Μὴ συμπροσέστω σοι θρόνος ἀνομίας.

Θρόνος ἀνομίας, ὁ διάβολος, ὡς ἐν αὐτῷ καὶ βασιλευούσης καὶ ἀναπαυομένης. Μὴ συμπροσέστω δὲ, ἀντὶ τοῦ, μὴ συμπαρείη σοι κρίνοντι· προστακτικὸν ἀντὶ εὐκτικοῦ, ὡς τὸ, ἐλέησον.

16α Who will arise for me against those acting wickedly?

Who will help me against the enemies who are acting wickedly?

16β Or who will stand with me against those engaged in lawlessness?

He expressed the same meaning, intensely yearning for help on account of the intensity of the wickedness of the demons.

Who, he says, will stand with me as I stand in battle order against hostile forces? Very surely it will be God, who has succoured me in various ways.

17 Were it not that the Lord had helped me, my soul would have all but have dwelt by Hades.

If indeed the Lord had not helped me when in danger on many occasions, I would nearly have died, either the death of the body or the death of the soul.

'Have dwelt by' here means 'have dwelt in'.

'Hades' may also be interpreted as the pit of sin.

18 If I would have said, 'My foot has been shaken', your mercy, O Lord, would have saved me.

If I would have said to God, 'My support has been shaken and I am being dragged down', if I would have confessed my own weakness I would have received help.

He teaches that whoever slips and acknowledges it and neither despairs nor acts with indifference, but makes confession, swiftly finds assistance, for God is merciful and sympathetic.

19 According to the multitude of my pains in my heart, your consolations have gladdened my soul.

Your consolations were granted to me in proportion to the multitude of my pains in my heart. And just as the pains are various, so are the balms for the soul from God, and the cure is devised for the type of the wound.

20α Let not the throne of lawlessness be present along with you.

The throne of lawlessness is the devil, inasmuch as lawlessness reigns and rests in him. 'Let it not be present with along with you', in the sense of, may it not be present with you as you judge. The imperative is in the sense of the optative, as with 'have mercy'.

Τινὰ δὲ ἀντίγραφα, μὴ συμπρόσεσται γράφουσι, ἤγουν οὐ συμπροσέσται· ἢ καὶ οὕτω μέλλων ἀντὶ εὐκτικοῦ.

20β Ὁ πλάσσων κόπον ἐπὶ πρόσταγμα.

Ὁ ὑπογράφων ἡμῖν κόπον εἰς ἐμποδισμὸν τοῦ προστάγματός σου· | ὁ πρὸ τοῦ προστάγματός σου τιθεὶς κόπον, ἵνα ὡς ἐπίπονον αὐτὸ παραδράμωμεν.
Εἶτα λέγει καὶ τὴν αἰτίαν, δι' ἣν αὐτὸν ἀπεύχεται συμπαρεῖναι.

21α Θηρεύσουσιν ἐπὶ ψυχὴν δικαίου.

Διότι οἱ περὶ τὸν διάβολον θήρας ἄρξονται κατὰ τοῦ τυχόντος δικαίου, εἰ συμπαρέσονται, κατηγοροῦντες αὐτοῦ τὰ ἐν ἀγνοίᾳ καὶ τὰ παρὰ γνώμην ἁμαρτήματα διὰ πονηρίας καὶ μισανθρωπίας ὑπερβολήν.

21β Καὶ αἷμα ἀθῷον καταδικάσονται.

Τόγε ἐπ' αὐτοῖς. Αἷμα δὲ ἀθῷον, ὁ ἀθῷος περιφραστικῶς, ἢ κόλασις ἡ ἀκαταδίκαστος, ὅσον πρὸς τοὺς θείους νόμους, ἵνα καὶ νοηθείη ὅτι κόλασιν ἄδικον ἀποφήνωνται· διὸ πάντως οὐ συμπαρέσονται.

22α Καὶ ἐγένετό μοι Κύριος εἰς καταφυγήν.

Πολεμουμένῳ καὶ διωκομένῳ κατὰ τὸν παρόντα βίον.

22β Καὶ ὁ Θεός μου εἰς βοηθὸν ἐλπίδος μου.

Ἤλπιζον μὲν γὰρ ἀντέχειν, καταπονουμένου δέ μου, λοιπὸν ὑπέρρεεν ἡ ἐλπίς· ἐβοήθησε δὲ ταύτῃ ὁ Θεὸς, ἐπανασώσας μοι πάλιν αὐτὴν καὶ δοὺς ἐλπίζειν χρηστότερα.

23α Καὶ ἀποδώσει αὐτοῖς Κύριος τὴν ἀνομίαν αὐτῶν.

Τὴν καταδίκην τῆς ἀνομίας αὐτῶν.

23β Καὶ κατὰ τὴν πονηρίαν αὐτῶν, ἀφανιεῖ αὐτοὺς Κύριος ὁ Θεός.

Ἀφανισμὸν ἐνταῦθά φησι, τὴν ἐκ μέσου ἄρσιν αὐτῶν, μηδαμοῦ φαινομένων ἔτι διὰ τὸ κατακεχῶσθαι τῷ ἡτοιμασμένῳ τούτοις πυρί. Mt 25.41
Νοηθεῖεν δ' ἂν τὰ εἰρημένα καὶ περὶ τῶν πονηρῶν ἀνθρώπων, οἷον, οὐ συμπροσέσται, οὐ προσεγγίσει σοι ἄρχων ἄνομος, ὁ τιθεὶς κόπον καὶ μὴ συγχωρῶν ἡμῖν

Some of the copies write ‘it will not be present along with you’, or else again with the future thus in the sense of the optative.

20β The one who moulds toilsome labour upon decree.

The one who subjoins for us toilsome labour as an impediment to your decree; the one who places toilsome labour before your decree so that we may by-pass it as painful.

He then also tells the reason for which he prays that he be not present.

21α They will prey upon the soul of the just man.

Because those around the devil will set out in pursuit against any just man if they will also be present, accusing him of his sins committed in ignorance and against his will on account of an excess of wickedness and hatred.

21β And they will condemn innocent blood.

Is so far as is in their power. ‘Innocent blood’ is the innocent man by way of circumlocution, or else punishment for what bears no condemnation as far as the divine laws are concerned, so that it may be understood that they sentence to unjust punishment. For which reason at all events they will not be present.

22α And the Lord has become a refuge for me.

As I am attacked and persecuted during the present life.

22β And my God a helper of my hope.

For I was hoping to hold out, but when I became exhausted, my hope then slipped away, but God helped it, restoring hope to me and giving me to hope more positively.

23α And the Lord will give them back their lawlessness.

The condemnation of their lawlessness.

23β And in accordance with their wickedness the Lord God will make them disappear.

‘Disappearance’ here is what he calls their removal from the scene, not appearing anywhere any more on account of having been confined in the fire prepared for them. Mt 25.41

These verses may also be interpreted about wicked men, namely, a lawless ruler, who sets toilsome labour and does not permit us to fulfil your decrees without trouble, will not be

ἀπόνως ἐκπληροῦν τὰ προστάγματά σου. Θηρεύσουσιν οἱ παράνομοι τοὺς δικαίους, καὶ τοὺς ἀθῴους καταδικάσουσι, καὶ τὰ ἑξῆς.

Τὸ δὲ, *εἰς βοηθὸν ἐλπίδος μου*, ἀντὶ τοῦ, εἰς στήριγμα τῆς εἰς αὐτὸν ἐλπίδος μου, σαλευομένης, ὡς ἐγκαταλιμπανομένου· ἀντιλαβόμενός μου γὰρ, ἐστήριξεν αὐτήν. Καὶ ἀποδώσει αὐτοῖς Κύριος ἐν τῷ μέλλοντι αἰῶνι, καὶ ἀφανιεῖ αὐτοὺς ἐν τῷ παρόντι, διὰ καταστροφῆς καὶ θανάτου.

94 ϞΔʹ

1α Αἶνος ᾠδῆς τῷ Δαυίδ.

Ἀνεπίγραφος καὶ οὗτος παρ' Ἑβραίοις. Οἱ Ἑβδομήκοντα δὲ τὴν ἐπιγραφὴν ταύτην ἔταξαν, αἶνον μὲν αὐτὸν εἰπόντες, ὅτι αἰνεῖ τὸν Θεὸν, ᾠδῆς δὲ, ὅτι μετὰ μέλους ᾔσθη· *Καὶ ἐν ψαλμοῖς γὰρ*, φησὶν, *ἀλαλάξωμεν αὐτῷ*. Ps 94.2β

Οὗτος τοὺς μὲν πιστεύσαντας ἤδη τῷ Χριστῷ συγκαλεῖ πρὸς ἀγαλλίασιν, τοῖς δὲ μήπω πεπιστευκόσιν Ἰουδαίοις συμβουλεύει, ἕως καιρὸν ἔχουσι μετανοίας, ἐπιστρέψαι καὶ προσπεσεῖν αὐτῷ.

Συντάττει δὲ καὶ τούτοις κἀκείνοις ἑαυτὸν ὁ Δαυὶδ, τοῖς μὲν, ὡς οἰκείοις ἀπὸ τῆς εὐσεβείας, τοῖς δὲ, ὡς ἰδίοις ἀπὸ τοῦ γένους.

1β Δεῦτε ἀγαλλιασώμεθα τῷ Κυρίῳ.

Ἐν τῷ Δεσπότῃ Χριστῷ· ὑπὸ τοιοῦτον Κύριον ἀξιωθέντες ταγῆναι, σφόδρα φιλανθρωπότατον.

1γ Ἀλαλάξωμεν τῷ Θεῷ τῷ σωτῆρι ἡμῶν.

Ἀλαλάξωμεν αὐτῷ, ὡς νικητῇ τῶν τυραννούντων καὶ ῥυσαμένῳ ἡμᾶς ἀπὸ τῆς Pss 26.6γ, 32.
ἐκείνων αἰχμαλωσίας· βοὴ γὰρ ἐπινίκιος, ὁ ἀλαλαγμός. 3β, 46.2β, 6

2α Προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει.

Προλάβωμεν τὴν ἐπιφάνειαν αὐτοῦ, τὴν δευτέραν δηλονότι· πρὸ τοῦ ἐπιφανῆναι αὖθις αὐτὸν, ἐξομολογησώμεθα, τουτέστι, μετανοήσωμεν. Σημεῖον γὰρ μετανοίας, ἡ ἐξαγόρευσις τῶν πεπλημμελημένων.

2β Καὶ ἐν ψαλμοῖς ἀλαλάξωμεν αὐτῷ. |

Καὶ ἡμεῖς ὁμοίως, μετὰ τὸ πιστεῦσαι, μετὰ ψαλμῶν ἀλαλάξωμεν αὐτῷ ἐπινίκια, τῷ εἰπόντι, *Θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον*. Jn 16.33

3 Ὅτι Θεὸς μέγας Κύριος, καὶ βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν.

[23β][4] ἐγκαταλιμπανομένου MAS[2]CBF : ἐγκαταλελειμμένου PH : ἐγκαταλειπομένου V.
2α[4] πεπλημμελημένων PABFH : πεπλημμένων MS : πλημμελημάτων V.

present along with you, he will not approach you. The lawless prey upon the just and condemn the innocent, and so on.

And he will become a 'helper of my hope', in the sense of, a support for my hope in him when this hope is shaken when I am abandoned, for in helping me he supported my hope. And the Lord will repay them in the age to come and will make them disappear from the present age through disaster and death.

94 Psalm 94

1α A praise of an ode belonging to David.

This psalm is also without superscription among the Hebrews. The Seventy assigned this superscription, calling it a 'praise' because it praises God and an 'ode' because it was sung with musical intonation, for it is written, *And with psalms let us shout to him with ululation*. Ps 94.2β

This psalm calls those who have already believed in Christ to rejoice and admonishes the Jews who have not yet believed to turn back and fall down before him while they still have time for repentance.

David assigns himself both with the former and with the latter, with the former as kindred in piety and with the latter as his own in race.

1β Come, let us rejoice in the Lord.

In Christ the Master, having been made worthy to have been placed under such a Lord who is most beneficent towards man.

1γ Let us shout with ululation to God our saviour.

Let us shout with ululation to him as victor over our tyrants and having delivered us from Pss 26.6γ, 32.
captivity to them, for ululation is a victory shout. 3β, 46.2β, 6

2α Let us anticipate his face with confession.

Let us anticipate his appearance, namely his second appearance; before he appears again let us confess, that is, let us repent, for a sign of repentance is the open declaration of transgressions.

2β And with psalms let us shout to him with ululation.

And let us similarly, after having believed, shout with psalms hymns of victory to him who said, *Take courage, I have conquered the world*. Jn 16.33

3 For the Lord is a great God and a great king over all the earth.

Ὅτι, εἰ καὶ ἄνθρωπος ἐφάνη καὶ πέπονθεν, ἀλλά γε Θεός ἐστι μέγας καὶ Κύριος, καὶ τὰ ἑξῆς. Ἡδέως δὲ ἐνδιατρίβει, διηγούμενος τὸ μέγεθος καὶ τὴν ἐξουσίαν καὶ τὴν δύναμιν αὐτοῦ.

4α Ὅτι ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς.

Ἐν τῇ ἐξουσίᾳ αὐτοῦ, σύμπασα ἡ γῆ. Ἢ καὶ ἄλλως τουτὶ τὸ ῥητὸν συμφωνεῖ τῷ τοῦ Ἡσαΐου λέγοντος, *Ὁ κατέχων τὸν γύρον τῆς γῆς δρακί.* Isa 40.12

4β Καὶ τὰ ὕψη τῶν ὀρέων αὐτοῦ εἰσι.

Κτίσματα ἢ κτήματα.

5α Ὅτι αὐτοῦ ἐστιν ἡ θάλασσα, καὶ αὐτὸς ἐποίησεν αὐτήν.

Οὐ μόνον γὰρ αὐτῆς ἐστι Κύριος, ἀλλὰ καὶ ποιητής.

5β Καὶ τὴν ξηρὰν αἱ χεῖρες αὐτοῦ ἔπλασαν.

Διὰ τῶν στοιχείων, καὶ τὰ ἐν αὐτοῖς ὑπεδήλωσε. Τὰ ὕψη δὲ τῶν ὀρέων ὡς θαύματος ἄξια παρέλαβε.

6 Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ, καὶ κλαύσωμεν ἐναντίον Κυρίου τοῦ ποιήσαντος ἡμᾶς.

Προσκυνήσωμεν ὡς δοῦλοι· προσπέσωμεν ὡς βοηθείας τῆς αὐτοῦ δεόμενοι· κλαύσωμεν ὡς ἁμαρτωλοί.

7α Ὅτι αὐτός ἐστιν ὁ Θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς νομῆς αὐτοῦ καὶ πρόβατα χειρὸς αὐτοῦ.

Λαὸς μὲν, οἱ συνετώτεροι, πρόβατα δὲ, οἱ ἀσυνετώτεροι. Καὶ λαὸς μὲν, ὡς βασιλέως, πρόβατα δὲ, ὡς ποιμένος· καὶ λαὸς μὲν νομῆς, ὡς παρ’ αὐτοῦ τρεφόμενοι καὶ προνοούμενοι, πρόβατα δὲ χειρὸς, ὡς παρ’ αὐτοῦ ἰθυνόμενοι καὶ διεξαγόμενοι.

7β-8α Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

Τὸ, σήμερον, οὐχ ὡρισμένην ἡμέραν ἐνταῦθα παρίστησιν, ἀλλὰ πᾶσαν ἐν ᾗ τὸ σήμερον λέγεσθαι δύναται. Οὕτω γὰρ αὐτὸ καὶ Παῦλος ἡρμήνευσε, τουτέστιν, ἐν Heb 3.13-15
οἱῳδήποτε καιρῷ ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, καλοῦντος ὑμᾶς διὰ τῶν θείων

For even though he appeared and suffered as a man, yet he is a great God and Lord, and so on. He lingers with pleasure in telling of his greatness his authority and his power.

4α For the ends of the earth are in his hand.

All the earth is under his authority. Or else in another way these words agree with those of Isaiah who says, *Who holds the circle of the earth in his grasp*. Isa 40.12

4β And the heights of the mountains are his.

His creations or his possessions.

5α For his is the sea and he has made it.

For not only is he its Lord, but also its maker.

5β And his hands have fashioned the dry land.

Through the elements he implied also the things in them. And he mentioned the heights of the mountains as worthy of wonder.

6 Come, let us make obeisance and fall down before him and let us lament before the Lord who has made us.

Let us make obeisance as servants; let us fall down as in need of his help; let us lament as sinners.

7α For he is our God and we are the people of his pasturage and sheep of his hand.

'People' are those with greater understanding and 'sheep' those with lesser understanding. And people as of a king and sheep as of a shepherd; and a 'people of his pasturage', as nourished and provided for by him, and 'sheep of his hand' as being guided and led out by him.

7β-8α Today, if you hear his voice do not harden your hearts as at the embitterment.

The 'today' does not here indicate a specific day, but every day in which 'today' can be said. This is also how Paul interpreted it, namely, at whatever time you may hear his voice calling us through the divine Scriptures and especially through the Gospel, do not harden your hearts Heb 3.13-15
by disobeying and not accepting it as happened at the embitterment.

Γραφῶν, καὶ μάλιστα διὰ τοῦ Εὐαγγελίου, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, παρακούοντες, καὶ μὴ πραραδεχόμενοι αὐτὴν, ὡς ἐν τῷ παραπικρασμῷ γέγονε.

8β Κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ.

Εἴρηται ἐν τῷ οζ′ ψαλμῷ, ὅτι *Παρεπίκραναν τὸν Ὕψιστον ἐν ἀνύδρῳ, καὶ ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς καρδίαις αὐτῶν*, καὶ τὰ ἑξῆς ἀκολούθως. Ps 77.17β-18

Καὶ τότε γὰρ ἐσκλήρυναν τὰς καρδίας αὐτῶν, ἀποπεμψάμενοι τὴν τοῦ Θεοῦ φωνὴν, ἣν ἤκουσαν ἐν Σινᾶ, καὶ ἐκλαθόμενοι τῶν εὐεργεσιῶν αὐτοῦ, καὶ ἀπιστήσαντες ὅτι πάντα δύναται. Ex 20.18

9α Οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν.

Οὗ, ὅπου, ἐν τῇ ἐρήμῳ· ἢ, οὗ πειρασμοῦ.
Ἀπὸ δὲ τοῦ ἁγίου Πνεύματος ὁ λόγος.

9β Ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.

Τὰ θαυμάσια καὶ τὰς εὐεργεσίας περὶ ὧν διέξεισιν ὁ εἰρημένος οζ′ ψαλμός.

Τὸ δὲ, *τεσσαράκοντα ἔτη*, τινὲς μὲν τῷ παρόντι στίχῳ συνάπτουσι, τινὲς δὲ τῷ ἐφεξῆς, ἀναγινώσκοντες οὕτως·

10α [Τεσσαράκοντα ἔτη] προσώχθισα τῇ γενεᾷ ἐκείνῃ.

Τουτέστιν, ἐπαχθῶς ἔσχον αὐτῇ, δυσηρεστήθην ἐκείνῃ διὰ τὴν σκληροκαρδίαν καὶ ἀπιστίαν αὐτῶν.

10β Καὶ εἶπα, Ἀεὶ πλανῶνται τῇ καρδίᾳ.

Ἀστατοῦσι. *Γενεὰ* γὰρ, φησὶν, *ἥτις οὐ κατεύθυνε τὴν καρδίαν ἑαυτῆς*. Ps 77.8β

10γ Αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου.

Ὁδοὺς πολλάκις ἡ Γραφὴ, καθάπερ καὶ νῦν, τὰς | ἐντολὰς ὀνομάζει, διὰ τὸ φέρειν εἰς Θεόν. Γνῶσιν δὲ αὐτῶν, οὐ τὴν δι’ ἀναγνώσεως καὶ μελέτης, ἀλλὰ τὴν δι’ ἐνεργείας καὶ πράξεως.

11 Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

Τὸ, *ὡς*, βεβαιωτικόν. Βεβαίως, φησὶν, ἀπεφηνάμην ἐν τῷ ὀργισθῆναί με, οὐκ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

10α[2] αὐτῇ MPAS : αὐτήν CV. 10α[2] ἐκείνῃ PHB : ἐκείνοις FV : ἐκείνην A : ἐκεῖνον MS.

8β On the day of tempting in the wilderness.

In the seventy-seventh psalm it was said that *They embittered the Most High in a waterless land and tempted God in their hearts*, and so on. Ps 77.17β-18

And then indeed they hardened their hearts, having rejected God's voice which they had heard on Sinai and having utterly forgotten his benefactions and having disbelieved that he Ex 20.18
is able to do all things.

9α In which your fathers tempted me.

'In which', 'where', in the wilderness, or 'in which temptation'.

The words are from the holy Spirit.

9β They tested me and saw my works for forty years.

My wonders and my benefactions about which the above-mentioned seventy-seventh psalm tells.

Some conjoin the 'for forty years' to the present verse and others to the following verse, reading thus:

10α [For forty years] I was grievously angered with that generation.

That is, I was grievously disposed towards it, I was displeased with that generation on account of their hardness of heart and disbelief.

10β And I said, 'They are ever errant in heart'.

They are ever volatile, for it is written, *A generation that would not keep its heart straight.* Ps 77.8β

10γ And they have not known my ways.

As in this case, Scripture very often calls the commandments 'ways' on account of their leading to God. Knowledge of those ways is not knowledge that comes through reading and study, but knowledge that comes through activity and practice.

11 As I have sworn in my anger, 'If they will enter into my place of rest'.

The 'as' is confirmative. Assuredly, he says, I have declared when having been swollen with anger, 'They will not enter into my place of rest'.

What an oath is in relation to God was said in the eighty-eighth psalm at the verse, *I have sworn to David my servant*. Ps 88.4β

Τί μὲν οὖν ἐστιν ὅρκος ἐπὶ Θεοῦ εἴρηται ἐν τῷ πη′ ψαλμῷ, ἔνθα τὸ, Ὤμοσα Δαυὶδ τῷ δούλῳ μου. Ps 88.4β

Περὶ δὲ ὀργῆς πάλιν ἐξηγησάμεθα ἐν τῷ ς′ ψαλμῷ, ὅπου τὸ, Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με. Ps 6.2

Ὅτι δὲ τὸ, εἰ, τὸ, οὐ, σημαίνει πολλάκις παρ' Ἑβραίοις, καὶ ἐν ἄλλοις εἰρήκαμεν. Ps 88.36

Κατάπαυσις δὲ, ἡ γῆ τῆς ἐπαγγελίας, ὡς παύσασα τοὺς εἰσελθόντας Ἰσραηλίτας ἀπὸ τῆς ἐν τεσσαράκοντα ἔτεσι πλάνης καὶ μεταβάσεως, καὶ ἀνάπαυσις αὐτοῖς γενομένη· λοιπὸν οὖν οὐδ' οἱ παρακούοντες τῆς φωνῆς τοῦ Θεοῦ εἰσελεύσονται εἰς τὴν κατάπαυσιν τῆς βασιλείας τῶν οὐρανῶν.

ϟε′

95 Αἶνος ᾠδῆς τῷ Δαυίδ·
1α ὅτε ὁ οἶκος ᾠκοδόμητο μετὰ τὴν αἰχμαλωσίαν.

Ἀνεπίγραφος καὶ οὗτος παρ' Ἑβραίοις. Διατί δὲ αἶνος ᾠδῆς παρὰ τῶν Ἑβδομήκοντα ἐπιγέγραπται, προείρηται ἐν τῷ πρὸ τούτου ψαλμῷ. Ps 94.1α

Οἴκου δὲ οἰκοδομὴ μετὰ τὴν αἰχμαλωσίαν, καθ' ἱστορίαν μὲν, ἡ παρὰ Ζοροβάβελ ἀνέγερσις τοῦ ἐν Ἱεροσολύμοις ναοῦ, κατὰ δὲ ἀναγωγὴν, ἡ κατασκευὴ τοῦ προσλήμματος, ᾧ ἐνῴκησεν ὁ Υἱὸς καὶ Θεὸς μετὰ τὴν αἰχμαλωσίαν, ἣν ᾐχμαλώτευσεν ὁ διάβολος, περὶ ἧς εἴρηται, Ἀνέβης εἰς ὕψος, ᾐχμαλώτευσας αἰχμαλωσίαν, ἢ ἡ σύστασις τῆς Ἐκκλησίας, ἣν ὁ μέγας καὶ σοφὸς ἀρχιτέκτων ᾠκοδόμησε. 2Esdr 3.8 Ps 67.19α 1Cor 3.10

Πάντα γὰρ ταυτὶ προϊδὼν ὁ Δαυὶδ, ᾄδειν προτρέπεται χαριστήρια.

1β Ἄισατε τῷ Κυρίῳ ᾆσμα καινόν.

Τί ἐστιν ᾆσμα καινὸν εἰρήκαμεν ἐν τῷ λβ′ ψαλμῷ, ἔνθα τὸ, Ἄισατε αὐτῷ ᾆσμα καινόν. Ps 32.3α

Εἴη δ' ἂν ᾆσμα καινὸν, καὶ ὅπερ ᾖσαν οἱ ἄγγελοι γεννηθέντος τοῦ Χριστοῦ, τὸ, Δόξα ἐν ὑψίστοις Θεῷ, καὶ τὰ ἑξῆς. Lk 2.14

1γ Ἄισατε τῷ Κυρίῳ, πᾶσα ἡ γῆ.

Ἧκε γὰρ ἐλευθερώσων πᾶσαν τὴν γῆν ἀπὸ τῆς αἰχμαλωσίας τοῦ διαβόλου.

Τοῦτο δὲ, τῇ καθ' ἱστορίαν οἰκοδομῇ τοῦ ναοῦ, πῶς ἂν ἁρμόσῃ, μηδὲν ἐντεῦθεν τῶν ἄλλων ἐθνῶν ὠφελουμένων;

2α Ἄισατε τῷ Κυρίῳ, εὐλογήσατε τὸ ὄνομα αὐτοῦ.

Εὐφημήσατε τὸ ὄνομα αὐτοῦ, ὅτι σωτήριον· Ἰησοῦς γὰρ, ὁ Σωτήρ· ἢ ὅτι παντοδύναμον ἐκ πίστεως ὀνομαζόμενον. Mt 1.21

Again we explained about anger in the sixth psalm at the verse, *O Lord, do not rebuke me in your rage, nor chastise me in your anger*. Ps 6.2

That 'if' very often means 'not' among the Hebrews is something we have also said elsewhere. Ps 88.36

The promised land is a 'place of rest' as having given rest to the Israelites who entered after the forty years of wandering and transition and as having become a repose for them. Henceforth therefore neither will those who disobey the voice of God enter into the rest of the kingdom of heaven.

95
Psalm 95
1α
A praise of an ode; belonging to David; when the house had been built after the captivity.

This psalm also is without superscription among the Hebrews. Why it has the superscription 'a praise of an ode' was said before in the previous psalm. Ps 94.1α

The building of the house after the captivity, in a historical sense, is the erection of the temple in Jerusalem by Zorobabel, in an anagogical sense, it is the creation of the assumed 2Esdr 3.8
humanity in which the Son of God dwelt after the captivity which the devil had taken captive, about which it is said, *You have gone up on high, you have taken captivity captive*, or else Ps 67.19α
the foundation of the Church which the great and wise architect built. 1Cor 3.10

David, foreseeing all of these things, exhorts to sing songs of thanksgiving.

1β Sing to the Lord a new song.

What a new song is we said in the thirty-second psalm at the verse, *Sing to him a new song*. Ps 32.3α

A new song may also be interpreted as that sung by the angels at the birth of Christ, *Glory to God in the highest*, and so on. Lk 2.14

1γ Sing to the Lord, O all the earth.

For he has come, freeing, as he will, all the earth from the captivity of the devil.

How could this fit with the historical construction of the temple when the other nations derive no benefit therefrom?

2α Sing to the Lord, bless his name.

Praise his name for it is a saving name, for Jesus is 'the Saviour'. Or else, because it is all Mt 1.21
powerful when uttered in faith.

Τρὶς δὲ τὸ αὐτὸ, ἤγουν τὸ, Ἄισατε τῷ Κυρίῳ, ὅτι καὶ τοῖς τρισὶ προσώποις, ἡ αὐτὴ θεότης, καὶ ἡ αὐτὴ πρέπει λατρεία τῇ ἁγίᾳ Τριάδι.

2β Εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ.

Διαγγέλλετε ἀεὶ τὸ σωτήριον κήρυγμα τοῦ Εὐαγγελίου· πρὸς τοὺς ἀποστόλους δὲ καὶ τοὺς τῶν ἀποστόλων διαδόχους ὁ λόγος.

Ζήτησον δὲ καὶ ἐν τῷ λθ′ ψαλμῷ τὴν ἐξήγησιν τοῦ, *Τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα.* Ps 39.11β

3α Ἀναγγείλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ.

Τὴν ἐνανθρώπησιν καὶ τὰ δι’ ἡμᾶς πάθη. Δόξα γὰρ τῷ Δεσπότῃ, τὸ παθεῖν ὑπὲρ τῆς τῶν δούλων σωτηρίας.

3β Ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ.

Τὰ θαυμάσια ἔργα ἃ ἐποίησε συναναστρεφόμενος τοῖς ἀνθρώποις. Bar 3.38

4α Ὅτι μέγας Κύριος καὶ αἰνετὸς σφόδρα.

Μέγας μὲν, ὡς παντοδύναμος, αἰνετὸς δὲ, ὡς φιλάνθρωπος.

4β Φοβερός ἐστιν | ὑπὲρ πάντας τοὺς θεούς.

Οὗτος μὲν γὰρ ἐν τῷ παρόντι αἰῶνι δύναται κολάζειν καὶ ἐν τῷ μέλλοντι, καὶ οὐ σῶμα μόνον, ἀλλὰ καὶ ψυχήν· ἐκεῖνοι δὲ, οὐδαμῶς. Καὶ οὗτος μὲν ἀληθείᾳ φοβερὸς, ἐκεῖνοι δὲ, φαντασίᾳ. Θεοὺς δὲ λέγει, τοὺς τῶν ἐθνῶν.

5α Ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια.

Ἕλληνες μὲν δαίμονας, τοὺς θεοὺς αὐτῶν ὠνόμαζον, ὡς δαήμονας καὶ ἐπιστήμονας τοῦ καλοῦ, ἡμεῖς δὲ προσαγορεύομεν αὐτοὺς δαίμονας, ὡς ἐπιστήμονας τοῦ κακοῦ.

5β Ὁ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησε.

Καὶ μὴν καὶ τὰ λοιπὰ πάντα· *Πάντα γὰρ, φησὶ, δι’ αὐτοῦ ἐγένετο.* Ἀλλὰ τὰ Jn 1.3
μεγαλοπρεπέστερα παρέλαβεν, ὡς θαυμασιώτερα.

6α Ἐξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ.

5α[2] δαήμονας corr. : δαΐμονας MPASC. 5β[3] μεγαλοπρεπέστερα PSCABFHV : μεγαλοπρεπέστατα M.

The same thing, namely, *Sing to the Lord*, is said three times over, because in the three persons is the same godhead, and the same worship is due to the holy Trinity.

2β Proclaim the good tidings of his salvation day after day.

Announce forever the saving message of the Gospel. The words are addressed to the Apostles and to the successors of the Apostles.

And see also in the thirty-ninth psalm the explanation of, *Your truth and your salvation I have proclaimed*. Ps 39.11β

3α Announce his glory among the nations.

His incarnation and his sufferings for our sake, for to suffer for the salvation of his servants is glory for the Master.

3β His wonders among all peoples.

The wondrous works that he performed when living among men. Bar 3.38

4α For the Lord is great and greatly to be praised.

He is 'great' as all-powerful and 'to be praised' as beneficent towards men.

4β He is fearful above all the gods.

For he is able to punish in the present age and in the age to come, and not only the body, but also the soul, while they have no such power, and he is fearful in truth, while they are so in imagination. 'Gods' is what he calls those of the nations.

5α For all the gods of the nations are demons.

The Greeks used to name their gods 'demons' as having knowledge and acquaintance of the good, we call them 'demons' as having knowledge of evil.

5β But the Lord has made the heavens.

And indeed everything else, for it is written, *All things were made through him*, but he mentioned the most magnificent as most wonderful. Jn 1.3

6α Confession and beauty are before him.

Διὰ τῶν ἕξεων τοὺς ἔχοντας ὑποδηλοῖ· ἐξομολόγησιν μὲν λέγων, τοὺς ἐξομολογουμένους τὰς ἁμαρτίας αὐτῶν, ὡραιότητα δὲ, τοὺς ὡραίους ἐντεῦθεν γινομένους, ὡς διὰ μετανοίας ἀπολουομένους. Οὗτοι οὖν ἐνώπιον αὐτοῦ, κατὰ τὸ, *Ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.* Ps 33.16

6β *Ἁγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ.*

Ἁγίασμα αὐτοῦ, οἱ κατὰ τόπους ναοὶ, ὡς ἁγιαζόμενοι παρ' αὐτοῦ, καὶ ἁγιάζοντες τοὺς μετὰ πίστεως εἰσερχομένους εἰς αὐτούς.

Ἐν τούτῳ, φησὶ, τῷ ἁγιάσματι, ἁγιωσύνη καὶ μεγαλοπρέπεια πολιτεύονται, τουτέστι, καθαρότης καὶ τὰ μεγάλοις πρέποντα ἔργα.

7 *Ἐνέγκατε τῷ Κυρίῳ, αἱ πατριαὶ τῶν ἐθνῶν, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν.*

Πατριαὶ, τὰ γένη· ἢ, πατριαὶ τῶν ἐθνῶν, οἱ πατέρες αὐτῶν, ἤγουν οἱ ἱερεῖς καὶ διδάσκαλοι.

Ποίαν δὲ λέγει δόξαν καὶ τιμὴν, ἡρμηνεύσαμεν ἐν τῷ κη΄ ψαλμῷ· κἀκεῖ γὰρ κεῖται τὸ, *Ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμήν.* Ps 28.1γ

Ἢ καὶ ἄλλως, δόξαν μὲν, ὡς Θεῷ, ἴδιον γὰρ Θεοῦ τὸ δοξάζεσθαι, τιμὴν δὲ, ὡς Πατρὶ, *Τίμα γὰρ, φησὶ, τὸν πατέρα σου.* Καὶ γὰρ καὶ Θεὸς ἡμῶν ἐστιν ὡς Ex 20.12
δημιουργὸς, καὶ Πατὴρ ὡς διὰ τοῦ βαπτίσματος υἱοθετήσας ἡμᾶς. Rom 8.15

8α *Ἐνέγκατε τῷ Κυρίῳ δόξαν ὀνόματι αὐτοῦ.*

Ἡρμηνεύθη καὶ τοῦτο ἐν τῷ ῥηθέντι ψαλμῷ. Ps 28.2α

Ἢ καὶ ἄλλως, προτρέπεται τοὺς περικειμένους τὸ ὄνομα τοῦ Χριστοῦ, καὶ Χριστιανοὺς καλουμένους, δοξάζειν αὐτὸ διὰ πολιτείας ἐπαινουμένης.

Τρίτον δὲ κἀνταῦθα τὸ, *Ἐνέγκατε τῷ Κυρίῳ*, κατὰ τὴν ἐν ἀρχῇ τοῦ ψαλμοῦ ῥηθεῖσαν ἐξήγησιν. Ps 95.2α

8β *Ἄρατε θυσίας καὶ εἰσπορεύεσθε εἰς τὰς αὐλὰς αὐτοῦ.*

Θυσίας πνευματικάς· *Πνεῦμα γὰρ, φησὶν, ὁ Θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν·* θυσίαι δὲ τοιαῦται, αἱ ἀρεταί. Αὐλαὶ Jn 4.24
δὲ αὐτοῦ νῦν, αἱ κατὰ τόπους ἐκκλησίαι.

9α *Προσκυνήσατε τῷ Κυρίῳ ἐν αὐλῇ ἁγίᾳ αὐτοῦ.*

Ἡρμηνεύθη καὶ οὗτος ὁ στίχος ἐν ἐκείνῳ τῷ ψαλμῷ. Ps 28.2β

Πρόσχες δὲ πῶς εἰπὼν, αὐλὰς, εἶπε πάλιν, αὐλὴν, διδάσκων ὅτι πολλαὶ μέν εἰσι τῷ ἀριθμῷ, μία δὲ τῇ πίστει. Διῄρηνται μὲν γὰρ τοῖς τόποις, ἥνωνται δὲ τῇ ὁμοδοξίᾳ.

By the habits he alludes to those who possess them. By saying 'confession' he points to those who confess their sins and by 'beauty' to those who thereby become beautiful, as washing themselves clean through repentance. These accordingly are before him in accordance with, *The eyes of the Lord are upon the just and his ears towards their supplication*. Ps 33.16

6β Holiness and magnificence in his place of sanctification.

The local churches are 'his place of sanctification' as being sanctified by him and sanctifying those who enter them with faith.

In this place of sanctification, he says, holiness and magnificence are found, that is, purity and works befitting great things.

7 Bring to the Lord, O you lineages of the nations, bring to the Lord glory and honour.

'Lineages' are the races; or else the lineages of the nations are their fathers, namely, the priests and teachers.

What glory and honour he is talking about we explained in the twenty-eighth psalm, and there also is found the verse, *Bring to the Lord glory and honour*. Ps 28.1γ

Or else in a different way, 'glory' as God, for it is a characteristic of God to be glorified,
and 'honour' as to a Father, for it is written, *Honour your father*. And indeed he is our God as Ex 20.12
creator and Father as having adopted us through baptism. Rom 8.15

8α Bring to the Lord glory to his name.

This was interpreted in the above-mentioned psalm. Ps 28.2α

Or else in a different way, he is urging those invested with the name of Christ and called Christians to glorify him through a laudable way of life.

'Bring to the Lord' is repeated three times over here also, according to the interpretation given at the beginning of the psalm. Ps 95.2α

8β Take up sacrifices and process into his enclosures.

Spiritual sacrifices, for it is written, *God is spirit and those who worship him must worship him in spirit and truth*. Such sacrifices are the virtues, and 'his enclosures' here are the local churches. Jn 4.24

9α Worship the Lord in his holy enclosure.

This verse was also interpreted in that psalm. Ps 28.2β

Note how having said 'enclosures' he said again 'enclosure', teaching that they are many in number but one in faith. For they are separated in their locations, but united in the unanimity of doctrine.

9β Σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.

Τῇ ἐπιφανείᾳ αὐτοῦ, μετακινηθήτω ἀπὸ τῆς πλάνης ἐπὶ τὴν ἀλήθειαν· σεισμὸν γὰρ τοῦτο καὶ προφήτης ἕτερος ἐκάλεσεν. Ez 38.19

Εἴποι δ' ἄν τις καὶ τὸν κλόνον τῆς γῆς, τὸν ἐν τῷ καιρῷ τοῦ σταυροῦ, καὶ ὅτι Mt 27.51
τοῦ Κυρίου ἐπιφανέντος τοῖς ἀνθρώποις, ἐσείσθησαν λαοὶ, ἐταράχθησαν ἔθνη διὰ τὸ κήρυγμα.

10α Εἴπατε ἐν τοῖς ἔθνεσιν ὅτι Κύριος ἐβασίλευσεν. |

Ἡρμηνεύθη τοῦτο ἐν τῇ ἀρχῇ τοῦ ϟβ' ψαλμοῦ. Ps 92.1β

Ἢ καὶ ἄλλως, ὅτι μέχρι τότε ὁ διάβολος ἐβασίλευε καὶ ἡ ἁμαρτία.

Εἴη δ' ἂν καὶ ἑτέρως βασιλεία τοῦ Χριστοῦ, ἡ κατὰ πίστιν ὑποταγὴ τῶν ἀνθρώπων.

10β Καὶ γὰρ κατώρθωσε τὴν οἰκουμένην.

Ὀρθοποδεῖν εἰς εὐσέβειαν παρεσκεύασεν, ἢ ἥδρασεν εἰς θεογνωσίαν.

Οἰκουμένην δὲ λέγει, τὴν ἁπανταχοῦ τῆς οἰκουμένης Ἐκκλησίαν. *Εἰς πᾶσαν γὰρ*, φησὶ, *τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν*. Περιττὸν δὲ τὸ, *γάρ*. Ps 18.5α

10γ Ἥτις οὐ σαλευθήσεται.

Τῶν σαλευόντων αὐτὴν δαιμόνων ἀπαλλαγεῖσα, καὶ ἐπὶ τῆς ἀῤῥαγοῦς πέτρας τῆς πίστεως θεμελιωθεῖσα.

Εἴρηται δὲ καὶ ἐν τῷ ϟβ' ψαλμῷ, *Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται*, καὶ ἀνάγνωθι τὴν ἐξήγησιν. Ps 92.1ε

10δ Κρινεῖ λαοὺς ἐν εὐθύτητι.

Κατὰ τὴν ἡμέραν δηλαδὴ τῆς κρίσεως. Εἶπε δὲ τοῦτο, ἵνα γνῶμεν ὅτι οὗτος καὶ κρινεῖ πάντας. Jn 5.22

11α Εὐφραινέσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ.

Διὰ τὸν Ἐπουράνιον εἶτα Ἐπίγειον· τοῦ γὰρ Χριστοῦ τὸ μὲν ἄνωθεν κατῆλθε, τὸ δὲ κάτωθεν ἀνέτειλε. Jn 3.13

11β Σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς.

Σάλευσιν ἐνταῦθα, τὴν σκίρτησιν λέγει.

10α[3] *καὶ ἡ ἁμαρτία* PSACBFHV : *τῇ ἁμαρτίᾳ* M

9β Let all the earth be shaken before his face.

At his appearance let it be moved from error to the truth, for another prophet called this an earthquake. Ez 38.19

One may also call the shaking of the earth that which occurred at the time of the Cross, Mt 27.51 and that whereby, after the Lord had appeared to men, peoples were shaken and nations agitated on account of the Gospel preaching.

10α Tell among the nations that the Lord has become king.

This was interpreted at the beginning of the ninety-second psalm. Ps 92.1β

Or else in a different way, that up till then the devil and sin were reigning.

The kingship of Christ may also be interpreted otherwise as the subjection of people in regard to faith.

10β And indeed he has righted the inhabited world.

He has prepared it to walk upright in piety, or has established it in knowledge of God.

The 'inhabited world' is what he calls the Church throughout the inhabited world, for it is written, *Their sound has gone out into all the earth, and their words to the ends of the inhabited world*. The 'indeed' is redundant. Ps 18.5α

10γ Which will not be shaken.

Having been freed from the demons shaking it, and having been founded on the unriven rock of faith.

In the ninety-second psalm it was said, *And indeed he has secured the inhabited world which will not be shaken*, and read the explanation there. Ps 92.1ε

10δ He will judge people with straightness.

On the day of judgement, that is. He said this so that we may know that he also will judge all people. Jn 5.22

11α Let the heavens be glad and let the earth rejoice.

On account of the Heavenly and later Earthly One. For of Christ what was from above came down and what was from below rose up. Jn 3.13

11β Let the sea and its fullness be shaken.

Πλήρωμα δὲ τῆς θαλάσσης, τὰ πέρατα αὐτῆς, ἢ οἱ ποταμοὶ, αἱ λίμναι, καὶ αἱ πηγαὶ, καὶ ἁπλῶς πᾶσα φύσις ὑδάτων. Σκιρτησάτω δὲ αὕτη, διὰ τὸ βάπτισμα τοῦ Σωτῆρος.

12α Χαρήσεται τὰ πεδία καὶ πάντα τὰ ἐν αὐτοῖς.

Ὅτι μέλλει δι' αὐτῶν ὁδεύειν ὁ ἁγιάζων Χριστός. Πάντα δὲ τὰ ἐν αὐτοῖς φυτὰ δηλονότι.

12β Τότε ἀγαλλιάσεται πάντα τὰ ξύλα τοῦ δρυμοῦ.

Διὰ τὸ μέλλειν ἐξ αὐτῶν ληφθῆναι τὸν σωτήριον σταυρόν. Isa 60.13

13α Ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται.

Γενήσεται δὲ ἡ εὐφροσύνη καὶ ἀγαλλίασις καὶ τὰ τοιαῦτα ἀπὸ προσώπου Κυρίου, τουτέστι, διὰ τὴν ἐπιφάνειαν τοῦ Χριστοῦ. Διότι ἰδοὺ ἔρχεται πρὸς τὴν ἔνσαρκον οἰκονομίαν.

Εἰώθασι δὲ οἱ προφῆται περιτιθέναι τοῖς ἀψύχοις χαρὰν ἐμψύχων, ὅταν ὑπερβάλλουσαν ἀγαλλίασιν ἐμφῆναι βουληθῶσιν, ὡς μονονουχὶ καὶ τῶν ἀψύχων εὐφραινομένων.

Νοήσαις δ' ἂν καὶ ἑτέρως· οὐρανοὺς μὲν, τοὺς ἐπουρανίους ἀγγέλους, γῆν δὲ, τοὺς ἐπιγείους ἀνθρώπους, θάλασσαν δὲ, τοὺς ἐπιθαλαττίους ἢ τοὺς νησιώτας καὶ τοὺς ναυτιλλομένους, πεδία δὲ, τοὺς ἐν ταῖς πεδιάσι γεωργοῦντας, ξύλα δὲ δρυμοῦ, τοὺς δενδροτόμους καὶ τοὺς ἐν ἀγροῖς ἢ ὄρεσιν.

Ἢ καὶ ἄλλως, οὐρανοὺς μὲν, τοὺς οὐράνια φρονοῦντας, γῆν δὲ, τοὺς γήϊνα, θάλασσαν δὲ, τοὺς ἐν τῇ πικρίᾳ τῆς ἀσεβείας, πεδία δὲ, τοὺς ὑπτίους καὶ εὐεπιβάτους τοῖς πάθεσι, ξύλα δὲ δρυμοῦ, τοὺς σκληροὺς ἢ ἀκάρπους εἰς ἀρετήν.

Πάντες γὰρ ἡδονῆς πλησθήσονται, διὰ τὴν ἐνανθρώπησιν τοῦ Θεοῦ, πρὸς τὴν εἰς αὐτὸν πίστιν μετατιθέμενοι.

13β Ὅτι ἔρχεται κρῖναι τὴν γῆν.

Διπλῆν, φησὶν, ἕξουσιν ἡδονὴν, ὅτι τε ἔρχεται κατορθῶσαι τὴν οἰκουμένην, καὶ ὅτι πάλιν ἔρχεται κρῖναι τὴν γῆν, καὶ ἀποδοῦναι μὲν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, ἐλευθερῶσαι δὲ καὶ τὰ στοιχεῖα ἀπὸ τῆς φθορᾶς.

13γ Κρινεῖ τὴν οἰκουμένην ἐν δι | καιοσύνῃ, καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ.

Οἰκουμένην μὲν, τὰ τῆς οἰκουμένης ἔθνη, λαοὺς δὲ, τοὺς Ἰουδαίους.

Shaking here is what he calls the leaping. The 'fullness' of the sea is its bounds or else the rivers, the lakes and the wells, and simply the entire nature of waters. Let this entire nature of waters leap on account of the baptism of the Saviour.

12α The plains will exult and all that is in them.

For Christ is destined to pass through them bringing sanctification. All the plants in them, that is.

12β Then all the trees of the wood will rejoice.

On account of the fact that the saving Cross will be taken from them. Isa 60.13

13α Before the face of the Lord, for he is coming.

The delight and rejoicing and such things will take place before the face of the Lord, that is, on account of the appearance of Christ. Because, see, he is coming to the incarnate disposition.

The prophets are accustomed to invest inanimate beings with the joy of animate beings when they wish to denote an excess of rejoicing, with, as it were, the inanimate beings also being filled with gladness.

In an other way you might also understand the 'heavens' as the heavenly angels, the 'earth' as the people of the earth, the 'sea' as those dwelling by the sea or as the islanders and the sailors, 'plains' as those cultivating the land on the plains, 'trees of the wood' as the woodcutters and those in the wilds or mountains.

Or otherwise, the 'heavens' as those who are heavenly minded, the 'earth' as the earthly minded, the 'sea' as those in the bitterness of impiety, the 'plains' as those supine and easily trampled by the passions. The 'trees of the wood' as those hardened or without fruit in virtue.

For all will be filled with delight on account of the incarnation of God, going over to belief in him.

13β For he is coming to judge the earth.

They will have a double pleasure, he says, both because he is coming to right the inhabited world and because he is coming again to judge the earth and to reward each according to his works, and also to free the elements from corruption.

13γ He will judge the inhabited world in justice and peoples in his truth.

'The inhabited world', namely, the nations of the inhabited world, and 'peoples', namely, the Jews.

Ἢ οἰκουμένην καὶ λαοὺς, τὸ αὐτὸ νοήσεις· λαοὺς δὲ πληθυντικῶς διὰ τὰς πολλὰς διαφορὰς τῶν γενῶν.

Κρινεῖ δὲ δικαίως μὲν, ὡς ἀπροσωπόληπτος· ἀληθῶς δὲ, ὡς πάντα εἰδώς. 1Pt 1.17 Jn 21.17

96 ϞϚ´

1α Τῷ Δαυίδ· ὁπότε ἡ γῆ αὐτοῦ καθίστατο.

Ἀνεπίγραφος καὶ οὗτος παρ᾽ Ἑβραίοις. Οἱ Ἑβδομήκοντα δὲ καὶ ταύτην ἐπέθηκαν τὴν ἐπιγραφὴν, στοχασάμενοι τῆς ὑποθέσεως.

Τῷ Δαυὶδ μὲν, ὅτι τῷ ἐκ Δαυὶδ Χριστῷ ἀνατέθειται· καὶ ἄλλως γὰρ, τοῦ Δαυὶδ — τὸν ἱκανὸν χειρὶ σημαίνοντος — ἱκανὸς ἂν εἴη χειρὶ κυρίως οὗτος, ὡς παντοδύναμος. Origen CMG 314 p. 206

Ὁπότε δὲ ἡ γῆ αὐτοῦ καθίστατο, τουτέστιν, ὁπότε εἰρήνευσε, καὶ ἐγαληνίασε, τῆς τυραννίδος τῶν δαιμόνων ἀπαλλαγεῖσα. *Τοῦ Κυρίου δὲ, φησὶν, ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*. Τότε οὖν αὐτῷ ἥρμοσεν ὁ ψαλμὸς οὗτος, πρὸ πολλοῦ συντεθείς. Ps 23.1β

1β Ὁ Κύριος ἐβασίλευσεν, ἀγαλλιάσθω ἡ γῆ.

Περὶ τοῦ, *ἐβασίλευσεν*, εἴρηται ἐν τῷ πρὸ τούτου ψαλμῷ. Ἐβασίλευσε δὲ, καταβαλὼν τὸν βασιλεύοντα διάβολον καὶ ἀνελὼν τὴν βασιλεύουσαν ἁμαρτίαν. Ps 95.10α

Καὶ περὶ τῆς ἀγαλλιάσεως δὲ τῆς γῆς ἐν ἐκείνῳ εἴρηται. Ps 95.12α

1γ Εὐφρανθήτωσαν νῆσοι πολλαί.

Αἱ κατὰ χώραν ἐκκλησίαι, τῆς ἁλμυρᾶς ἀπιστίας ἀνακύψασαι, καὶ πανταχόθεν μὲν περικλυζόμεναι τοῖς κύμασι τῶν πειρασμῶν, πῆξιν δὲ ἐν τῷ Χριστῷ βάσιμον κεκτημέναι. Ἢ καὶ ἁπλῶς νήσους νοήσομεν, τὰς πεπιστευκυίας, ὥσπερ καὶ γῆν, τὴν καινὴν κτίσιν. 2Cor 5.17

2α Νεφέλη καὶ γνόφος κύκλῳ αὐτοῦ.

Νεφέλη καὶ γνόφος, ἡ προσληφθεῖσα σὰρξ, ὡς ὑποκρύπτουσα τὴν θεότητα· ἔοικε δὲ τοῦτο τοῖς ἐν τῷ ιζ´ ψαλμῷ ῥητοῖς, *Καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ, κύκλῳ αὐτοῦ ἡ σκηνὴ αὐτοῦ*. Ps 17.12α-β

2β Δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ.

Τῆς βασιλείας αὐτοῦ· ταῦτα γὰρ κατώρθωσε βασιλεύσας. Καὶ ὄντως δικαία κρίσις, τὸ τὸν μὲν τυραννοῦντα διάβολον καθελεῖν, τοὺς δὲ τυραννουμένους ἀνθρώπους ἐλευθερῶσαι.

1γ[5] *νοήσομεν* MPABH : *νοήσωμεν* S[2]CFV.

Or else you will understand 'the inhabited world' and 'peoples' as the same ('peoples' in the plural on account of the many differences of the tribes).

He will judge justly as not respecting persons and truly as knowing all things. 1Pt 1.17 Jn 21.17

96 Psalm 96

1α Belonging to David; when his land was being established.

This psalm also is without superscription among the Hebrews. The Seventy placed this superscription having considered the subject of the psalm.

Belonging to David, because it is dedicated to Christ who is from David; and moreover Christ would be 'of David' – whose name means 'strong in hand' – being eminently 'strong in hand' as all powerful. Origen CMG 314 p. 206

When his land was being established, that is, when it became peaceful and calm having been freed from the tyranny of the demons, for as is written, *The earth is the Lord's and its fullness*. At that time therefore this psalm became applicable to him, having been composed long before. Ps 23.1β

1β The Lord has become king, let the earth rejoice.

'He has become king' was discussed in the previous psalm. He became king, having deposed the reigning devil and having destroyed the reigning sin. Ps 95.10α

The rejoicing of the earth was also spoken about in that psalm. Ps 95.12α

1γ Let many islands be glad.

The churches in their places having risen up from the brine of unbelief and washed all around by the waves of temptations, but having acquired a stable fixity in Christ. Or else we shall understand 'islands' simply as the islands that have believed, just as 'earth' we shall understand as the new creation. 2Cor 5.17

2α Cloud and darkness are around him.

Cloud and darkness are the assumed flesh as concealing the divinity. This is like the words in the seventeenth psalm, *And he set darkness as his hiding place, his tent-shrine encircling him*. Ps 17.12α-β

2β Justice and judgement are the accomplishment of his throne.

Of his kingship, for he accomplished these things having come to reign. And truly it is a just judgement to overthrow the tyrannizing devil and to free the tyrannized people.

Ἢ καὶ ἄλλως, δικαιοσύνην, ἤτοι καθόλου πᾶσαν ἀρετὴν, καὶ κρίσιν ὀρθὴν, εἴτουν διάκρισιν, ἐδίδαξεν ἡ βασιλεία αὐτοῦ.

3 *Πῦρ ἐνώπιον αὐτοῦ προπορεύσεται, καὶ φλογιεῖ κύκλῳ τοὺς ἐχθροὺς αὐτοῦ.*

Ταῦτα, τοῦ καιροῦ τῆς παγκοσμίου κρίσεως. Τοῦτο καὶ Δανιὴλ θεασάμενος ἔγραψεν, ὅτι *Ποταμὸς πυρὸς εἷλκεν ἔμπροσθεν αὐτοῦ.* Dan 7.10
Ἐχθροὶ δὲ αὐτοῦ κοινῶς, πάντες οἱ τῷ ἐχθρῷ αὐτοῦ τῷ διαβόλῳ πειθόμενοι. Κύκλῳ δὲ, ἀντὶ τοῦ, πανταχόθεν.

4α *Ἔφαναν αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ.*

Οἱ ἀπόστολοι· τοῦ ἀληθινοῦ γὰρ μετασχόντες φωτὸς, ἤστραψαν καὶ αὐτοὶ, πρὸς Jn 1.9
οὓς καὶ ὁ Χριστὸς ἔλεγεν, *Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.* Mt 5.14
Τοῦτο συνᾴδει τῷ ῥητῷ τοῦ εἰρημένου ψαλμοῦ, τῷ, *Ἄνθρακες ἀνήφθησαν ἀπ' αὐτοῦ.* Ps 17.9γ

4β *Εἶδε καὶ ἐσαλεύθη ἡ γῆ.*

Εἶδε τὰς ἀστραπὰς ταύτας καὶ ἐσκίρτησεν.
Ἢ μετεκινήθη ἀπὸ τῆς πλάνης ἐπὶ τὴν ἀλήθειαν, καὶ ἀπὸ τοῦ σκότους ἐπὶ τὸ φῶς.
Ἢ ἐσαλεύθη, ἵνα κρεῖττον ἑδραιωθῇ. Καὶ τέκτονες γὰρ τὰ παλαιωθέντα θέλοντες ἀνακαινίσαι, σαλεύουσιν αὐτὰ πρότερον. Διὸ καὶ περὶ Παύλου καὶ Σίλα τινὲς ἔλεγον, *Οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι | καὶ ἐνθάδε πάρεισι.* Ac 17.6

5 *Τὰ ὄρη ὡσεὶ κηρὸς ἐτάκησαν ἀπὸ προσώπου Κυρίου, ἀπὸ προσώπου Κυρίου πάσης τῆς γῆς.*

Ὄρη τροπικῶς, οἱ δαίμονες, διὰ τὸ ἐπηρμένον καὶ ἀλαζονικὸν καὶ ἄκαρπον καὶ σκληρὸν καὶ κρημνῶδες.
Εἴρηται δὲ καὶ ἐν τῷ ξζ' ψαλμῷ, *Ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρὸς, οὕτως ἀπολοῦνται οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ·* καὶ ἀνάγνωθι τὴν ἐξήγησιν αὐτοῦ. Ps 67.3β

6α *Ἀνήγγειλαν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ.*

Οὐρανοὶ, οἱ προφῆται ἢ οἱ ἀπόστολοι, ὡς οὐράνιον πολιτείαν ἐπιδεδειγμένοι.
Δικαιοσύνην δὲ λέγει, τὸ μὴ μόνον τοῖς Ἰουδαίοις περικλεῖσαι τὴν θεογνωσίαν, ἀλλὰ καὶ τὰ ἔθνη καλέσαι πρὸς ἐπίγνωσιν τῆς ἀληθείας. Ἢ καθὼς εἰρήκαμεν, 1Tim 2.4
ἑρμηνεύοντες τὸ, *Δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ.* Ζήτησον δὲ Ps 96.2β

Or else in a different way, his kingship taught justice, namely, every virtue in general, and right judgement, that is, discrimination.

3 Fire will go before him and will set his enemies ablaze all around.

These things are about the time of the universal judgement. Having seen this Daniel wrote that *A river of fire was drawing along before him*. Dan 7.10

'His enemies' in general are all who are under the sway of his enemy the devil. 'All around' in the sense of, 'on every side'.

4α His lightning shafts have appeared to the inhabited world.

The Apostles; for having participated in the true light they, too, flashed with light, to- Jn 1.9
wards who Christ himself said, *You are the light of the world*. Mt 5.14

This agrees with the words of the above-mentioned psalm, *Coals have been kindled from it*. Ps 17.9γ

4β The earth saw and was shaken.

It saw these lighting shafts and skipped.

Or else it was moved from error to the truth and from darkness to the light.

Or else it was shaken so that it might be better established. And builders indeed who wish to renew decayed buildings shake them first. Hence some said about Paul and Silas, *These men who have unsettled the entire world have come here also*. Ac 17.6

5 The mountains have melted like wax before the face of the Lord, before the face of the Lord of the whole earth.

Mountains, in a figurative sense, are the demons on account of their elation and pretension and barrenness and hardness and precipitousness.

In the sixty-seventh psalm it was said, *As wax melts before the face of fire, so shall sinners perish before the face of God*, and read its exposition. Ps 67.3β

6α The heavens have proclaimed his justice.

The heavens are the prophets or the Apostles as displaying a heavenly way of life.

'Justice' is what he calls not confining knowledge of God to the Jews alone, but also calling
the nations to knowledge of the truth. Or else as we have said interpreting the verse, *Justice* 1Tim 2.4
and judgement are the accomplishment of his throne. Ps 96.2β

καὶ ἐν τῷ λθ΄ ψαλμῷ τὴν ἐξήγησιν τοῦ, *Εὐηγγελισάμην δικαιοσύνην ἐν Ἐκκλησίᾳ μεγάλῃ.* Ps 39.10α

6β *Καὶ εἴδοσαν πάντες οἱ λαοὶ τὴν δόξαν αὐτοῦ.*

Τὰ θαυμάσια ἔργα αὐτοῦ, δι᾽ ἃ ἐδοξάσθη.

7α *Αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν.*

Αἰσχυνθήτωσαν τοιούτων ἔργων ὑπ᾽ αὐτοῦ τελουμένων, ἢ τῆς εἰδωλικῆς πλάνης ἐλεγχομένης.

7β *Προσκυνήσατε αὐτῷ, πάντες ἄγγελοι αὐτοῦ.*

Οἱ μὲν, ὅτε γεννηθῇ κατὰ σάρκα, ὑμνολογοῦντες καὶ τὸ, *Δόξα ἐν ὑψίστοις,* Lk 2.14
λέγοντες· οἱ δὲ, μετὰ τοὺς ἐν τῇ ἐρήμῳ πειρασμοὺς, δουλοπρεπῶς διακονοῦντες
αὐτῷ· οἱ δὲ, ἀναλαμβανομένου πρὸς οὐρανὸν, δορυφορικῶς προπορευόμενοι καὶ τὸ, Mt 4.11
Ἄρατε πύλας, κράζοντες. Ps 23.7, 9

8α *Ἤκουσε καὶ εὐφράνθη Σιών.*

Ἤκουσε τῶν οὐρανῶν, ὡς εἴρηται, ἀναγγελλόντων τὰ περὶ αὐτοῦ ἡ νέα Σιὼν, Ps 96.6α
ἤγουν ἡ καθολικὴ Ἐκκλησία, καὶ ηὐφράνθη.

8β *Καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς Ἰουδαίας.*

Πάλαι μὲν θυγατέρες τῆς Ἰουδαίας, αἱ κατὰ τὰς ὑπ᾽ αὐτὴν πόλεις μερικαὶ συναγωγαί· νῦν δὲ, θυγατέρες τῆς καθολικῆς Ἐκκλησίας, αἱ κατὰ πᾶσαν γῆν ἐκκλησίαι, ὡς ἐξ αὐτῆς προελθοῦσαι.

Ἐπεὶ γὰρ Σιὼν μὲν ἑρμηνεύεται, *σκοπευτήριον,* Ἰουδαία δὲ, *ἐξομολόγησις,* ἀμφότερα ἂν εἴη ἡ Ἐκκλησία, οἷα σκοπευτικὴ καὶ θεωρητικὴ τῆς ἀληθείας, καὶ ἐξομολογουμένη καὶ εὐχαριστοῦσα τῷ Κυρίῳ.

Ηὐφράνθη δὲ αὕτη καὶ ἠγαλλιάσαντο αὗται, τίνος χάριν;

8γ *Ἕνεκεν τῶν κριμάτων σου, Κύριε.*

Ὅτι ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν πιστοῖς, αἰώνιον ἀνάπαυσιν, Rev 2.23
τοῖς δὲ ἀπίστοις, αἰώνιον κόλασιν.

9α *Ὅτι σὺ Κύριος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν.*

Look also in the thirty-ninth psalm at the exposition of the verse, *I have proclaimed the good tidings of justice in a great assembly*. Ps 39.10α

6β And all peoples have seen his glory.

His wondrous works on account of which he has been glorified.

7α Let all who worship carved images be put to shame, those who boast in their idols.

Let them be put shame with such works being performed by him, or with the error of idolatry being confuted.

7β Worship him, O all you his angels.

The ones, when he is born in the flesh, singing hymns and saying, *Glory in the highest*, Lk 2.14
others, after the temptations in the wilderness, ministering to him as servants, others, when Mt 4.11
he is being taken up to heaven, going before him as an escort and crying, *Lift away your gates*. Ps 23.7, 9

8α Zion heard and was glad.

The new Zion, that is, the universal Church, heard the heavens, as was said, proclaiming the things about him and was glad. Ps 96.6α

8β And the daughters of Judea rejoiced.

In the past the 'daughters of Judea' were the partial synagogues in the cities under Judean hegemony, now the daughters of the universal Church are the churches throughout the whole world, as having proceeded from Judea.

Since 'Zion' is translated as 'watchtower' and 'Judea' as 'confession', the Church may be interpreted as both, as watchful and contemplative of truth as and confessing and giving thanks to the Lord.

Zion was glad and the daughters rejoiced, for what reason?

8γ On account of your judgements, O Lord.

Because you will reward each according to his works, giving eternal rest to the believers, and to the unbelievers eternal punishment. Rev 2.23

9α For you are Lord most high over all the earth.

Κύριος ἐπὶ πᾶσαν τὴν γῆν· ὑψηλὸς Δεσπότης πάσης τῆς γῆς, ὥσπερ καὶ τοῦ οὐρανοῦ.

9β Σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεούς.

Τοὺς νομιζομένους. Ἐκεῖνοι μὲν γὰρ ὑψώθησαν ἀπὸ πλάνης, σὺ δὲ ἀπὸ ἀληθείας, ἀπὸ τῆς πανσθενοῦς δυνάμεως· ὅσον οὖν μείζων ἀλήθεια πλάνης, τοσοῦτον καὶ τὸ σὸν ὕψος τοῦ ἐκείνων.

Ὑψώθης δὲ, ἀντὶ τοῦ, ὑψηλὸς ἐγνωρίσθης· εἰπὼν δὲ ὅτι σφόδρα, καὶ δὶς χρησάμενος τῷ, ὑπέρ, ἐπέτεινε τὴν ἐπίτασιν τῆς ἐπιτάσεως τοῦ ὕψους.

10α Οἱ ἀγαπῶντες τὸν Κύριον, μισεῖτε πονηρά.

Μισοπόνηρος γὰρ ὁ Κύριος καὶ φιλάγαθος.

10β Φυλάσσει Κύριος τὰς ψυχὰς τῶν ὁσίων αὐτοῦ.

Τῶν ἀφωσιωμένων καὶ ἀνακειμένων αὐτῷ.

10γ Ἐκ χειρὸς ἁμαρτωλοῦ ῥύσεται αὐτούς. |

Ἐπηρεαζομένους.

Ἁμαρτωλὸς δὲ κυρίως, ὁ διάβολος, ὡς καὶ πάσης ἁμαρτίας δημιουργός.

11α Φῶς ἀνέτειλε τῷ δικαίῳ.

Φῶς, τὸ τοῦ ἀληθινοῦ φωτός· φῶς πνευματικὸν, ὁδηγοῦν αὐτὸν εἰς πᾶσαν ἀλήθειαν. Jn 16.13

Ἢ φῶς, τὸ τῆς θεωρητικῆς, ἀνέτειλε τῷ δικαίῳ τὴν πρακτικήν.

11β Καὶ τοῖς εὐθέσι τῇ καρδίᾳ εὐφροσύνη.

Πνευματικὴ παράκλησις.

12α Εὐφράνθητε, δίκαιοι, ἐν τῷ Κυρίῳ.

Τὰς βιωτικὰς πάσας εὐφροσύνας, ὡς ψευδομένας, ἀποσειόμενοι.

Εἴρηται δὲ καὶ ἐν τῷ τέλει τοῦ λα᾽ ψαλμοῦ, *Εὐφράνθητε ἐπὶ Κύριον, καὶ ἀγαλλιᾶσθε, δίκαιοι*, καὶ ζήτησον ἐκεῖ τὴν ἐξήγησιν. Ps 31.11

12β Καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιωσύνης αὐτοῦ

Lord over the whole earth, a high Master of all the earth as also of heaven.

9β Surpassingly, you have been exalted high over all the gods.

Those considered as such. For they were exalted out of delusion while you were exalted in truth by your almighty power; accordingly, as truth is greater than error, so much greater is your height than theirs.

'You have been exalted', in the sense of, you have been recognized as exalted; having said 'surpassingly' and having used the words 'over' and 'high', he intensified the intensity of the intensification of the height.

10α Hate evil, O you who love the Lord.

For the Lord hates evil and loves good.

10β The Lord keeps safe the souls of his devotees.

Of those devoted and dedicated to him.

10γ He will deliver them from a sinner's hand.

When they are molested.

A sinner in the most eminent sense is the devil as the creator of all sin.

11α Light has dawned on the just man.

Light, that of the true light, the spiritual light that guides to all truth. Jn 16.13

Or else, the light of contemplative virtue has dawned on the man who is just in practical virtue.

11β And gladness on those straight in heart.

Spiritual consolation.

12α Be glad in the Lord, O you just.

Shaking off from yourselves all worldly merriments as deceptive.

And at the end of the thirty-first psalm it was said, *Be glad in the Lord and rejoice, O you just*, and look for the exposition there. Ps 31.11

12β And confess in remembrance of his holiness.

Εὐχαριστεῖτε ἐν τῷ μνημονεύειν τῆς ἁγιωσύνης αὐτοῦ, ὅτι ἡγιάσθητε· ἢ ἐξομολογεῖσθε τὰ οἷα δήποτε μολύσματα ἐν τῷ μνημονεύειν τῆς καθαρότητος αὐτοῦ· οὐδεὶς γὰρ καθαρὸς παντάπασι.

Δύνανται δὲ καὶ πάντα τὰ ἀπὸ τοῦ, *Πῦρ ἐνώπιον αὐτοῦ προπορεύσεται*, ῥητὰ,
μέχρι τοῦ, *Ἤκουσε καὶ εὐφράνθη Σιὼν*, περὶ τῆς δευτέρας τοῦ Χριστοῦ παρουσίας
νοεῖσθαι. *Ἔφαναν* γὰρ, φησὶν, *αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ*, κατιόντος αὖθις,
ἐξ οὐρανοῦ δηλαδή. *Ὥσπερ γὰρ*, φησὶν, *ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ*
φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Καὶ εἰ Mt 24.27
τότε *Ὁ ἥλιος*, φησὶ, *σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ* Mt 24.29
ἀστέρες πεσοῦνται ἐκ τοῦ οὐρανοῦ, πόθεν ἄλλοθεν φωτισθήσεται ὁ κόσμος;

Εἶδε δὲ τὴν κάθοδον αὐτοῦ καὶ ἐσαλεύθη ἡ γῆ τῷ φόβῳ, ἢ τῶν νεκρῶν
ἀνισταμένων μετὰ σπουδῆς. Τὰ ὄρη δὲ ὡσεὶ κηρὸς ἐτάκησαν, διαλυόμενα, τῶν
στοιχείων ἀλλοιουμένων. Εἴρηται δὲ περὶ τούτου καὶ ἐν τῷ οδʹ ψαλμῷ, ἔνθα τὸ,
Ἐτάκη ἡ γῆ. Ps 74.4α

Ἀνήγγειλαν δὲ οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ, πάλαι, τουτέστιν, οἱ ὑψηλοὶ προφῆται, ὅτι δίκαιός ἐστι κριτής.

Τότε δὲ, ἐν τῷ καιρῷ τῆς πρὸς τὸ κρίνειν ἀφίξεως, εἶδον πάντες οἱ λαοὶ τὴν δόξαν
αὐτοῦ, *ἐρχομένου ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ*, ὡς αὐτὸς ἐδίδαξεν. Mt 16.27

Εἶτα ἐγκελεύεται τοῖς μὲν εἰδωλοθύταις αἰσχύνεσθαι τότε, τοῖς δὲ ἀγγέλοις
προσκυνεῖν αὐτὸν, εἰδὼς καὶ ἄμφω γενησόμενα. Τῶν ἀγγέλων δὲ προσκυνησάντων,
πάντες εὐθὺς οἱ λοιποὶ προσκυνήσουσιν, ὅτι αὐτῷ *Πᾶν γόνυ κάμψει ἐπουρανίων καὶ*
ἐπιγείων καὶ καταχθονίων, κατὰ τὸν Ἀπόστολον. Php 2.10

97 ϞΖʹ

1α Ψαλμὸς τῷ Δαυίδ.

Καὶ οὗτος περὶ τῶν δύο τοῦ Χριστοῦ παρουσιῶν διαλαμβάνων, οἰκείωσιν ἔχει πρὸς τὸν προλαβόντα, καθάπερ κἀκεῖνος πρὸς τὸν πρὸ αὐτοῦ.

1β Ἄισατε τῷ Κυρίῳ ᾆσμα καινόν.

Εἴρηται τοῦτο καὶ ἐν τῇ ἀρχῇ τοῦ Ϟεʹ ψαλμοῦ. Ps 95.1β

1γ Ὅτι θαυμαστὰ ἐποίησεν ὁ Κύριος.

Δεῖ γὰρ ᾄσματος καινοῦ ἐπὶ καινοῖς πράγμασι.

Τί δὲ θαυμαστότερον τοῦ τὸν Θεὸν ἐνανθρωπῆσαι καὶ τ' ἄλλα ποιῆσαι καὶ παθεῖν ὅσα τὸ θεῖον διέξεισιν Εὐαγγέλιον;

1δ Ἔσωσεν αὐτῷ ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίων ὁ ἅγιος αὐτοῦ.

[12β][8] φαίνεται V [Mt 24.27] : ἔρχεται MPASCFBH.

Give thanks in calling to mind his holiness, for you have been sanctified. Or confess whatever taints in calling to mind his purity, for no one in entirely pure.

Everything from 'Fire will go before him' to 'Zion heard and was glad' can also be understood as about Christ's second coming, for it continues saying, 'His lightning shafts have appeared to the inhabited world', from heaven that is. For it is written, *For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man*. And if Mt 24.27
then, as is written, *The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven*, from where else will the world be illumined? Mt 24.29

And the earth saw his descent and was shaken in fear, or when the dead are being raised up with eager haste. And the mountains melted like wax, being dissolved, with the elements being changed. This was spoken about in the seventy-fourth psalm at the verse, *The earth has been melted*. Ps 74.4α

And the heavens have proclaimed his justice of old, that is, the high prophets, that he is a just judge.

And then, at the time of his arrival to judge, all the peoples saw his glory, as he comes *in the glory of his Father*, as he himself taught. Mt 16.27

Then he commands for those who sacrifice to the idols to be shamed at that moment and for the angels to worship him, knowing that both these things would occur. And once the angels had worshipped, immediately all the others will worship because, according to the Apostle, to him *every knee will bow, in heaven and on earth and under the earth*. Php 2.10

97
Psalm 97
1α
A psalm belonging to David.

This psalm, also treating of Christ's two appearings, has a kinship with the previous psalm, just as that one had with the one before it.

1β Sing to the Lord a new song.

This was also said at the beginning of the ninety-fifth psalm. Ps 95.1β

1γ For the Lord has done wondrous things.

A new song is required for new things.

And what is more wondrous than for God to become incarnate and to do the other things and to suffer all that the divine Gospel recounts?

1δ His right hand and his holy arm have saved for him.

Ἐπανεσώσατο αὐτῷ ἡ οἰκεία ἀντίληψις τοὺς αἰχμαλωτισθέντας ὑπὸ τοῦ ἐχθροῦ δούλους· ἥτις δεξιὰ μὲν λέγοιτ' ἄν, ὡς ἐπιτήδεια, βραχίων δὲ, ὡς ἰσχυρά. Εἴρηται δὲ καὶ ἐν τῷ μγ′ ψαλμῷ, *Ἀλλ' ἡ δεξιά σου καὶ ὁ βραχίων σου.* Ps 43.4γ

Τινὲς δὲ, *ἔσωσεν αὐτὸν*, ἑρμηνεύουσιν, ἤγουν τὸν ἀπολωλότα ἄνθρωπον· καὶ τοῦτο γὰρ θαυμαστὸν ἔργον, τὸ τὸν Δεσπότην τοῖς ἰδίοις πάθεσιν σῶσαι τὸν ἀφηνιάσαντα καὶ ἀπολωλότα δοῦλον.

2α *Ἐγνώρισε Κύριος τὸ σωτήριον αὐτοῦ.*

Ἐφανέρωσε τὴν σωτηρίαν τὴν παρ' αὐτοῦ. Λέγω δὴ τὴν ἐνανθρώπησιν, ἢ τὸ σωτήριον αὐτοῦ βούλημα· *Οὐκ ἦλθον γὰρ*, φησὶ, *κρῖναι τὸν κόσμον, ἀλλὰ σῶσαι τὸν κόσμον.* | Jn 12.47

2β *Ἐναντίον τῶν ἐθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ.*

Τοῦτο, ἐφερμηνευτικὸν τοῦ ῥηθέντος. Εἰς πᾶσαν γὰρ τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἀποστόλων, κηρυσσόντων πᾶσι τοῖς ἔθνεσι τὴν σωτηρίαν ἣν εἰργάσατο, καὶ τὴν δικαιοσύνην, ὡς ἐν τῷ ϟε′ ψαλμῷ προειρήκαμεν. Rom 10.18 Ps 95.10β, 13γ

Νοεῖται δὲ καὶ ὅτι ἐγνώρισε μὲν τὸ σωτήριον αὐτοῦ τοῖς προφήταις, ἀπεκάλυψε δὲ τὴν δικαιοσύνην αὐτοῦ τοῖς ἔθνεσιν.

3α *Ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακὼβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ.*

Πάλαι τῷ Ἀβραὰμ ἐπαγγειλάμενος ἐλεῆσαι τὸ γένος αὐτοῦ, καὶ δι' ὅρκου βεβαιώσας ὅτι ἀληθεύσει, ὕστερον ἐμνήσθη τοῦ ἐπαγγελθέντος ἐλέους καὶ τῆς βεβαιωθείσης ἀληθείας, τουτέστιν, εἰς ἔργον αὐτὰ ἐξήγαγεν ἐν τῷ νέῳ Ἰακὼβ, ἤτοι τῷ οἴκῳ τοῦ νέου Ἰσραὴλ, ὅς ἐστι τὸ γένος τῶν Χριστιανῶν. Οὗτοι γὰρ Ἰακὼβ μὲν λέγοιντ' ἂν, ὡς πτερνισταὶ τοῦ πονηροῦ, ὑποσκελίζοντες καὶ καταβάλλοντες καὶ νικῶντες αὐτόν· Ἰσραὴλ δὲ, ὡς θεωροῦντες Θεὸν τοῖς ὄμμασι τῆς ψυχῆς, ὅσον ἐγχωρεῖ. Ἰακὼβ μὲν γὰρ, πτερνιστὴς ἑρμηνεύεται, Ἰσραὴλ δὲ, νοῦς ὁρῶν Θεόν. Gen 22.16-17 Gen 25.26 Gen 35.9-10

3β *Εἴδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ Θεοῦ.*

Ἐνώπιον αὐτῶν ἀποκαλυφθὲν διὰ τῶν ἀποστόλων, ὡς ἀνωτέρω δεδήλωται. Ps 97.2β

4α *Ἀλαλάξατε τῷ Θεῷ, πᾶσα ἡ γῆ.*

Εἴρηται περὶ τοῦ ἀλαλαγμοῦ ἐν τῷ δευτέρῳ στίχῳ τοῦ ϟδ′ ψαλμοῦ. Ps 94.1γ

4β *Ἄισατε καὶ ἀγαλλιᾶσθε καὶ ψάλατε.*

3β[1] Θεοῦ MPASCFHV : Θεοῦ ἡμῶν B[TRa].

His own help has saved back for himself those taken captive as slaves by the enemy. This help may be called a 'right hand' as dexterous and an 'arm' as strong. And in the forty-third psalm it was said, *But your right hand and your arm*. Ps 43.4γ

Some translate as 'have saved him', namely, the lost man, and this indeed is a wondrous work for the Master to save by his own sufferings his rebellious and lost servant.

2α The Lord has made known his salvation.

He has manifested the salvation that comes from him, namely, the incarnation or his saving purpose, for it is written, *I have not come to judge the world but to save the world*. Jn 12.47

2β Before the nations he has revealed his justice.

This is explanatory of the previous phrase. For the sound of the Apostles has gone out to all the earth, as they preach to all the nations the salvation that he has worked and his justice, as we said previously in the ninety-fifth psalm. Rom 10.18 Ps 95.10β, 13γ

It is may also be understood that he made known his salvation to the prophets and revealed his justice to the nations.

3α He has remembered his mercy towards Jacob and his truth towards the house of Israel.

Having promised to Abraham of old to have mercy on his race and having confirmed by an oath that he will prove true, he later remembered the promised mercy and the affirmed truth, that is, he brought them into action in the new Jacob, namely, in the house of the new Israel, which is the race of the Christians. For these may be called 'Jacob', as strikers at the heel of the evil one, tripping him up at heel and bringing him down and defeating him, and 'Israel', as beholding God with the eyes of the soul, as far as is possible. For Jacob translates as 'striker at the heel' and Israel as 'mind seeing God'. Gen 22.16-17 Gen 25.26 Gen 35.9-10

3β All the ends of the earth have seen God's salvation.

Revealed before them through the Apostles as was stated above. Ps 97.2β

4α Make ululation to God, O all the earth.

'Ululation' was spoken of in the second verse of the ninety-fourth psalm. Ps 94.1γ

4β Sing and rejoice and praise with psaltery.

Ἄισατε μὲν ᾆσμα καινὸν, ὡς εἴρηται· ἀγαλλιᾶσθε δὲ ὡς τῆς αἰχμαλωσίας Ps 95.1β
ἐλευθερωθέντες· ψάλατε δὲ εἰς ἔνδειξιν τῆς ἀγαλλιάσεως.

5 Ψάλατε τῷ Κυρίῳ ἐν κιθάρᾳ, ἐν κιθάρᾳ καὶ φωνῇ ψαλμοῦ.

Κιθάραν μὲν, τὴν πρακτικὴν ἀναγωγικῶς ὑποληπτέον· φωνὴν δὲ ψαλμοῦ, τὴν θεωρητκήν. Δοξάσατε τὸν Κύριον διὰ πράξεως καὶ θεωρίας.

6α Ἐν σάλπιγξιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης.

Ἐν ταῖς εὐαγγελικαῖς ἐντολαῖς, αἵτινες σάλπιγγες λέγονται πληθυντικῶς διὰ τὸ εἶναι τέσσαρα τὰ Εὐαγγέλια, καὶ σάλπιγξ ἑνικῶς, διότι εἰ καὶ τέσσαρα λέγονται διὰ τοὺς ἐκθεμένους αὐτὰ, ἀλλ' οὖν ἕν εἰσι τῇ συμφωνίᾳ καὶ δυνάμει.

Καὶ ἐλατὰς μὲν τὰς σάλπιγγας ταύτας ἐκάλεσεν, ὡς κεχαλκευμένας ὑπὸ τοῦ ἁγίου Πνεύματος· κερατίνην δὲ σάλπιγγα, ὡς ζωηράν· ἐκ ζῴου γὰρ ἡ κερατίνη κατεσκευάζετο.

6β Ἀλαλάξατε ἐνώπιον τοῦ βασιλέως Κυρίου.

Περὶ τοῦ ἀλαλαγμοῦ προείρηται. Ps 94.1γ

7 Σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.

Σάλευσιν κἀνταῦθα, τὴν ἀγαλλίασιν καὶ σκίρτησιν λέγει, καθὼς καὶ ἐν τῷ ϟε΄
ψαλμῷ προείρηκεν, εἰπὼν, *Εὐφραινέσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ,*
σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς· ἀνάγνωθι οὖν καὶ τὴν ἐκεῖ ῥηθεῖσαν Ps 95.11
ἐξήγησιν.

Πλήρωμα δὲ τῆς θαλάσσης ἐνόησάν τινες, τοὺς πληροῦντας αὐτὴν ἰχθύας, ὡς καὶ αὐτῶν χαίρειν κελευομένων.

8α Ποταμοὶ κροτήσουσι χειρὶ ἐπὶ τὸ αὐτό.

Ὁμοῦ ἐν χειρὶ κροτήσουσι, δίκην ἀνθρώπων συγχαιρόντων ἀλλήλοις, τουτέστι, καὶ αὐτοὶ μονονουχὶ σκιρτήσουσιν οἱ ποταμοὶ, τῆς παγκοσμίου χαρᾶς ἐρχομένης.

Ἀναγωγικῶς δὲ, ποταμοὶ, οἱ ῥέοντες τὸ πότιμον νᾶμα τῆς διδασκαλίας, περὶ ὧν
εἴρηκεν ὁ Χριστὸς, *Ὁ πιστεύων εἰς ἐμὲ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν*
ὕδατος ζῶντος· ἢ τὰ ποταμηδὸν συῤῥέοντα πλήθη τῶν πιστῶν ἐν ταῖς ἐκκλησίαις. Jn 7.38

8β Τὰ ὄρη ἀγαλλιάσεται | ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται.

8β[1] ἀγαλλιάσεται MPASCF : ἀγαλλιάσονται HV[LTRa].

Sing a new song, as was said, and rejoice as having been liberated from captivity, and praise with psaltery as a demonstration of rejoicing. Ps 95.1β

5 Praise the Lord with the lyre, with the lyre and the sound of a psalm.

The lyre is to be understood in an anagogical sense as practical virtue and the sound of a psalm as contemplative virtue. Glorify the Lord through action and contemplation.

6α With trumpets of beaten bronze and the sound of a trumpet of horn.

With the Gospel commandments, which are spoken of as 'trumpets' in the plural on account of there being four Gospels, and as a 'trumpet' in the singular, because even if they are said to be four on account of those who set them forth, but they are one in their agreement and power.

And he called these commandments 'trumpets of beaten bronze' as forged by the holy Spirit and 'a trumpet of horn' as living and giving life, for the horn trumpet was made from an animal.

6β Make ululation before the Lord the king.

'Ululation' was spoken about earlier. Ps 94.1γ

7 Let the sea and its fullness be shaken, the inhabited world and all who dwell in it.

Here, too, 'shaking' is what he calls rejoicing and leaping, as he said previously in the ninety-fifth psalm, saying, *Let the heavens be glad and let the earth rejoice, let the sea and its fullness be shaken*. Read therefore the exposition given there also. Ps 95.11

Some have understood the fullness of the sea as the fish filling it, they also as it were being commanded to rejoice.

8α Rivers will clap hand in concert.

Together they will clap with hand, like people congratulating one another, that is, the very rivers will as it were leap up when the joy of the whole world comes.

In an anagogical sense, rivers are those that flow with the refreshing streams of teaching about which Christ said, *He who believes in me, out of his belly shall flow rivers of living water*. Jn 7.38
Or else the crowds of believers converging like rivers on the churches.

8β The mountains will rejoice before the face of the Lord, for he is coming.

Καὶ αὐτὰ τὰ ὄρη, ὥσπερ ἐν τῷ ϟε′ ψαλμῷ, τὰ ξύλα τοῦ δρυμοῦ. Ps 95.12β

Κατὰ δὲ ἀναγωγὴν, ὄρη, οἱ προφῆται, διὰ τὸ ὕψος τῆς θεωρίας αὐτῶν· ἀγαλλιάσονται δὲ, τῆς προφητείας αὐτῶν εἰς ἔργον ἐξερχομένης.

9 Ὅτι ἥκει κρῖναι τὴν γῆν, κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι.

Ταῦτα πάντα καθεξῆς ἡρμηνεύθησαν ἐν τῷ τέλει τοῦ ῥηθέντος ϟε′ ψαλμοῦ. Ἀλλ' ἐκεῖ μὲν εἴρηται, *καὶ λαοὺς ἐν τῇ ἀληθείᾳ αὐτοῦ*, ἐνταῦθα δὲ, *καὶ λαοὺς ἐν εὐθύτητι*, Ps 95.13γ ὡς νοεῖσθαι ταὐτὸν ἀλήθειαν καὶ εὐθύτητα· ὅ τε γὰρ ἀληθὴς, εὐθὴς, καὶ ὁ εὐθὴς, ἀληθής.

98 ϟη′

1α Ψαλμὸς τῷ Δαυίδ.

Ἀνεπίγραφος μὲν καὶ οὗτος ὁ ψαλμὸς παρ' Ἑβραίοις. Τῷ Δαυὶδ δὲ ὑπὸ τῶν Ἑβδομήκοντα ἐπιγέγραπται, ὡς ἐν τῇ ἐπιγραφῇ τοῦ ϟς′ παρεσημειωσάμεθα.

1β Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί.

Φησὶ Ματθαῖος, ὅτι *Τοῦ Ἰησοῦ γεννηθέντος*, καὶ τὰ ἑξῆς, *Ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;* καὶ τὰ ἐπὶ τούτοις· εἶτα ὅτι, *Ἀκούσας Ἡρώδης ὁ βασιλεὺς, ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ*. Ταῦτα τοίνυν προϊδὼν ὁ Δαυὶδ, φησὶν, Ὁ Θεὸς Mt 2.1-3 ἐγεννήθη βασιλεύς· καὶ αὐτὸς γὰρ εἶπεν, ὅτι *Εἰς τοῦτο γεγέννημαι*. Ὀργιζέσθωσαν Jn 18.37 λαοὶ, οἱ τῶν Ἰουδαίων.

1γ Ὁ καθήμενος ἐπὶ τῶν Χερουβίμ.

Ὁ Κύριος ἐκεῖνος, ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, ὡς ἐν τῷ οθ′ ψαλμῷ διείληπται, Ps 79.2γ ἔνθα τὸ, *Ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, ἐμφάνηθι*.

1δ Σαλευθήτω ἡ γῆ.

Ἡ τῶν Ἰουδαίων· ἐταράχθη γὰρ, ὡς δεδήλωται. Ἢ καὶ πᾶσα ἡ γῆ, τῶν μὲν ταρασσομένων, τῶν δὲ μετατιθεμένων εἰς εὐσέβειαν.

2 Κύριος ἐν Σιὼν μέγας καὶ ὑψηλός ἐστιν ἐπὶ πάντας τοὺς λαούς.

Ἱστορικῶς μὲν, ἐν τῇ Ἰερουσαλὴμ μέγας ἦν ὁ Χριστὸς, διδάσκων καὶ θαυμάσια ἐκτελῶν. *Ἐξεπορεύετο γὰρ*, φησὶν, *ἦχος περὶ αὐτοῦ*, καὶ αὖθις, *Ἐξῆλθε δὲ ἡ ἀκοὴ* Lk 4.37

1β[2] τοῦ Ἰησοῦ CBH : τοῦ Ἰησοῦ Χριστοῦ MPAS[2]FV.

And the very mountains themselves, just as in the ninety-fifth psalm with the *trees of the wood*. Ps 95.12β

In an anagogical sense, the mountains are the prophets on account of the height of their vision; they will rejoice when their prophecy comes to fulfilment.

9 For he has come to judge the earth, he will judge the inhabited world with justice and peoples with straightness.

All these things were interpreted in sequence at the end of the above-mentioned ninety-fifth psalm. But there is was said, 'and peoples in his truth', while here it says, 'and peoples with straightness', so that 'truth' and 'straightness' are to be understood as the same, for what is true is straight and what is straight is true. Ps 95.13γ

98 Psalm 98

1α A psalm belonging to David.

This psalm is also without superscription among the Hebrews. It was given the superscription 'belonging to David' by the Seventy as we noted in the superscription to the ninety-sixth psalm.

1β The Lord has become king, let peoples swell with anger.

Matthew says, *Now when Jesus was born*, and so on, *Behold, wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews?'* and the things thereafter, then that, *When Herod the king heard this, he was troubled, and all Jerusalem with him*. Accordingly, David, having foreseen these things, says, 'God has become king', and Jesus himself said, *For this I was born*. Let peoples, namely, those of the Jews, swell with anger. Mt 2.1-3 Jn 18.37

1γ The one who is seated on the Cherubim.

That Lord, the one who sits on the Cherubim, as was treated in the seventy-ninth psalm at the verse, *The one who is seated on the Cherubim, appear*. Ps 79.2γ

1δ Let the earth be shaken.

The earth of the Jews, for, as has been stated, it was troubled. Or else the whole earth, some being troubled, others being transposed to piety.

2 The Lord is great in Zion and high over all peoples.

In a historical sense, Christ was great in Jerusalem, teaching and performing wonders, for

αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας, καὶ πάλιν, *Ἀπῆλθε δὲ ἡ ἀκοὴ* Mk 1.28
αὐτοῦ εἰς ὅλην τὴν Συρίαν. Mt 4.24

Ἀναγωγικῶς δὲ, μέγας ἐστὶν ἐν τῇ Ἐκκλησίᾳ· ἐπεὶ γὰρ ἡ Σιὼν σκοπευτήριον ἑρμηνεύεται, αὕτη ἐστὶ τοῦτο, *σκοπούντων ἡμῶν*, ὥς φησι Παῦλος, *οὐ τὰ ἐπίγεια,*
ἀλλὰ τὰ ἐπουράνια, ἐν ᾗ καὶ ὑψηλός ἐστιν ὑπὲρ πάντας ἀνθρώπους, ὡς μὴ μόνον 2Cor 4.18
ἄνθρωπος, ἀλλὰ καὶ Θεός.

Ἢ μέγας μὲν ἐν Σιὼν, ὑψηλὸς δὲ ἐν πᾶσι τοῖς λαοῖς τῶν ἐθνῶν, δηλοῦντος οὕτω τοῦ λόγου, ὅτι καὶ ἐν Ἰουδαίοις καὶ ἐν ἔθνεσι μεγαλυνθήσεται, τουτέστι, καὶ ἐν τοῖς
ἐκ περιτομῆς καὶ ἐν τοῖς ἐξ ἐθνῶν. Tit 1.10

Τὸ γὰρ, *ἐπὶ πάντας*, οὐ μόνον σημαίνει νῦν τὸ, *ὑπὲρ πάντας*, ἀλλὰ καὶ τὸ, *ἐν πᾶσιν*.

3α *Ἐξομολογησάσθωσαν τῷ ὀνόματί σου τῷ μεγάλῳ.*

Εὐχαριστείτωσαν. Ὄνομα δὲ νόει, τὸ τῆς θεότητος· *Ἐχαρίσατο* γὰρ, φησὶν, *αὐτῷ*,
δηλαδὴ τῷ προσλήμματι, *ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.* Php 2.9

Ἐξομολογησάσθωσαν δὲ *τῷ ὀνόματί σου*, μὴ περιεργαζόμενοι τὴν φύσιν ἢ τὸν τρόπον τῆς ἐνανθρωπήσεως.

3β *Ὅτι φοβερὸν καὶ ἅγιόν ἐστι.*

Φοβερὸν μὲν τοῖς ἐχθροῖς, ἐλαῦνον καὶ μαστίζον αὐτοὺς, ἅγιον δὲ τοῖς οἰκείοις, ἁγιάζον καὶ καθαῖρον τούτους.

Ἢ ὄνομα λέγει, τὸ *Ἰησοῦς*· μέγα δὲ τοῦτο, ὡς φοβερὸν καὶ ἅγιον, καθὼς εἴρηται.

4α *Καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ.*

Τὸ ἀξίωμα τοῦ βασιλέως, δικαιοσύνην ἀγαπᾷ· διὸ βοηθήσει μὲν τοῖς τυραννουμένοις, καταβαλεῖ δὲ τὸν τυραννοῦντα διάβολον. |

4β *Σὺ ἡτοίμασας εὐθύτητας.*

Σὺ δέδωκας τὸν νόμον, ἐν ᾧ αἱ εὐθύτητες.

4γ *Κρίσιν καὶ δικαιοσύνην ἐν Ἰακὼβ σὺ ἐποίησας.*

Τὸ αὐτὸ λέγει σαφέστερον· σὺ ἐποίησας κατάκρισιν καὶ δικαιοσύνην ἐν τῷ γένει τοῦ Ἰακὼβ, ἐν τοῖς Ἰσραηλίταις, διὰ τοῦ δοθέντος νόμου.

5α *Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν.*

as is written, *Report of him spread abroad*, and then, *His fame spread at once throughout all the surrounding region of Galilee*, and again, *So his fame spread throughout all Syria*. Lk 4.37 Mk 1.28

In an anagogical sense, he is great in the Church; for since Zion translates as 'watchtower', the Church is this as we look out not on earthly but on heavenly things, and in the Church he is high above all men, being not only man but also God. Mt 4.24 2Cor 4.18

Or else he is great in Zion and high among all the peoples of the nations, with the verse signifying that he will magnified both among the Jews and among the nations, that is, among those from the circumcision and among those from the nations. Tit 1.10

For 'over all' does not now only mean 'above all', but also 'among all', 'extending throughout all'.

3α Let them confess to your great name.

Let them give thanks. Understand by 'your name' that of divinity, for it is written, *He has bestowed on him* (namely on the assumed humanity) *the name that is above every name*. Php 2.9

Let them confess to your name without vainly investigating the nature or the mode of your incarnation.

3β For it is fearful and holy.

It is fearful to your enemies, driving them off and scourging them, but holy to your own, sanctifying and purifying them.

Or else by 'name' he means the name 'Jesus', and this is great as fearful and holy as was said.

4α And the dignity of king loves judgement.

The office of king loves justice, hence he will help those who are being tyrannized and will cast down the tyrannizing devil.

4β You have prepared straight ways.

You have given the law in which are straight ways.

4γ You have made judgement and justice in Jacob.

He says the same more clearly. You have made condemnation and justice in the race of Jacob, among the Israelites, through the law that was given.

5α Exalt the Lord our God.

Think exalted things about him. Exalt him with hymns; exalt him by the keeping of his

Ὑψηλὰ περὶ αὐτοῦ νοεῖτε. Ὑψοῦτε τοῖς ὕμνοις· ὑψοῦτε τῇ φυλακῇ τῶν ἐντολῶν αὐτοῦ. Εἰ γὰρ διὰ τοὺς ἀθετοῦντας βλασφημεῖται τὸ ὄνομα αὐτοῦ ἐν τοῖς ἔθνεσιν, εὔδηλον ὅτι διὰ τοὺς φυλάσσοντας μεγαλύνεται. Isa 52.5

5β Καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ.

Κατὰ μὲν τὴν θεότητα, ὑποπόδιον τῶν ποδῶν αὐτοῦ, ἡ γῆ· *Ὁ οὐρανός μοι* γὰρ, φησὶ, *θρόνος, ἡ δὲ γῆ, ὑποπόδιον τῶν ποδῶν μου.* Isa 66.1

Κατὰ δὲ τὴν ἀνθρωπότητα, ὑποπόδιον τῶν ποδῶν αὐτοῦ λέγει νῦν, τὸν Γολγοθᾶν, ἐφ' οὗ ἐσταυρώθη, ἢ καὶ τὸν σταυρὸν, *ἐφ' οὗ ἔστησαν οἱ πόδες αὐτοῦ* Ps 131.7 προσηλωθέντος.

5γ Ὅτι ἅγιός ἐστι.

Διὰ τὴν ἁγιάζουσαν θεότητα. Ἅγιος δὲ ὢν, ἡγίασε καὶ τὸ τοιοῦτον ὑποπόδιον.

Ἐπεὶ δὲ ἅγιοι λέγονται καὶ οἱ δίκαιοι, δείκνυσιν ὅσον τὸ τοῦ Χριστοῦ πρὸς αὐτοὺς διάφορον·

6 Μωυσῆς καὶ Ἀαρὼν ἐν τοῖς ἱερεῦσιν αὐτοῦ, καὶ Σαμουὴλ ἐν τοῖς ἐπικαλουμένοις τὸ ὄνομα αὐτοῦ, ἐπεκαλοῦντο τὸν Κύριον, καὶ αὐτὸς εἰσήκουεν αὐτῶν.

Οὗτοι σύμπαντες, φησὶν, ὑπηρέται καὶ δοῦλοι αὐτοῦ. Παρέλαβε δὲ τῷ λόγῳ, τὸν Μωυσῆν μὲν, ὡς νομοθέτην, τὸν Ἀαρὼν δὲ, ὡς πρῶτον ἐν ἱερεῦσι, τὸν Σαμουὴλ δὲ, ὡς ἔξαρχον ἐν προφήταις.

Ἢ Μωυσῆν καὶ Ἀαρὼν καὶ Σαμουὴλ ὀνόμασε, πάντας ἁπλῶς τοὺς μιμουμένους τὰς ἀρετὰς αὐτῶν· καὶ γὰρ καὶ ἐν Ἰεζεκιὴλ ὁ Θεὸς εἰπὼν, *Ἐὰν ῥομφαίαν ἐπάξω ἐπὶ τὴν γῆν, καὶ εὑρεθῶσιν ἐπ' αὐτῇ Νῶε καὶ Ἰὼβ καὶ Δανιὴλ, ἐπὶ τούτους οὐκ ἐλεύσεται ἡ ῥομφαία,* οὐκ ἐκείνους αὐτοὺς εἴρηκε — πῶς γὰρ, τοὺς πρὸ πάνυ Ez 14.14-20 πολλῶν ἐτῶν ἀποθανόντας; — ἀλλὰ τοὺς τὴν πολιτείαν αὐτῶν ζηλοῦντας, ὁμωνύμως αὐτοῖς ἐκάλεσεν.

7α Ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς.

Πρὸς τὸν Μωυσῆν καὶ τὸν Ἀαρών. Καὶ μὴν πρὸς τὸν Μωυσῆν ἐλάλει· ἀλλὰ τρόπος Ex 24.18-25.1 ἐστὶν, ὁ λεγόμενος συλληπτικὸς, διὰ τὸ συλλαμβάνειν καὶ ἕτερον. Καὶ ὁ Ἀπόστολος γὰρ, ἀπαριθμησάμενος πάντας τοὺς διὰ πίστεως εὐαρεστήσαντας, εἶτα συλλήβδην ἐπήγαγεν, *Οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας,* καὶ τὰ ἑξῆς. Βούλεται δὲ νῦν Heb 11.33 λέγειν ὁ προφήτης, ὅτι οὗτος ἐν στύλῳ νεφέλης ἐλάλει πρὸς αὐτούς.

7β Ὅτι ἐφύλασσον τὰ μαρτύρια αὐτοῦ καὶ τὰ προστάγματα αὐτοῦ, ἃ ἔδωκεν αὐτοῖς.

commandments. For if on account of those who despise his commandments his name is blasphemed among the nations, it is very evident that it is magnified on account of those who keep them. Isa 52.5

5β And make obeisance at the footstool of his feet.

According to his divinity, the footstool of his feet is the earth, for it is written, *The heaven is my throne and the earth is the footstool of my feet*. Isa 66.1

According to his humanity, the 'footstool of his feet' is what he now calls Golgotha whereon he was crucified, or the Cross *whereon his feet have stood*, having been nailed there. Ps 131.7

5γ For he is holy.

On account of the sanctifying divinity. Being holy he sanctified also such a footstool.

Since the just are also called holy, he is showing how great the difference is between Christ and them.

6 Moses and Aaron among his priests, and Samuel among those who invoke his name, they would call upon the Lord and he would hear them.

All these, he says, were his ministers and servants. He made mention of Moses as lawgiver, of Aaron as first among priests and of Samuel as chief among prophets.

Or else he named 'Moses and Aaron and Samuel' simply all those who imitate their virtues, and indeed in Ezekiel also when God said, *If I shall bring a sword upon the earth, and on it are found Noah and Job and Daniel, upon these the sword will not come*, he was not speaking Ez 14.14-20
about those themselves – how indeed, they having died a very great number of years before? – but rather he called by their names those who are emulating their way of life.

7α In a column of cloud he would speak to them.

To Moses and Aaron. And indeed it was to Moses whom he would speak, but this is a Ex 24.18-25.1
figure, the so-called 'sylleptic' or 'inclusive' figure on account of its including another as well. And indeed the Apostle, having enumerated all those who had been well-pleasing through faith, then added inclusively, *who through faith conquered kingdoms*, and so on. The prophet Heb 11.33
here wishes to say that he used to speak to them in a column of cloud.

7β For they would keep his testimonies and his precepts that he had given them.

Τούτου γὰρ ἦσαν τὰ μαρτύρια καὶ τὰ προστάγματα τοῦ νόμου, καὶ αὐτὸς αὐτοῖς ἔδωκεν αὐτά.

8α Κύριε ὁ Θεὸς ἡμῶν, σὺ ἐπήκουες αὐτῶν.

Σὺ ἦσθα ὁ τότε ἐπακούων αὐτῶν.

8β Ὁ Θεός, σὺ εὐΐλατος ἐγίνου αὐτοῖς.

Ἱλεουμένοις σε, ὑπὲρ τοῦ παροργίζοντος λαοῦ, ἢ καὶ ὑπὲρ ἑαυτῶν, σφαλλομένων.
Μωυσῆς γὰρ παρώξυνε τὸν Θεὸν ἐπὶ τῇ ἀπιστίᾳ τοῦ ὕδατος, Ἀαρὼν δὲ ἐπὶ τῇ Nu 20.12
μοσχοποιΐᾳ. Ex 32.35

8γ Καὶ ἐκδικῶν ἐπὶ πάντα τὰ ἐπιτηδεύματα αὐτῶν.

Καὶ ἐκδικῶν ὑπῆρχες, ἤγουν βοηθῶν, εἰς πάντα τὰ ἐπιτηδεύματα αὐτῶν, τὰ ὑπὲρ τοῦ λαοῦ, ἢ ἀμυνόμενος εἰς πάντα τὰ ἐπιτηδεύματα τὰ κατ᾽ αὐτῶν.

9α Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν.

Ἀνωτέρω περὶ τούτου προείρηται. Ps 98.5α

9β Καὶ προσκυνεῖτε εἰς ὄρος ἅγιον αὐτοῦ, ὅτι ἅγιος Κύριος ὁ Θεὸς ἡμῶν. |

Ὄρος ἅγιον αὐτοῦ, παρ᾽ Ἰουδαίοις μέν, ἡ ἐπίγειος Σιών, παρ᾽ ἡμῖν δέ, ἡ ἐπουράνιος,
περὶ ἧς φησιν ὁ Ἀπόστολος, *Προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος,*
Ἱερουσαλὴμ ἐπουρανίῳ· ἢ ὄρος ἅγιον, ἡ Ἐκκλησία, διὰ τὸ ὕψος τῶν δογμάτων ἢ Heb 12.22
τῆς πολιτείας.

Προσκυνεῖτε οὖν, φησί, Χριστὸν τὸν Θεὸν ἐν τῇ Ἐκκλησίᾳ.

Ἢ τοίνυν καὶ ἑαυτὸν ἡμῖν συντάττων ὁ προφήτης ταῦτά φησιν, ἢ προσώπῳ τοῦ πληρώματος τῶν πιστῶν τὰ τοιαῦτα διακελεύεται.

99 ϞΘʹ
1α Ψαλμὸς τῷ Δαυίδ· εἰς ἐξομολόγησιν.

Καὶ ταύτην οἱ Ἑβδομήκοντα τὴν ἐπιγραφὴν ἐπέθηκαν, ἀπὸ τῶν ἐγκειμένων ῥητῶν
διαγνόντες, ὅτι τῷ ἐκ Δαυὶδ Χριστῷ, τῷ ἀληθῶς ἱκανῷ χειρί, οὗτος ἀνατέθειται, Ps 96.1α
παρακελευόμενος δουλεύειν αὐτῷ καὶ ἐξομολογεῖσθαι.

1β Ἀλαλάξατε τῷ Θεῷ, πᾶσα ἡ γῆ.

For his were the testimonies and the precepts of the law, and he had given them to them.

8α You, O Lord our God, would hear them.

You were the one who would hear them then.

8β You, O God, would be gracious to them.

When they were appeasing you on behalf of the people who were provoking you or also
on their own behalf when they were erring, for Moses provoked God to anger at the unbelief Nu 20.12
of the water and Aaron at the making of the calf. Ex 32.35

8γ And avenging in regard to all their purposes.

And you would be avenging, that is, helping, in all their purposes for the sake of the people, or defending in all the purposes against them.

9α Exalt the Lord our God.

This was already spoken about above. Ps 98.5α

9β And make obeisance at his holy mountain, for the Lord our God is holy.

His holy mountain, for the Jews, is earthly Zion, for us, heavenly Zion about which the
Apostle says, *You have come to Mount Zion and to the city of the living God, the heavenly Jeru-
salem*. Or else the holy mountain is the Church on account of the height of its doctrines or Heb 12.22
of its way of life.

Make obeisance therefore, he says, to Christ God in the Church.

Either then the prophet is saying these things by ranking himself with us, or else he is ordaining such things in the person of the full body of the believers.

99 Psalm 99

1α A psalm belonging to David; for confession.

The Seventy also imposed this superscription, recognizing from the words contained that
this psalm is dedicated to the Christ who is from David and who is truly the 'strong in hand', Ps 96.1α
exhorting to serve him and make confession.

1β Make ululation to God, O all the earth.

Εἴρηται τοῦτο καὶ ἐν τῷ ϟζ′ ψαλμῷ. Ps 97.4α

2α Δουλεύσατε τῷ Κυρίῳ ἐν εὐφροσύνῃ.

Δουλεύσατε τῷ τῆς δουλείας τῶν δαιμόνων ὑμᾶς ἐλευθερώσαντι.
Ἐν εὐφροσύνῃ δὲ, ὅτι τε τοιαύτης ἀπηλλάγητε τυραννίδος καὶ ὅτι τοιοῦτον Δεσπότην ἔχειν κατηξιώθητε.

2β Εἰσέλθετε ἐνώπιον αὐτοῦ ἐν ἀγαλλιάσει.

Γνησίως αὐτῷ λατρεύετε χαίροντες.

3α Γνῶτε ὅτι Κύριος, αὐτός ἐστιν ὁ Θεὸς ἡμῶν.

Γνῶτε ἀπό τε τῶν περὶ αὐτοῦ προφητειῶν, ἀπό τε τῶν ἔργων αὐτοῦ, ὅτι ὁ Κύριος Ἰησοῦς, αὐτός ἐστιν ὁ Θεὸς ἡμῶν.

3β Αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς.

Εἰ γὰρ καὶ δοκοῦσιν οἱ πατέρες ποιεῖν τὰ τέκνα, ἀλλ᾽ οὖν ὁ Θεὸς ταῦτα ποιεῖ, αὐτὸς μὲν ὢν αἴτιος, οἱ δὲ πατέρες, συναίτιοι, ὡς τῷ ἐξ ἀρχῆς προστάγματι αὐτοῦ
διακονοῦντες. Διὰ τοῦτο πολλοὶ πολλὰ θέλοντες παιδοποιεῖν, οὐδ᾽ ὅλως ἰσχύουσιν. Gen 1.28
Ὅθεν καὶ πρὸς τὴν λέγουσαν τῷ ἀνδρὶ, *Δός μοι τέκνον*, δογματικῶς ἐκεῖνος
ἀπεκρίνατο, *Μὴ ἀντὶ Θεοῦ σοί εἰμι ἐγὼ, ὃς ἐστέρησέ σε καρπὸν κοιλίας;* Gen 30.1-2

3γ Ἡμεῖς δὲ λαὸς αὐτοῦ καὶ πρόβατα νομῆς αὐτοῦ.

Εἴρηται τοῦτο καὶ ἐν τῷ ϟδ′ ψαλμῷ· εἰ δὲ ἐκεῖ λαὸς νομῆς γέγραπται, καὶ πρόβατα χειρὸς, οὐδὲν παρὰ ταῦτα. Ps 94.7α

4α Εἰσέλθετε εἰς τὰς πύλας αὐτοῦ ἐν ἐξομολογήσει, εἰς τὰς αὐλὰς αὐτοῦ ἐν ὕμνοις.

Ὥσπερ εἰσιέναι δεῖ πρῶτον εἰς τὰς πύλας, εἶτα εἰς τὰς αὐλὰς, οὕτως ἐξομολογεῖσθαι χρὴ πρῶτον τὰ ἡμαρτημένα, εἶτα ὑμνεῖν τὸν Θεὸν, ἵνα τῇ ἐξομολογήσει καθαρθείσης τῆς γλώσσης, καθαρὸς ὁ ὕμνος προσενεχθείη.
Πύλαι δὲ καὶ αὐλαὶ τοῦ Χριστοῦ, αἱ κατὰ πᾶσαν γῆν ἐκκλησίαι, ὡς οἶκος αὐτοῦ·
περὶ τῶν αὐλῶν δὲ καὶ ἐν τῷ πγ′ ψαλμῷ προείρηται. Ps 83.3α

4β Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ.

Τὰ αὐτὰ δοκεῖ λέγειν πάλιν, ἐπιτείνων καὶ κατεπείγων.

2β[2] λατρεύετε MASCBFV : λατρεύσατε P : λατρεύσαντες H.

This was also said in the ninety-seventh psalm. Ps 97.4α

2α Serve the Lord with gladness.

Serve the one who has freed you from servitude to the demons.

And with gladness, both because you have been liberated from such a tyranny and because you have been made worthy of having such a Master.

2β Enter before him with rejoicing.

Worship him truly with joy.

3α Know that the Lord, he is our God.

Know both from the prophecies about him and from his works that the Lord Jesus, he is our God.

3β He has made us and not we.

For even if fathers seem to make children, it is, however, in fact God who makes them, he
being the cause and the fathers being joint causes, as serving his precept in the beginning. For Gen 1.28
this reason, many wishing fervently to make children are not able to at all. And hence when
[Rachel] said to her husband, 'Give me a child', he gave her the dogmatic reply, *Surely I am*
not in the place of God for you, who has deprived you of fruit of the womb. Gen 30.1-2

3γ We, though, are his people and sheep of his pasturage.

This was also said in the ninety-fourth psalm; even though there is written 'people of his Ps 94.7α
pasturage' and 'sheep of his hand', this is not of any importance.

4α Enter into his gates with confession, into his enclosures with hymns.

Just as one must first enter into the gates and then into the enclosures, so one must first confess one's sins and then hymn God, so that with the tongue having been purified by confession the hymn may be offered in purity.

Christ's gates and enclosures are the churches throughout the whole earth as his house.
The enclosures were also spoken of previously in the eighty-third psalm. Ps 83.3α

4β Confess to him, praise his name.

He seems to say the same again, intensifying and urging on.

Ἢ ἐξομολόγησιν ἐνταῦθα νόει, τὴν εὐχαριστίαν· εὐχαριστεῖτε, φησὶ, τηλικαῦτα εὐεργετηθέντες· εὐφημεῖτε τὸ ὄνομα τοῦ Λυτρωτοῦ καὶ Δεσπότου.

5α *Ὅτι χρηστὸς Κύριος, εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.*

Χρηστὸς, ὡς συμπαθής· αἰώνιον δὲ τὸ ἔλεος αὐτοῦ, καὶ οὐ πρόσκαιρον, οἷον τὸ τῶν ἀνθρώπων.

5β *Καὶ ἕως γενεᾶς καὶ γενεᾶς ἡ ἀλήθεια αὐτοῦ.*

Διηνεκὴς ἡ ἀλήθεια τῶν λόγων αὐτοῦ· ἢ οὐ μόνον ἐν τῇ γενεᾷ τοῦ παλαιοῦ λαοῦ, ἀλλὰ καὶ ἐν τῇ τοῦ νέου.

100 ρʹ

1α Ψαλμὸς τῷ Δαυίδ.

Ὁ μακάριος Ἰωσίας μεγάλας κατώρθωσεν ἀρετὰς ἐν τῷ βασιλεύειν, ἃς προϊδὼν ὁ Δαυὶδ, τὸν παρόντα ψαλμὸν συνέγραψε, τὸν ἐνάρετον ἐκείνου βίον προσώπῳ αὐτοῦ διηγούμενος, καὶ προτιθεὶς τοῖς ἀνθρώποις ὀρθῆς πολιτείας χαρακτῆρα καὶ παράδειγμα τελειότητος. | 4Rg 22-23

1β *Ἔλεον καὶ κρίσιν ᾄσομαί σοι, Κύριε.*

Ἆισμά σοι προσοίσω, τὸν ἔλεον καὶ τὴν κρίσιν, ᾄδων τὰ περὶ τοῦ ἐλέους σου καὶ τῆς κρίσεως, ὅτι ἐλεεῖς μὲν κατὰ τὴν παροῦσαν ζωὴν, κρίνεις δὲ κατὰ τὴν μέλλουσαν· ἢ ὅτι οὔτε ὁ ἔλεός σου ἄκριτος, οὔτε ἡ κρίσις σου ἀνέλεος.

Ἐπεὶ δὲ ταῦτα ᾄσομαι, ταῦτα καὶ μιμήσομαι, ἐλεῶν καὶ κρίνων ὀρθῶς.

2α *Ψαλῶ καὶ συνήσω ἐν ὁδῷ ἀμώμῳ.*

Ὁδεύων ἀμώμως, ψαλῶ καὶ συνήσω· χρὴ γὰρ τὸν ψάλλοντα καὶ συνιέναι τὰ ψαλλόμενα. Εἴη δ᾽ ἂν τὸ μὲν ὁδεύειν ἀμώμως, τῆς πρακτικῆς, τὸ δὲ ψάλλειν καὶ συνιέναι, τῆς θεωρητικῆς· ἢ διὰ μὲν τοῦ ψάλλειν, τὴν πρακτικὴν ἐνέφηνε, διὰ δὲ τοῦ συνιέναι, τὴν θεωρητικὴν, ἅπερ ἄμφω κατορθοῖ τις ἕνεκεν ὁδοῦ ἀμώμου.

2β *Πότε ἥξεις πρός με;*

Τὸν διὰ τοῦτο ὁδεύοντα ἀμώμως καὶ ψάλλοντα καὶ συνιέντα, ἢ τὸν διαπύρως ἐπιθυμοῦντα τῆς παρουσίας σου. Εἴρηκε γὰρ ὁ Χριστὸς, *Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ᾽ αὐτῷ ποιήσομεν.* Jn 14.23

2β[4] τὸν λόγον μου τηρήσει corr. : καὶ τὸν λόγον μου τηρήσει ACHV : καὶ τὸν λόγον μου τηρήσῃ MPS²F : καὶ τὸν λόγον μου τηρεῖ B.

Or else understand confession here as thanksgiving. Give thanks, he says, having received such great benefactions; praise the name of the Redeemer and Master.

5α For the Lord is good, his mercy is to the age.

Good as sympathetic. And his mercy is eternal and not temporary as is that of men.

5β And his truth is to generation and generation.

The truth of his words is continuous, or else not only in the generation of the old people, but also in that of the new people.

100 Psalm 100

1α A psalm belonging to David.

The blessed Josiah attained great virtues as king, having foreseen which David composed 4Rg 22-23
the present psalm, recounting Josiah's virtuous life in his person and setting out for men a model of an upright life and an example of perfection.

1β I shall sing mercy and judgement to you, O Lord.

I shall offer a song to you, mercy and judgement, singing the things about your mercy and judgement, for you show mercy during the present life, but judge in the life to come; or else that neither is your mercy without judgement nor your judgement without mercy.

And since I shall sing of these things, I shall also emulate them, showing mercy and judging uprightly.

2α

I shall sing with psaltery and will understand on a blameless way.

Making my way blamelessly, I shall sing and will understand; it is necessary for the one who is singing to understand what he is singing. Walking blamelessly may be understood as belonging to practical virtue and singing and understanding as belonging to contemplative virtue; or else by the singing he signified practical virtue, and by the understanding, contemplative virtue, both of which one achieves on account of a blameless way.

2β When will you come to me?

Who on this account am walking blamelessly and singing and understanding, or who am fervently desiring your presence. For Christ said, *If a man loves me, he will keep my word, and*
my Father will love him, and we shall come to him and make our home with him. Jn 14.23

2γ Διεπορευόμην ἐν ἀκακίᾳ καρδίας μου ἐν μέσῳ τοῦ οἴκου μου.

Ἀνεστρεφόμην ἐν καθαρότητι καρδίας.

3α Οὐ προετιθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον.

Οὔτε πρὸ τῶν αἰσθητῶν, οὔτε πρὸ τῶν νοητῶν, τουτέστιν, οὐκ ἠνειχόμην οὔτε ὁρᾶν, οὔτε ἐνθυμεῖσθαι παρανομίαν.

3β Ποιοῦντας παραβάσεις ἐμίσησα.

Τοὺς παραβαίνοντας τὸ δίκαιον, εἴτε πρὸς Θεὸν, εἴτε πρὸς ἀνθρώπους.

4α Οὐκ ἐκολλήθη μοι καρδία σκαμβή.

Τῷ γὰρ εὐθεῖ, τὸ στρεβλὸν ἀνάρμοστον.

4β Ἐκκλίνοντος ἀπ᾽ ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον.

Οὐ χρὴ γὰρ τῆς τοῦ πονηροῦ φιλίας ἀντέχεσθαι, ἀλλὰ προσεδρεύοντα μὲν, πειρᾶσθαι βελτιοῦν, ἀναχωροῦντος δὲ, καταφρονεῖν.

Νοεῖται δὲ καὶ περὶ τοῦ διαβόλου, ὅτι μὴ διδοὺς αὐτῷ πάροδον, οὐδ᾽ ἀναχωροῦντος ἐγίνωσκον.

5α Τὸν καταλαλοῦντα λάθρᾳ τὸν πλησίον αὐτοῦ, τοῦτον ἐξεδίωκον.

Ὡς κακοήθη καὶ ἀνελεύθερον, καὶ κύνα λαθροδήκτην.

Τὸ, λάθρᾳ, δὲ προσέθηκεν, ὅτι ὁ τοῦ παρόντος καταλαλῶν, οὐ τοσοῦτον ἁμαρτάνει· παρὼν γὰρ ἐκεῖνος, ἀπολογήσεται.

5β Ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ, τούτῳ οὐ συνήσθιον.

Οὐ συνδιῃτώμην. Ὑπερήφανον δὲ ὀφθαλμὸν λέγει, τὸν ὑπερήφανον ἄνθρωπον, ἀπὸ μέρους τὸ ὅλον, καὶ αὖθις ἄπληστον καρδίαν, τὸν ἀκόρεστον, τὸν πλεονέκτην. Διὸ καὶ τὸ, τούτῳ, προσθεὶς, ἑκάτερον ἐνέφηνεν.

6α Οἱ ὀφθαλμοί μου ἐπὶ τοὺς πιστοὺς τῆς γῆς τοῦ συγκαθῆσθαι αὐτοὺς μετ᾽ ἐμοῦ.

Τοὺς πιστεύεσθαι ἀξίους διὰ τὴν τῆς πολιτείας αὐτῶν εὐθύτητα. Ἢ πιστοὺς λέγει νῦν, τοὺς ἀγαθούς· φησὶ γὰρ καὶ Σολομὼν, Ἄνδρα δὲ πιστὸν, ἔργον εὑρεῖν· τὸ Prov 20.6
γὰρ ἀγαθὸν, σπάνιον. Τούτοις, φησὶ, προσεῖχον καὶ συνέδροις ἐχρώμην.

2γ I would conduct myself in the innocence of my heart in the midst of my house.

I would live my life in purity of heart.

3α I would not place any unlawful thing before my eyes.

Neither before my sensible nor before my intelligible eyes, that is, I would not suffer to either see or desire any lawlessness.

3β I have hated those who make transgressions.

Those who transgress what is just, either towards God or towards men.

4α No crooked heart has been joined to me.

Because for what is straight, what is twisted is unfitting.

4β When the evil one was turning away from me I would not know him.

For there is no need to endure the friendship of an evil man, rather when he is present one should attempt to improve him, and when he leaves one should ignore him.

This can also be understood about the devil, for not allowing him passage, I would not know him even when departing.

5α The man who would secretly speak against his neighbour, him I would drive away.

As immoral and treacherous and a covertly snapping dog.

He added the word 'covertly' because the person who speaks against someone who is present does not sin so greatly, for he being present will defend himself.

5β With a proud eye and an insatiate heart, with him I would not share table.

I would not keep company with him. 'Proud eye' is what he calls the proud man, the part standing for the whole, and again 'insatiate heart' the man who is never satisfied, who wants more than his share. And hence by adding 'with him' he signified each singly.

6α My eyes are upon the faithful of the earth so as to have them seated with me.

Those who are worthy to be trusted on account of the straightness of their way of life. Or else 'faithful' here is what he calls the good, for Solomon also says, *To find a faithful man is a hard labour*, for the good is rare. To such men, he says, I would turn and have as my companions. Prov 20.6

6β Πορευόμενος ἐν ὁδῷ ἀμώμῳ, οὗτός μοι ἐλειτούργει.

Ὁ πορευόμενος ἐν ὁδῷ ἀμώμῳ πολιτείας, οὗτός μοι διηκόνει. Προσήκει γὰρ μὴ μόνον φίλοις, ἀλλὰ καὶ ὑπηρέταις ἀγαθοῖς κεχρῆσθαι.

7α Οὐ κατῴκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν.

Ἄνω μὲν, περὶ φίλου ὑπερηφάνου εἴρηκεν, ἐνταῦθα δὲ, περὶ ὑπηρέτου ὑπερηφάνου.

7β Λαλῶν ἄδικα οὐ κατεύθυνεν | ἐνώπιον τῶν ὀφθαλμῶν μου.

Οὐ κατώρθου, ἃ ἐσπούδαζεν· οὐκ εὐωδοῦτο ἐνώπιόν μου.

8α Εἰς τὰς πρωΐας ἀπέκτενον πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς.

Εἰς τὰς πρωΐας, μήτε τῆς ἐξ οἴνου μέθης, μήτε τῆς ἐκ θυμοῦ σφαλλούσης τὸν λογισμόν. Τοὺς ἁμαρτωλοὺς δὲ, οὐχὶ πάσης τῆς γῆς, ἀλλὰ μόνης τῆς ὑπ’ ἐμέ· καὶ πάντας δὲ, οὐχ ἅμα, ἀλλὰ νῦν μὲν τοῦτον, νῦν δὲ ἐκεῖνον.

8β Τοῦ ἐξολοθρεῦσαι ἐκ πόλεως Κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν.

Ἀπέκτενον δὲ αὐτοὺς, χάριν τοῦ ἐξολοθρεῦσαι τοὺς παρανόμους, ἵνα τὴν ἀποτομίαν τῆς κολάσεως ἡ παρανομία βλέπουσα, συσταλῇ καὶ ἀφανισθῇ.

Κατὰ δὲ ἀναγωγὴν, γῆ μὲν, τὸ σῶμα καὶ τὰ σωματικὰ, ὡς γεώδη· ἁμαρτωλοὶ δὲ τῆς τοιαύτης γῆς, οἱ τῆς ἁμαρτίας λογισμοί. Λέγει οὖν ὅτι, ὅτε ἀνέτελλεν ἐν τῇ ψυχῇ μου ὁ ἥλιος τοῦ ἁγίου Πνεύματος — τοῦτο γὰρ πρωΐα νοητὴ — τότε ἀπέκτενον πάντας τοὺς ἐμπαθεῖς λογισμοὺς, τοὺς ἐκ τοῦ γεώδους σώματος καὶ τῶν γηΐνων ἁπλῶς φυομένους. Πόλιν δὲ Κυρίου νόει, τὴν ψυχὴν, ὡς οἶκον τοῦ ἁγίου Πνεύματος.

101 ρα´

1 Προσευχὴ τῷ πτωχῷ·
ὅταν ἀκηδιάσῃ καὶ ἐνώπιον Κυρίου ἐκχέῃ τὴν δέησιν αὐτοῦ.

Πτωχὸν ἐνταῦθα λέγει, τὸν δεόμενον τῆς θείας ἐπικουρίας. Τούτῳ, φησὶν, ἁρμόζει ἡ προσευχὴ τοῦ παρόντος ψαλμοῦ, ὅταν ἀκηδιάσῃ πολεμούμενος ὑπὸ τῶν ἐχθρῶν, εἴτε ὁρατῶν, εἴτε ἀοράτων, καὶ προσφέρῃ τὴν δέησιν αὐτοῦ ἐνώπιον τοῦ Θεοῦ. Ἐκχεῶ γὰρ, φησὶν, *ἐνώπιον αὐτοῦ τὴν δέησίν μου*, ὅπερ ἐφερμηνεύων, ἐπήγαγε, *τὴν θλῖψίν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ*. Ps 141.3

Προηγουμένως δὲ εἰς ἑαυτὸν ἔγραψε τὸν ψαλμὸν, διωκόμενον καὶ ἀκηδιῶντα καὶ δεόμενον τοῦ Θεοῦ.

8α[2] μήτε τῆς ἐξ οἴνου PASCBHV : μήτε ἐξ οἴνου M : μήποτε ἐξ οἴνου F.

6β The man who makes his path on a blameless way, he is the one who would minister to me.

The man who makes his path in a blameless way of life, he is the one who would serve me. For it is important not only to have good friends but also good servants.

7α A man who behaves proudly would not dwell in my house.

Above he spoke about a proud friend, and here about a proud servant.

7β A man who speaks unjust things would not prosper before my eyes.

He would not achieve what he strove after; he would not fare well before me.

8α In the mornings I would slay all the sinners of the earth.

In the mornings, when neither inebriation from wine or from rage cause judgement to err. Not the sinners of the whole earth, but only the earth under my rule, and 'all', not at once but now the one, now the other.

8β So as to destroy all the workers of lawlessness from the city of the Lord.

I would slay them in order to destroy the transgressors of the law, so that lawlessness on seeing the severity of the punishment would be held back and expunged.

In an anagogical sense, the earth is the body and the things of the body, in that these are earthly. The sinners of this earth are the thoughts of sin. He is saying accordingly that when the sun of the holy Spirit would dawn in my soul – for this is the intelligible morning – then I would slay all the passionate thoughts arising from the earthly body and from earthly things in general. Understand 'the city of the Lord' as the soul, as the dwelling of the holy Spirit.

101 Psalm 101

1 A prayer belonging to the poor man;
when he has grown weary and pours out his entreaty before the Lord.

The 'poor man' is what he here calls the one who is in need of divine assistance. The prayer of the present psalm is fitting for this man, he says, when he has grown weary being attacked by enemies whether visible or invisible, and offers his entreaty before God, for it is written, *I shall pour out my entreaty before him*, interpreting which he added, *I shall proclaim my affliction before him*. Ps 141.3

In the first instance, he wrote the psalm in relation to himself when being pursued and in a state of exhaustion and entreating God.

Ἔχει δὲ καὶ περὶ Χριστοῦ προφητείας ἐνεσπαρμένας.

2 Κύριε, εἰσάκουσον τῆς προσευχῆς μου, καὶ ἡ κραυγή μου πρὸς σὲ ἐλθέτω.

Προσευχὴν μὲν λέγει, τοῦ στόματος, κραυγὴν δὲ, τῆς καρδίας. Ὁ δὲ Σύμμαχος ἀντὶ κραυγῆς, *οἰμωγὴν*, ἐξέδωκεν.

Ἔρχεται δὲ εἰς Θεὸν ἡ τοιαύτη κραυγὴ, ὅταν ἀκουστὴ γένηται. Γίνεται δὲ ἀκουστὴ, ὅταν ἀρέσκῃ Θεῷ.

3α Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ.

Μὴ ἀποστραφῇς με ὡς ἀνάξιον, ὅπερ εἰώθασι ποιεῖν οἱ μὴ θέλοντες ἀκούειν τοῦ ἱκετεύοντος.

3β Ἐν ᾗ ἂν ἡμέρᾳ θλίβωμαι, κλῖνον πρός με τὸ οὖς σου· ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ ἐπάκουσόν μου.

Μὴ νῦν μόνον, ἀλλὰ παρ' ὅλην ζωήν.

Περὶ δὲ τῆς κλίσεως τοῦ θείου ὠτὸς εἴρηται ἐν τῷ ις' ψαλμῷ, ἔνθα τὸ, *Κλῖνον τὸ οὖς σου ἐμοὶ, καὶ εἰσάκουσον τῶν ῥημάτων μου.* Ps 16.6β

4α Ὅτι ἐξέλιπον ὡσεὶ καπνὸς αἱ ἡμέραι μου.

Ταχὺ, φησὶν, ἐπάκουσόν μου, ὅτι ἐκλείπει ἤδη ἡ ψυχή μου. Καὶ ἀλλαχοῦ δὲ, ὁμοίως λέγει, *Ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου.* Ps 142.7

Ἐξέλιπον, φησὶν, ὡσεὶ καπνὸς αἱ ἡμέραι μου· διῆλθον, ἠφανίσθησαν δίκην καπνοῦ τὰ ἔτη τῆς ζωῆς μου.

4β Καὶ τὰ ὀστᾶ μου ὡσεὶ φρύγιον συνεφρύγησαν.

Ἀντὶ φρυγίου, δαλὸν, ὁ Σύμμαχος ἐξέδωκε· καὶ αὐτὰ τὰ ὀστᾶ μου, ὡς δαλὸς συνεφρύγησαν, φλεγόμενα τῷ πυρὶ τῶν πειρασμῶν.

Κατὰ δὲ ἀναγωγὴν, ὀστᾶ, οἱ στερεοῦντες καὶ ἀνέχοντες τὴν ψυχὴν λογισμοὶ, οἳ καὶ αὐτοὶ πυρποληθέντες, εὔθραυστοι γεγόνασιν.

5α Ἐπλήγην ὡσεὶ χόρτος καὶ ἐξηράνθη ἡ καρδία μου.

Ὥσπερ ὁ χόρτος πληγεὶς μαραίνεται, οὕτω κἀγὼ πληγεὶς τοῖς | πάθεσιν, ἐμαράνθην τὴν καρδίαν, μὴ τυχὼν παρακλήσεως, δροσιζούσης καὶ μαραινούσης τὴν φλόγα τούτων.

It also has prophecies about Christ scattered in it.

2 O Lord, hear my prayer, and let my cry come to you.

'Prayer' is what he calls that of the mouth and 'cry' that of the heart. Instead of 'cry' Symmachus wrote 'groan'.

Such a cry will come to God when it becomes audible, and it becomes audible when it is pleasing to God.

3α Do not turn your face from me.

Do not turn away from me as unworthy, as those who do not wish to hear a supplicant are accustomed to do.

3β On whatever day I am afflicted, incline your ear to me; on whatever day I call upon you, swiftly hear me.

Not only now, but throughout my whole life.

The inclination of the divine ear was spoken about in the sixteenth psalm, at the verse, *Incline your ear to me, and hearken to what I say*. Ps 16.6β

4α For my days have fainted away like smoke.

Hear me swiftly, he says, because my soul is already fainting. And elsewhere he says similarly, *Swiftly hear me, O Lord, my spirit has fainted*. Ps 142.7

My days, he says, have fainted away like smoke, the years of my life have passed away, have vanished, like smoke.

4β And my bones have been burnt up like a piece of firewood.

Instead of 'a piece of firewood' Symmachus wrote 'a fire-brand'. And my very bones have been burnt up like a fire-brand, set ablaze by the fire of temptations.

In an anagogical sense, 'bones' are the thoughts supporting and upholding the soul, which in turn, having been set on fire, have become fragile.

5α I have been beaten like grass and my heart has withered.

Just as grass which has been beaten withers, so I, having been beaten by the passions, have withered away in my heart, having received no comfort bedewing and quenching their flame.

5β Ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου.

Ἀπέβαλον καὶ τὴν ὄρεξιν τῆς τροφῆς, ὑπ᾿ ἀθυμίας. Οἱ παλαιοὶ γὰρ τὴν μὲν ὄρεξιν, μνήμην τροφῆς καλοῦσι, τὴν δὲ ἀνορεξίαν, λήθην τροφῆς.

6 Ἀπὸ φωνῆς τοῦ στεναγμοῦ μου ἐκολλήθη τὸ ὀστοῦν μου τῇ σαρκί μου.

Ὁ γὰρ ἀληθὴς στεναγμὸς τήκει πᾶσαν πιμελὴν μεσάζουσαν ὀστῷ καὶ σαρκί. Τινὲς δὲ, σάρκα νῦν, τὸ δέρμα νοοῦσιν, ὡς τῶν ὀστῶν τῷ δέρματι κολληθέντων, ἀναλωθέντων ὑπὸ λύπης τῶν μεσαζόντων κρεῶν.

7α Ὡμοιώθην πελεκᾶνι ἐρημικῷ.

Φεύγων τὰς ἐν ὄχλῳ διατριβὰς, καὶ ζητῶν τὴν μόνωσιν· φιλέρημον γὰρ ζῷον, ὁ πελεκάν.

7β Ἐγενήθην ὡσεὶ νυκτικόραξ ἐν οἰκοπέδῳ.

Καὶ τοῦτο πάλιν τὸ ζῷον, δειλὸν, διὸ φεύγον πανταχόθεν, τοῖς ἐρειπίοις τῶν οἰκημάτων ἐναυλίζεται. Κἀγὼ, φησὶ, ταῖς ἐρημικαῖς καλύβαις ἐνδιαιτῶμαι.

Ἢ καὶ ἄλλως, φασὶ τοῦτο, τοῖς οἰκοπέδοις ἐνδιαιτώμενον, ἐν νυκτὶ κράζειν ὑπὸ δειλίας, διὸ καὶ νυκτικόρακα ὀνομάζεσθαι, παρὰ τὸ ἐν νυκτὶ κράζειν. Οὕτως οὖν, φησὶ, κἀγὼ ἐν νυκτὶ κράζω πρὸς σὲ τὸν Θεὸν, τὴν ἐπίθεσιν δειλιῶν τῶν πολεμίων.

8 Ἠγρύπνησα καὶ ἐγενόμην ὡς στρουθίον μονάζον ἐπὶ δώματος.

Καὶ τοῦτο γὰρ ὁμοίως ὑπὸ δειλίας ἀγρυπνεῖ καὶ μονάζει ἐπὶ δώματός τινος, εἴτουν μόνον μένει. Δῶμα δὲ, τὴν στέγην νοήσεις.

9α Ὅλην τὴν ἡμέραν ὠνείδιζόν με οἱ ἐχθροί μου.

Ὠνείδιζόν μοι δειλίαν καὶ ταλαιπωρίαν οἱ διώκοντές με.

9β Καὶ οἱ ἐπαινοῦντές με κατ᾿ ἐμοῦ ὤμνυον.

Καὶ οἱ ἐπαινοῦντές με πρότερον, οἱ θαυμάζοντες τὰ ἐμὰ, καὶ οὗτοι κατ᾿ ἐμοῦ ὤμνυον ὅρκους ἐπιβουλῆς· ἢ ὅρκον τὰς ἐμὰς ἐποιοῦντο συμφορὰς, οἷον, Μὴ πάθοιμεν ὡς ὁ δεῖνα, μὴ γενοίμεθα ὡς ἐκεῖνος.

10 Ὅτι σποδὸν ὡσεὶ ἄρτον ἔφαγον, καὶ τὸ πόμα μου μετὰ κλαυθμοῦ ἐκίρνων.

9β Add. [MP in marg.]ABV: *Τοῦτο, τινὲς ὡς ἀπὸ τοῦ Χριστοῦ περὶ τοῦ Πέτρου προῤῥηθῆναι νενοήκασι, ὀμόσαντος ὕστερον, ὅτι Οὐκ οἶδα τὸν ἄνθρωπον* [Mt 26.72]. : om. SCFH.

5β For I have forgotten to eat my bread.

I have lost my appetite for food from despondency, for the ancients call appetite 'memory of food' and lack of appetite 'forgetfulness of food'.

6 From the voice of my groaning, my bones have become glued to my flesh.

For true grieving melts all fat between the bone and the flesh. Some understand 'flesh' here as the skin, as the bones have become glued to the skin, with the intervening flesh having been consumed by grief.

7α I have become like a desert pelican.

Fleeing from the company of the crowd and seeking solitariness, the pelican is a solitude-loving bird.

7β I have become like an night-crow on the site of a building.

This bird also is very timid, and so fleeing from everywhere, it dwells in the ruins of buildings. I, too, he says, dwell in desert huts.

Or else, in a different way, he is saying that this bird, dwelling in building sites, crows in the night out of fear, and hence it is called a 'night crow' on account of its crowing in the night. Thus, he says, I also cry in the night to you God, fearing attack from my enemies.

8 I have kept vigil and have become like a sparrow alone on a housetop.

For this bird similarly stays awake out of fear and remains alone on some housetop, that is, it lives in solitude. By 'housetop' you will understand the roof.

9α All day long my enemies would reproach me.

Those persecuting me would reproach me with cowardice and wretchedness.

9β And those praising me would swear oaths against me.

And those formerly praising me, those admiring my position, even they would swear oaths of treachery against me; or else they would make my misfortunes an oath, namely, 'May we not suffer like him, may we not become like him'.

10 For I ate ashes like bread and would mix my drink with weeping.

9β: Some have understood this verse as having been prophesied by Christ about Peter, who later swore that, *I do not know the man* [Mt 26.72].

Εἴποτε τροφῆς ἐμνήσθην, σποδὸν ἔπαττον ἐπὶ τὸν ἄρτον, καὶ τὸ πόμα μου μετὰ κλαυθμοῦ ἐκίρνων· οὕτω γὰρ ἐποίουν οἱ ἐν ὑπερβολῇ συμφορῶν, μηδ᾽ αὐτὴν ἄλυπον τὴν τροφὴν προσφέρεσθαι ἀνεχόμενοι.

Ἢ σποδὸν μὲν ἀντὶ ἄρτου ἔφαγον· ποτὸν δὲ ἐν κλαυθμῷ ἐκίρνων, ἤγουν δάκρυα ἐκίρνων ἀντὶ ποτοῦ. Ἐγίνετο δὲ τοῦτο πῶς, ὅτε πάντες τροφῆς μεταλαμβάνοντες ἱλαρύνοντο; Τότε αὐτὸς ἐπὶ πρόσωπον καὶ στόμα κείμενος καὶ πενθῶν, ἔσπα μὲν κόνιν, τῇ ὁλκῇ τοῦ πνεύματος συνεισπίπτουσαν, ἐφύρετο δὲ τοῖς δάκρυσι.

Διὰ μέντοι τῶν ῥημάτων τούτων, τὴν ὀδυνηρὰν αὐτοῦ ζωὴν ἐνέφηνεν.

Εἴρηται δὲ πολλάκις, ὅτι τὸ, ὅτι, ποτὲ μὲν αἰτιολογικόν ἐστι, ποτὲ δὲ βεβαιωτικὸν, ποτὲ δὲ παρέλκον ἢ διηγηματικὸν, ὡς καὶ νῦν.

11α Ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τοῦ θυμοῦ σου.

Ταῦτά μοι συνέβησαν ἀπὸ τῆς ὀργῆς σου, ὅτι ὠργίσθης μοι· ὠργίσθης μοι δὲ, ὅτι παρεπίκρανά σε ἁμαρτήσας. Πρόσωπον δὲ ὀργῆς, ἡ ὀργὴ περιφραστικῶς.

11β Ὅτι ἐπάρας κατέῤῥαξάς με.

Ὑψώσας με πρότερον, ὅτε καλῶς εἶχον, ὕστερον κατέῤῥαξάς με, παραχωρήσας καταπεσεῖν με.

Ὅμοιον δέ ἐστι τοῦτο, τῷ, Ὑψωθεὶς δὲ ἐταπεινώθην. | Ps 87.16

12α Αἱ ἡμέραι μου ὡσεὶ σκιὰ ἐκλίθησαν.

Ταχέως παρῆλθον· καὶ ἀλλαχοῦ δέ φησιν, Ἄνθρωπος ματαιότητι ὡμοιώθη· αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσι. Ταχέως γὰρ ἡ σκιὰ ἀφανίζεται. Ps 143.4

12β Κἀγὼ ὡσεὶ χόρτος ἐξηράνθην.

Εἴρηκε ταῦτα καὶ ἀνωτέρω. Ἀλλ᾽ ἐκεῖ μὲν, τὴν καρδίαν ἑαυτοῦ ξηρανθῆναι εἶπεν, Ps 101.5α
ἐνταῦθα δὲ, ὅλον ἑαυτὸν ὑπὸ τηκεδόνος μαρανθέντα.

13α Σὺ δὲ, Κύριε, εἰς τὸν αἰῶνα μένεις.

Τὰ μὲν κατ᾽ ἐμὲ, ἤτοι τὰ ἀνθρώπινα, τοιαῦτα, εὐμετάβολα καὶ ἀνώμαλα· σὺ δὲ, Κύριε, ἀΐδιος καὶ ἀναλλοίωτος εἶ.

13β Καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

Ἀΐδιον· ἢ εἴς τε τὴν τοῦ παλαιοῦ λαοῦ, καὶ εἰς τὴν τοῦ νέου.

[10][6] ἔσπα PCBFH : ἔσπαν MAS. 12β[3] μαρανθέντα MPAS(C)FH : μαρανθῆναι V : βαρυνθῆναι B.

If I ever remembered food, I would sprinkle ashes on my bread and I would mix my drink with weeping, for those in an excess of misfortunes would do thus, not suffering to take even their very food free from grief.

Or else I ate ashes instead of bread and would mix drink with weeping, that is, I would mix tears instead of drink. How would this happen when all people would be cheerful when receiving food? At that time, he, lying with his face and mouth downwards and mourning, would suck in dust, which rushed in along with the drawing of the breath, and it would be mixed with tears. Through these words he indicated his distressful life.

It has been often said that the word 'for' is sometimes causal, sometimes affirmative, sometimes superfluous or narrative, as in the present case.

11α From the face of your anger and your rage.

These things happened to me from your anger, because you grew angry with me. You became angry with me because I embittered you having sinned. The 'face of anger' is 'anger' by way of circumlocution.

11β For having raised me up you have cast me down.

Having exalted me previously when I was faring well, you later cast me down, having permitted for me to fall.

This is similar to the verse, *And exalted once, I have been brought low*. Ps 87.16

12α My days have waned like a shadow.

They have swiftly passed away. And elsewhere he says, *Man has become like vanity; his days pass by like a shadow*, for a shadow swiftly vanishes. Ps 143.4

12β And I have withered like grass.

He said this above also, but there he said his heart had withered, while here his whole being as having died away from consumption. Ps 101.5α

13α But you, O Lord, remain to the age.

My own situation, that is the human state is such, changeable and precarious, but you, O Lord, are eternal and unchangeable.

13β And your remembrance to generation and generation.

Eternally; or to the generation of the old people and that of the new.

14α Σὺ ἀναστὰς οἰκτειρήσεις τὴν Σιών.

Κατὰ μὲν τὸ πρόχειρον, περὶ τῆς αἰσθητῆς Ἰερουσαλὴμ ἡ προφητεία νοεῖται,
ὅτι, πληρωθέντος τοῦ ὁρισθέντος τῇ αἰχμαλωσίᾳ καιροῦ, οἰκτειρήσει τὴν Σιὼν ὁ Jer 25.12
Θεὸς, ὅτι ἥκει καιρὸς ἐπισκοπῆς, προφητευθεὶς καὶ αὐτὸς, καὶ τὰ ἑξῆς, ἀκολούθως Jer 10.15
τῷ σκοπῷ.

Κατὰ δὲ τὸ βαθύτερον, περὶ τῆς νέας Σιὼν, ἤγουν τῆς Ἐκκλησίας τῶν πιστῶν, ἡ προφητεία, ὅτι, ἀναστὰς ἐκ τῶν νεκρῶν, οἰκτειρήσεις τὴν Ἐκκλησίαν τῶν ἀποστόλων, καὶ ἀντιλήψῃ αὐτῆς.

14β Ὅτι καιρὸς τοῦ οἰκτιρῆσαι αὐτὴν, ὅτι ἥκει καιρός.

Καιρὸς ἀπαιτῶν ἀντίληψιν, διὰ τὸ πάντας συνεπιτίθεσθαι καὶ πολεμεῖν αὐτῇ.

15 Ὅτι εὐδόκησαν οἱ δοῦλοί σου τοὺς λίθους αὐτῆς, καὶ τὸν χοῦν αὐτῆς οἰκτειρήσουσιν.

Ὅτι οἱ ἀπόστολοι ἡτοίμασαν τοὺς λίθους τῆς οἰκοδομῆς αὐτῆς, τοὺς στερεωτέρους καὶ δοκιμωτέρους εἰς εὐσέβειαν καὶ ἀρετὴν, ὧν ἡ συμφυΐα καὶ πρὸς ἀλλήλους ἁρμογὴ τὴν οἰκοδομὴν τῆς Ἐκκλησίας ἀπεργάζεται· ἀλλὰ καὶ τὸν χοῦν αὐτῆς ἀξιώσουσιν ἐπιμελείας, ἤτοι τοὺς ἀσθενεστέρους καὶ χοϊκώτερον ζῶντας ἐν αὐτῇ.

16α Καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομα Κυρίου.

Τοῦ Χριστοῦ, διὰ τὰ τελούμενα σημεῖα καὶ τέρατα ἐκ μόνης τῆς ἐπικλήσεως αὐτοῦ.

16β Καὶ πάντες οἱ βασιλεῖς τῆς γῆς τὴν δόξαν σου.

Τὴν ἀπὸ τῆς δυνάμεως δόξαν σου. Νοοῦνται δὲ καὶ ἔθνη μὲν, οἱ ἐξ ἐθνῶν πεπιστευκότες, βασιλεῖς δὲ, οἱ καὶ αὐτοὶ πιστεύσαντες.

17α Ὅτι οἰκοδομήσει Κύριος τὴν Σιών.

Ὄντως οἰκοδομήσει, συστήσει.

17β Καὶ ὀφθήσεται ἐν τῇ δόξῃ αὐτοῦ.

Ὀφθήσεται αὖθις ἐν τῇ ἐνδόξῳ παρουσίᾳ αὐτοῦ, ὅτε ἥξει μετὰ δυνάμεως καὶ
δόξης πολλῆς, ὡς αὐτὸς εἴρηκεν ἐν τοῖς Εὐαγγελίοις. Lk 21.27

17α[2] οἰκοδομήσει, συστήσει MAS[2]CBF : οἰκοδομήσει, συστήσεται PHV.

14α You, when you have risen, will have compassion on Zion.

In the obvious sense, the prophecy is understood about the sensible city of Jerusalem, because with the time ordained for the captivity having been fulfilled, God will have compassion on Zion because the *time of visitation* has come, which also had been prophesied, and so on, according to the intention. Jer 25.12 Jer 10.15

In a deeper sense, the prophecy is about the new Zion, namely, the Church of the faithful, because, when you have risen from the dead, you will have compassion on the Church of the Apostles and you will help her.

14β For the time to have compassion on her, for the time has come.

The time demanding help, on account of all joining in attacking and making war on her.

15 For your servants have taken pleasure in her stones and will have compassion on her dust.

For the Apostles have prepared the stones for her construction, those who are more steadfast and well proven in piety and virtue, the connection and joining together of whom constructs the edifice of the Church. But they will also display concern for her dust, namely for those in her who are weaker and live in a earthlier manner.

16α And the nations will fear the name of the Lord.

Of Christ, on account of the signs and wonders performed simply by its invocation.

16β And all the kings of the earth his glory.

The glory from his power. 'Nations' are also understood as those who believed from the nations and 'kings' as those who also have believed.

17α For the Lord will build up Zion.

Truly he will build her up, he will put her together.

17β And he will be seen in his glory.

He will be seen again in his glorious presence when he will *come with power and great glory*, as he himself said in the Gospels. Lk 21.27

18α Ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν.

Τῶν ταπεινοφρόνων.

18β Καὶ οὐκ ἐξουδένωσε τὴν δέησιν αὐτῶν.

Οὐ παρεῖδεν, οὐκ ἀπώσατο.

19α Γραφήτω αὕτη εἰς γενεὰν ἑτέραν.

Ἀφορισθήτω αὕτη ἡ προσευχὴ — ἤγουν ὁ παρὼν ψαλμὸς, ᾧ ἐπιγέγραπται, *Προσευχὴ τῷ πτωχῷ* — ἀφορισθήτω, παραδοθήτω, φησὶν, εἰς γενεὰν ἑτέραν, εἴτουν τὴν τοῦ νέου λαοῦ, ἐπειδὴ ταῖς ἐγκειμέναις περὶ Χριστοῦ προφητείαις ὁ παλαιὸς οὐκ ἐπίστευσε.

19β Καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον.

Τὸν Χριστόν. Λαὸς δὲ κτιζόμενος, ὁ νέος, περὶ οὗ φησι Παῦλος, *Εἴτις ἐν Χριστῷ, καινὴ κτίσις.* 2Cor 5.17

Οὐκ εἶπε δὲ, ὁ κτισθεὶς, ἀλλ' ὁ κτιζόμενος, διὰ τὴν ἄχρι συντελείας ἐπίδοσιν τῶν πιστευόντων.

Κτίσιν δὲ νόει, μὴ οὐσίωσιν, ἀλλὰ μεταβολὴν ἐπὶ τὸ κρεῖττον.

20α Ὅτι ἐξέκυψεν ἐξ ὕψους ἁγίου αὐτοῦ.

Ἐξέκυψεν, ἄνω μείνας, καὶ κάτω φανείς· ἴδιον γὰρ τῶν ἐκκυπτόντων, ἄνω μένειν, καὶ τοῖς κάτω φαίνεσθαι. Ἐφάνη δὲ διὰ τῆς ἐνανθρωπήσεως.

Ὕψος δὲ ἅγιον, ὁ οὐρανὸς, ἢ τὸ ὕψος τῆς θεότητος.

20β Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν γῆν ἐπέβλεψεν.

Ἐξ οὐρανοῦ ἐπὶ | τὴν γῆν κατῆλθε· διὰ τῆς ἐπισκοπῆς γὰρ, τὴν παρουσίαν αὐτοῦ ἐνέφηνε.

21α Τοῦ ἀκοῦσαι τοῦ στεναγμοῦ τῶν πεπεδημένων.

Χάριν τοῦ ἐπακοῦσαι τοῦ στεναγμοῦ, τοῦ ὑπὲρ τῶν πεπεδημένων *ταῖς σειραῖς τῶν ἁμαρτημάτων*, ὃν ἐστέναζον ὑπὲρ ἐκείνων οἱ δίκαιοι. Prov 5.22

21β Τοῦ λῦσαι τοὺς υἱοὺς τῶν τεθανατωμένων.

18α He has looked upon the prayer of the lowly.

Of the humble minded.

18β And has not disparaged their entreaty.

Has not despised, has not rejected.

19α Let this be written for another generation.

Let this prayer be set apart (namely, the present psalm which has the superscription, *A prayer belonging to the poor man*), let it be dedicated, let it be transmitted, he says, to another generation, namely, that of the new people, because the old people has not believed the prophecies about Christ contained in it.

19β And the people being created will praise the Lord.

Will praise Christ. The people being created is the new people about whom Paul says, *If any one is in Christ, he is a new creation*. 2Cor 5.17

He did not say the people that 'has been created', but the people 'being created', on account of the continued increase of those believing until the consummation.

Understand creation not as bringing into being, but as a transformation into what is better.

20α For he has spied out from his holy height.

He has spied out, having remained above and having appeared below, for it is a characteristic of those who spy out to remain above and to appear to those below. And he appeared through the incarnation.

'Holy height' is heaven, or else the height of divinity.

20β The Lord has looked from heaven upon the earth.

He has descended from heaven upon the earth, for through his oversight, he indicated his presence.

21α So as to hear the sighing of those in fetters.

For the sake of attending to the sighing on behalf those trammelled in the bonds of sins, Prov 5.22
namely, the sighs that the just were uttering on their behalf.

21β So as to free the sons of the slain.

Καὶ τοῦ λῦσαι τοῦ δεσμοῦ τῆς ἁμαρτίας, ἢ τῆς δουλείας τῶν δαιμόνων, τοὺς υἱοὺς τῶν ἀπολωλότων ἐν ἁμαρτίαις.

22α Τοῦ ἀναγγεῖλαι ἐν Σιὼν τὸ ὄνομα Κυρίου.

Τὸ Πατρικόν· ὅτι ἔστι Πατὴρ Υἱοῦ γνησίου, περὶ οὗ καὶ αὐτὸς εἴρηκεν, *Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις.* Jn 17.6

22β Καὶ τὴν αἴνεσιν αὐτοῦ ἐν Ἱερουσαλήμ.

Καὶ τὴν τιμὴν αὐτοῦ, ἥτις ἦν αὐτὸ δὴ τὸ ὄνομα.

Ἢ καὶ ἄλλως, αἴνεσιν, ἣν ᾔνει τὸν Πατέρα συνεχῶς, αὐτῷ πάντα ἀνατιθεὶς, καὶ παρ' ἐκείνου λέγων ἀποσταλῆναι· εἶτα λέγει καὶ πότε τοῦτο ἐποίει. Jn 5.36

23 Ἐν τῷ ἐπισυναχθῆναι λαοὺς ἐπὶ τὸ αὐτὸ καὶ βασιλεῖς τοῦ δουλεύειν τῷ Κυρίῳ.

Ὅτε δηλονότι συνήγοντο πρὸς αὐτὸν οἱ λαοὶ καὶ οἱ βασιλεῖς, ἐπὶ τῷ πιστεύσαντας δουλεῦσαι αὐτῷ, Κυρίῳ ὄντι κατὰ τὴν θεότητα· *Ἐν μέσῳ* γὰρ, φησὶν, *Ἐκκλησίας ὑμνήσω σε.* Ps 21.23

Βασιλεῖς δὲ νῦν λέγει, τοὺς ἀποστόλους, οὐ μόνον ὡς βασιλεύσαντας τῶν παθῶν καὶ κυριεύσαντας τῶν δαιμόνων, ἀλλὰ καὶ ὡς τιμηθέντας ὕστερον ὑπὸ πάσης τῆς οἰκουμένης καὶ ὑπὲρ βασιλεῖς καὶ ὑπὸ βασιλέων αὐτῶν, περὶ ὧν καὶ ἐν τῷ μδʹ ψαλμῷ εἴρηται, *Καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν.* Ps 44.17β

Συμπεράνας δὲ τὴν προφητείαν ταύτην, ἔχεται πάλιν τῆς προτέρας ἀκολουθίας.

24α Ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ.

Ἐλάλησε πρὸς αὐτὸν, πρὸς ὃν ἡ προσευχὴ τοῦ παρόντος ψαλμοῦ, ὁ πτωχὸς, ὁ ἀκηδιάσας, ὡς ἀνωτέρω δεδήλωται. Ps 101.1

Ἀπόκρισιν γὰρ νῦν, τὸν ἁπλῶς λόγον, τὸν χωρὶς ἐρωτήσεως ὑποληπτέον· ἔστι γάρ τι καὶ τοιοῦτον εἶδος ἐν ταῖς σημασίαις τῆς ἀποκρίσεως.

Ὁδὸν δὲ ἰσχύος νόει, τὸν καιρὸν ἐν ᾧ ἔτι δύναται, καὶ οὔπω τέλεον ἐξησθένησεν, οὔπω κατεβλήθη παντελῶς ὑπὸ τῆς ἀκηδίας.

24β Τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι.

Ὅμοιον τοῦτο τοῖς ῥηθεῖσιν ἐν τῷ ληʹ ψαλμῷ, *Γνώρισόν μοι, Κύριε, τὸ πέρας μου, καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου, τίς ἐστιν, ἵνα γνῶ, τί ὑστερῶ ἐγώ.* Ps 38.5

Βλέπων, φησὶν, ἐμαυτὸν ἀτονοῦντα καὶ βαρυνόμενον, ὑπολαμβάνω καιρὸν ὀλίγον ὑπολελεῖφθαί μοι ζωῆς, ὃν γνωρισθῆναί μοι παρακαλῶ, ἵνα συντονωτέραν θήσω τὴν ἐπιμέλειαν τῆς ψυχῆς.

22β[3] *πάντα* MAS[2]CBFHV : *τὰ πάντα* P.

And so as to free from the bond of sin or from the slavery of the demons the sons of those lost in sins.

22α To proclaim the Lord's name in Zion.

The name of the Father, that he is the Father of a true Son, about whom he himself said, *I have manifested your name to men*. Jn 17.6

22β And his praise in Jerusalem.

And his honour, which was this very name.

Or else in a different way, the praise with which would praise the Father continually, attributing everything to him and saying he had been sent by him. Then he also says when he would do this. Jn 5.36

23 When peoples have gathered together and kings to serve the Lord.

When, that is, peoples and kings would gather before him in order, having believed, to serve him, their true Lord according to his divinity. For it is written, *In the midst of an assembly I shall hymn you*. Ps 21.23

Kings here is what he calls the Apostles, not only as having ruled over the passions and having become masters of the demons, but also as having been later honoured by the entire inhabited world above kings and by kings themselves, about which was also spoken in the forty-fourth psalm, *You will establish them as rulers over all the earth*. Ps 44.17β

Having brought this prophecy to a conclusion, he returns again to the previous train of discourse.

24α He answered him on the way of his strength.

He, the poor man who has grown weary as was stated above, spoke to the one to whom the prayer of the present psalm is directed. Ps 101.1

'Answering' here is to be understood as speech simply, without any question, for among the meanings of the word 'answer' is a meaning of this kind.

Understand the 'way of strength' as the time in which he is still able and has not become totally infirm, has not been entirely laid low by exhaustion.

24β 'Tell me the fewness of my days.'

This is similar to what was said in the thirty-eighth psalm, *Make known to me, O Lord, my end and the number of my days, what it is, that I may know what I lack*. Ps 38.5

Seeing myself weakened and oppressed, he says, I assume that little time of life remains for me, which I ask to be made known to me so that I may take care for my soul more intensely.

25α Μὴ ἀναγάγῃς με ἐν ἡμίσει ἡμερῶν μου.

Ἀναγωγὴν ἐνταῦθα λέγει, τὴν ἐκδημίαν τῆς ψυχῆς, ἀναγομένης διὰ τοῦ ἀέρος, ἢ ἀναγομένης τοῦ σώματος.

Ἡμίσειαν δὲ ἡμερῶν, τὸ ἀτελὲς, ἤτοι τὸ ἀκαρποφόρητον τῶν ἡμερῶν τῶν ἀποκεκληρωμένων αὐτῷ εἰς καρποφορίαν· διὰ τοῦτο γὰρ ἡμέραι ζωῆς ἀποκληροῦνται τοῖς ἀνθρώποις, ἵνα καρποφορῶσιν.

Εὔχεται οὖν, μὴ ἐν τῷ ἀκαρποφορήτῳ τῶν ἡμερῶν τῆς ζωῆς ἀποθανεῖν, ἀλλ' ἔτι ζῆν ἄχρι καρποφορήσει. Ἢ καὶ διὰ τὸ εἰρημένον ἐν τῷ νδ' ψαλμῷ, ὅτι, *Ἄνδρες αἱμάτων καὶ δολιότητος οὐ μὴ ἡμισεύσωσι τὰς ἡμέρας αὐτῶν*, οὗ τὴν ἐξήγησιν Ps 54.24
ζητήσας, ἀνάγνωθι.

25β Ἐν γενεᾷ γενεῶν τὰ ἔτη σου.

Γενεὰ γενεῶν, τὸ, ἀεὶ, δηλοῖ παρ' Ἑβραίοις.

Παραπλέκει δὲ τῇ προσευχῇ καὶ δόγματα· Σὺ δὲ, φησὶν, ἀΐδιος εἶ καὶ αἰώνιος, καὶ ὑπεραιώνιος κατὰ τὴν θεότητα.

26α Κατ' ἀρχὰς σὺ, Κύριε, τὴν γῆν ἐθεμελίωσας.

Ἥδρασας, ἐποίησας.

26β Καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί. |

Τῆς ἐνεργητικῆς σου δυνάμεως.

Οὐρανοὶ δὲ, ὁ πρῶτος καὶ τὸ στερέωμα· *Ἐν ἀρχῇ γὰρ, φησὶν, ἐποίησεν ὁ Θεὸς* Gen 1.1
τὸν οὐρανὸν καὶ τὴν γῆν, καὶ αὖθις, *Καὶ ἐκάλεσεν ὁ Θεὸς τὸ στερέωμα οὐρανόν*. Gen 1.8

27α Αὐτοὶ ἀπολοῦνται.

Ἀλλοιούμενοι, ὡς ποιήματα.

27β Σὺ δὲ διαμένεις.

Ἀναλλοίωτος, ὡς ποιητής.

27γ Καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται.

Πάντες, εἴτουν ἀμφότεροι, ἢ καὶ ἡ γῆ μετ' αὐτῶν, τῇ συνεχεστέρᾳ χρήσει καὶ τῷ χρόνῳ παλαιωθήσονται, δίκην ἱματίου ταύτῃ παλαιουμένου.

25α[2-3] ἢ ἀναγομένης τοῦ σώματος [PA in marg.]C(S[2])FBHV : om. M.

25α Do not lead me up in half of my days.

'Leading up' is what he here calls the departure of the soul, being led up through the air or being led up from the body.

'Half of days' is what does not achieve its end, namely, the failure to bear fruit in the days allotted to him for bearing fruit, for it is on this account that days of life are allotted to men, so that that they may bear fruit.

He prays accordingly not to die in unfruitfulness of the days of his life, but to live until he will bear fruit. Or else on account of what was said in the fifty-fourth psalm, that, *Men of bloodshed and guile will surely not live out half of their days*, and look this up and read the Ps 54.24
explanation.

25β Your years are for generation of generations

'Generation of generations' signifies 'forever' among the Hebrews.

He also intertwines doctrines with the prayer. But you, he says, are everlasting and eternal and super-eternal according to your divinity.

26α In the beginning, O Lord, you founded the earth.

You established, you made it.

26β And the heavens are the works of your hands.

Of your active power.

The 'heavens' are the first one and the firmament, for it is written, *In the beginning God* Gen 1.1
made the heaven and the earth, and again, *And God called the firmament heaven*. Gen 1.8

27α They will be destroyed.

Being subject to change as creations.

27β But you remain.

Being unchangeable as creator.

27γ And all will become old like a garment.

'All', that is, both, or else the earth also along with the heavens will grow old by constant use and time, like a garment become old by this.

27δ Καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται.

Ἑλίξεις, συστελεῖς — οὕτως εὐχερῶς, ὡς ἑλίσσει τις περιβόλαιον· διὰ τούτου δὲ τὸ μεγαλοδύναμον καὶ πανσθενὲς τοῦ Χριστοῦ ἐμφαίνει.

Ὅπερ δὲ εἶπεν ἀνωτέρω, ἀπολοῦνται, τοῦτο νῦν, ἀλλαγήσονται, φησὶν, ἐφ-
ερμηνεύων αὐτὸ, καὶ δηλῶν, ὅτι καὶ αὐτοὶ πρὸς ἀφθαρσίαν ἀλλαγήσονται, 1Cor 15.52
ἀνακαινιζόμενοι. Φησὶ δὲ ὁ Ἀπόστολος, ὅτι *Παράγει τὸ σχῆμα τοῦ κόσμου τούτου*, 1Cor 7.31
καὶ ὁ Ἡσαΐας, ὅτι *Ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον*. Isa 34.4

Ἄλλοι δὲ ἑρμηνεύουσιν, ὅτι ὥσπερ τὸ περιβόλαιον πληρῶσαν τὴν ἀποτεταγμένην χρείαν ἑλίσσεται, οὕτω καὶ ὁ οὐρανὸς, κρείττονος δὲ χρείας γινομένης, εἰς τὸ κρεῖττον ἀλλάσσεται καὶ αὐτός.

28α Σὺ δὲ ὁ αὐτὸς εἶ.

Ἄτρεπτος, ἀμετάβλητος.

28β Καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Ὥσπερ γὰρ εἶ ἄναρχος κατὰ τὴν θεότητα, οὕτω καὶ ἀτελεύτητος. Ἔτη δὲ ἐπὶ Θεοῦ, τὴν παράτασιν τοῦ εἶναι νοητέον.

29α Υἱοὶ τῶν δούλων σου κατασκηνώσουσι.

Τῶν δούλων σου, περὶ ὧν ἀνωτέρω εἴρηκεν, ὅτι *Εὐδόκησαν οἱ δοῦλοί σου τοὺς*
λίθους αὐτῆς· υἱοὶ δὲ τῶν ἀποστόλων, οὓς ἐκεῖνοι διὰ τοῦ Εὐαγγελίου ἐγέννησαν· Ps 101.15
υἱοὶ, κατὰ παίδευσιν καὶ ὁμοίωσιν δογμάτων καὶ πολιτείας.

Οὗτοι οὖν, φησὶ, κατασκηνώσουσιν ἐν τῇ οἰκτειρηθησομένῃ παρὰ σοῦ Σιὼν, εἴτουν ἐν τῇ Ἐκκλησίᾳ.

29β Καὶ τὸ σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

Αὐτῶν τῶν δούλων σου, ἢ τῶν υἱῶν τῶν δούλων σου. Σπέρμα δὲ πάλιν, οὐ τὸ κατὰ σάρκα, ἀλλὰ τὸ κατὰ διαδοχὴν καὶ κληρονομίαν εὐσεβείας καὶ ἀρετῆς. Τοῦτο τοιγαροῦν αἰωνίως κατευθυνθήσεται εὐοδούμενον. *Πύλαι γὰρ*, φησὶν, *ᾅδου οὐ*
κατισχύσουσιν αὐτῆς. Mt 16.18

102 ρβʹ

1α Ψαλμὸς τῷ Δαυίδ.

Εὐχαριστήριος οὗτος, καὶ ἀπὸ τοῦ προοιμίου γνώριμος.

27δ[6] φησὶ δέ MAS[2]CBF : φησὶ γάρ PHV. 27δ[10] ἀλλάσσεται A[corr]FH : ἀλάσσεται MPS[2] : ἐλάσσεται C : ἀλλαγήσεται BV : .

27δ And like a cloak you will roll them up and they will be changed.

'You will roll up', you will gather up, just as easily as one rolls up a cloak; by this he signifies the great power and invincible strength of Christ.

In place of 'they will be destroyed' which he said above he now says 'they will be changed',
offering explication of the words and stating that the heavens also will be changed towards 1Cor 15.52
incorruptibility, being renewed. And the Apostle says, *The form of this world is passing away*, 1Cor 7.31
and Isaiah says that, *Heaven will be rolled up like a scroll*. Isa 34.4

Others interpret that just as a cloak having fulfilled its assigned purpose is rolled up, so also the heaven, with a better purpose coming about, is changed also into something better.

28α But you are the same.

Immutable, unchangeable.

28β And your years will not cease.

Just as you are without a beginning according to your divinity, so also you are without an end. 'Years' in relation to God are to be understood as the extension of his being.

29α The sons of your servants will make encampment.

Of your servants about whom he said above that, *Your servants have taken pleasure in her*
stones. And the sons of the Apostles are those whom they begot through the Gospel, being Ps 101.15
sons according to upbringing and likeness of doctrines and way of life.

These therefore, he says, will make encampment in the Zion on which compassion will be shown, namely, in the Church.

29β And their seed will be kept straight to the age.

'Their', namely, of your servants or of the sons of your servants. 'Seed' again is not that of the flesh, but that by succession and inheritance of piety and virtue. Accordingly, this seed will be kept straight eternally being helped on the way, for it is written, *The gates of Hades will*
not prevail against her. Mt 16.18

102 Psalm 102

1α A psalm belonging to David.

This is a psalm of thanksgiving and recognizable as such from the introduction.

1β Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Εὐχαρίστει, ὕμνει, δοξολόγει τὸν τοσαῦτα καὶ τηλικαῦτά με εὐεργετήσαντα.

1γ Καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ.

Ἐντὸς λέγει, τὰς τῆς ψυχῆς δυνάμεις, τὰς ἐνθυμήσεις, τοὺς λογισμούς, ἢ μετὰ τούτων, καὶ πάντα τὰ ἐν ἑαυτῷ μέρη καὶ μέλη.

Πάντα γὰρ ἑαυτὸν καθ' ὁλόκληρον προτρέπεται εὐλογεῖν τὸν Κύριον καὶ τὸ ὄνομα αὐτοῦ, τὸ ἁγιάζον τοὺς ἀξίως εὐλογοῦντας αὐτό.

2α Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Ἐπίτασις προτροπῆς, ἡ παλιλλογία.

2β Καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ.

Ἀνταποδόσεις, τὰς εὐεργεσίας ὠνόμασεν· οὕτω γὰρ καὶ ὁ Σύμμαχος ἐξέδωκε. Λαβόντες γὰρ καλά, ἀπεδώκαμεν πονηρὰ διὰ τῆς παρακοῆς· αὐτὸς δὲ ἀνταπέδωκεν αὖθις ἀγαθά. Εἶτα καταλέγει τὰς ἀνταποδόσεις ἐφεξῆς.

3α Τὸν εὐϊλατεύοντα πάσαις ταῖς ἀνομίαις σου.

Τὸν ἵλεων ἑκάστῃ τούτων γινόμενον, ὅταν ἐφ' ἑκάστῃ μετανοήσῃς.

3β Τὸν ἰώμενον πάσας τὰς νόσους σου.

Τάς τε ψυχικὰς καὶ σωματικάς, ὅτε θερμῶς ὑπὲρ αὐτῶν ἱκετεύσεις.

4α Τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωήν σου. |

Ἐκ κινδύνου ψυχικοῦ καὶ σωματικοῦ· ἢ τὸν τὴν ἄφθαρτον ζωήν σοι δωρούμενον ἐν τῇ ἀναστάσει.

4β Τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς.

Τὸν δρόμον τετελεκυῖαν καὶ τὴν πίστιν τετηρηκυῖαν· ἐν ἐλέει δὲ καὶ οἰκτιρμοῖς, 2Tim 4.7
ὅτι οὐδεὶς ἐξ ἔργων δικαιοῦται. Ἐὰν γὰρ ἀνομίας, φησὶ, παρατηρήσῃ, Κύριε, Κύριε, Rom 3.20
τίς ὑποστήσεται; ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστι, καὶ αὖθις, Ὅτι παρὰ τῷ Κυρίῳ τὸ
ἔλεος, καὶ πολλὴ παρ' αὐτῷ λύτρωσις, καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν
τῶν ἀνομιῶν αὐτοῦ. Παραμιγνὺς γὰρ ταῖς ἀγαθοεργίαις ἑκάστου τὸν οἰκεῖον ἔλεον Ps 129.3-4

4β[3] παρατηρήσῃ MASCFH : παρατηρήσῃς PBV.

1β Bless the Lord, O my soul.

Give thanks to, hymn, give glory to the one who has worked so many and so great good things for me.

1γ And all that is within me, his holy name.

'What is within' is what he calls the powers of the soul, the desires, the thoughts, or else along with these things also all the parts and members in him.

For he urges his whole self in its entirety to bless that Lord and his name that sanctifies those who worthily bless it.

2α Bless the Lord, O my soul.

The repetition is an intensification of the exhortation.

2β And forget not all he has given back in return.

What he has 'given back in return' is what he calls his benefactions, and thus indeed Symmachus rendered it. For having received good things we gave back evils through our disobedience, but he gave back blessings again in return

3α Who is mercifully kind towards all our lawless acts.

Who is gracious towards each of them when you repent for each.

3β Who heals all your infirmities.

Both those of the soul and of the body, when you will entreat fervently for them.

4α Who redeems your life from corruption.

From danger to soul and body, or else who gives you the life of incorruption in the resurrection.

4β Who crowns you with mercy and compassion.

When you have finished the race and kept the faith. 'With mercy and compassion' be- 2Tim 4.7
cause no one is justified by works. *For if you will keep watch on lawless acts, O Lord, O Lord,* Rom 3.20
who will endure? For with you is clemency, and again, *For mercy is with the Lord and with him*
is much redemption and he will redeem Israel from all his lawless acts. For intermingling his Ps 129.3-4

καὶ τὴν φιλανθρωπίαν, τὸ ἐλλεῖπον ἀναπληροῖ.

5α *Τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου.*

Τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου τὴν ἐν ἀγαθοῖς, τουτέστι, τὸν κορεννύοντά σε ἀγαθῶν, πεινῶσαν ἀγαθῶν.

Τινὲς δὲ ἐπιθυμίαν ἐνταῦθα, τὴν τῆς θεώσεως ἐνόησαν, ἧς ἐπιθυμήσας ὁ Ἀδὰμ, ἐσπούδασεν ἐμπλῆσαι τὴν τοιαύτην ἐπιθυμίαν ἐν κακοῖς, διὰ παρακοῆς· σοῦ δὲ ἐμπιπλᾷ τὴν ἐπιθυμίαν ταύτην ὁ Θεὸς ἐν ἀγαθοῖς, δι' ὑπακοῆς. Gen 3.5 Php 2.8

Τούτων πασῶν ὁμοῦ τῶν εὐεργεσιῶν, ὦ ψυχὴ, διὰ παντὸς μιμνησκομένη, εὐλόγει τὸν τοσαῦτά σε εὐεργετοῦντα.

5β *Ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου.*

Τὸ ἐκ τῶν παθῶν γῆρας, καὶ τὴν ἐντεῦθεν ἀσθένειαν ἀποῤῥιπτούσης, ὡς ἐκεῖνος τὸ ἐκ τῶν πτερῶν, καὶ διὰ μετανοίας ἀνανεουμένης, ὡς ἐκεῖνος διὰ παλιμφυΐας πτερῶν. Physiologus, Περὶ ἀετοῦ

6α *Ποιῶν ἐλεημοσύνας ὁ Κύριος.*

Λείπει τὸ, ἔστι.

6β *Καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις.*

Κρίμα ἐκδικήσεως.

7α *Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ.*

Διὰ τοῦ ὑπαγορευθέντος αὐτῷ νόμου. Ὁδοὺς δὲ λέγει, τὰ θελήματα αὐτοῦ· εἴρηται δὲ περὶ τούτων ἀκριβέστερον ἐν τῷ κδʹ ψαλμῷ, ἔνθα τὸ, *Τὰς ὁδούς σου, Κύριε, γνώρισόν μοι.* Ps 24.4

7β *Τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ.*

Προηγουμένως μὲν τῷ Μωυσῇ, δι' αὐτοῦ δὲ καὶ παντὶ τῷ λαῷ. Ex 24.3

8 *Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος.*

Ταῦτα ἡρμηνεύθησαν ἐν τῷ πεʹ ψαλμῷ, ἔνθα τὸ, *Καὶ σὺ, Κύριε ὁ Θεός μου, οἰκτίρμων καὶ ἐλεήμων*, καὶ τὰ ἑξῆς. Ps 85.15

9α *Οὐκ εἰς τέλος ὀργισθήσεται.*

own mercy and benevolence with the good deeds of each he supplies what is missing.

5α Who fills your desire with good things.

Who fills with good things your desire which is for good things, that is, who satiates you with good things, when your desire hungers for good things.

Some have understood desire here as the desire for deification, which when Adam de-
sired, he hastened to fill this desire with evil things through disobedience, but for you God Gen 3.5
fills this desire with good things through obedience. Php 2.8

Ever remembering all these benefactions altogether, O soul, bless the one who does so many good things for you.

5β Your youth will be renewed like an eagle's.

By casting off the old age deriving from the passions and the infirmity therefrom, as the eagle does with the old age coming from its wings, and renewing itself through repentance as the eagle does through the regrowth of its wings. Physiologus, Περὶ ἀετοῦ

6α The Lord [is] rendering acts of mercy.

The 'is' is missing.

6β And judgement for all who are being wronged.

Judgement of avenging.

7α He made known his ways to Moses.

Through the law dictated to him. 'Ways' are what he calls the things he wills. These things were spoken of more precisely in the twenty-fourth psalm at the verse, *Make known your ways to me, O Lord*. Ps 24.4

7β The things he wills to the sons of Israel.

In the first instance to Moses and then through him to all the people. Ex 24.3

8 The Lord is compassionate and merciful, long-suffering and full of mercy.

These things were interpreted in the eighty-fifth psalm at the verse, *And you, O Lord my God, compassionate and merciful, long-suffering and full of mercy*, and so on. Ps 85.15

9α He will not be angry to the end.

Εὐδιάλλακτος ὢν τοῖς μετανοοῦσιν.

9β Οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ.

Τὸ αὐτὸ λέγει σαφέστερον.

10 Οὐ κατὰ τὰς ἀνομίας ἡμῶν ἐποίησεν ἡμῖν, οὐδὲ κατὰ τὰς ἁμαρτίας ἡμῶν ἀνταπέδωκεν ἡμῖν.

Ὡς ἀνεξίκακος καὶ πολυέλεος· τὸν αὐτὸν δὲ περὶ τοῦ ἐλέους λόγον διαφόρως ἀνακυκλεῖ, θέλων ἐπιδεῖξαι τὴν ὑπερβολὴν τῆς τοῦ Θεοῦ φιλανθρωπίας.

11 Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς ἐκραταίωσε Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν.

Ὅσον τὸ διάστημα τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, τοσοῦτον τὸ ἔλεος αὐτοῦ ἐστήριξεν ἐπὶ τοὺς φοβουμένους αὐτὸν, τουτέστιν, ἄμετρον καὶ ἀνείκαστον· οὐχ εὗρε δὲ τούτου μεῖζον διάστημα αἰσθητὸν, ἵνα τούτῳ πρὸς παράδειγμα χρήσηται.

12 Καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς ἀνομίας ἡμῶν.

Φοβουμένων αὐτὸν δηλονότι· οὗ γὰρ φόβος, ἐντολῶν τήρησις. PG36.344A

13 Καθὼς οἰκτείρει πατὴρ υἱοὺς, ᾠκτείρησε Κύριος τοὺς φοβουμένους αὐτόν.

Οἰκτείρει πατὴρ υἱοὺς, προνοούμενος, πλημμελούντων ἀνεχόμενος, νουθετῶν, παρακαλῶν, ἀπειλῶν, μακροθυμῶν, μαστίζων, θεραπεύων, καὶ πάντα πρὸς παίδευσιν αὐτῶν καὶ σωτηρίαν πραγματευόμενος.

14α Ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν. |

Εἰκότως ἀνέχεται καὶ φιλανθρωπεύεται· καὶ γὰρ οἶδε τὸ καθ' ἡμᾶς πλάσμα, ὅτι ἀσθενές.

14β Ἐμνήσθη ὅτι χοῦς ἐσμεν.

Ἐφερμηνευτικὸν τοῦτο τοῦ προῤῥηθέντος. Ἐμνήσθη, φησὶν, ὅτι ἀπὸ χοὸς ἐπλάσθημεν, αὐτόθεν ἀσθενοῦς. Ἔγνω δὲ καὶ ἐμνήσθη, ἀντὶ τοῦ, οἶδεν· ἰδίωμα δὲ καὶ Gen 2.7
τοῦτο τῆς Ἑβραΐδος διαλέκτου.

15α Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ.

11[5] τούτῳ PCBV : τοῦτο MSF.

Being easy to reconcile for those who repent.

9β Nor will he cherish wrath to the age.

He says the same more clearly.

10 He has not treated us according to our lawless acts, nor has he rewarded us according to our sins.

Being forbearing and full of mercy. He reiterates the theme of mercy in various ways, wishing to display the excess of God's benevolence.

11 For like the height of heaven from the earth, so the Lord has made his mercy prevail over those who fear him.

For as is the distance of heaven from earth, so greatly has he fixed his mercy on those who fear him, that is, immeasurably and inconceivably. He did not find any sensible distance greater than this to use as an example.

12 As far as east is from west, so he has distanced from us our lawless acts.

When fearing him, that is; for where there is fear there is keeping of commandments. PG36.344A

13 As a father has compassion on sons, so the Lord has had compassion on those who fear him.

A father has compassion on sons, providing for them, accepting them when they err, admonishing them, comforting them, threatening them, forbearing with them, chastising them, serving them, and doing everything for their instruction and salvation.

14α For he has known our formation.

He fittingly tolerates us and shows benevolence; for he knows the formation of our being, that it is weak.

14β He has remembered that we are dust.

This is explanatory of the previous phrase. He has remembered that we were formed from dust, which is self-evidently weak. 'He has known' and 'he has remembered' in the sense of, 'he knows'. This also is an idiom of the Hebrew dialect. Gen 2.7

15α Man, his days are like grass.

Εὐμάραντοι καὶ πρόσκαιροι. Ἡμέρας δὲ λέγει, τὴν ζωήν. Εἰ δὲ ὁ Σολομὼν λέγει, *Μέγα ἄνθρωπος καὶ τίμιον ἀνήρ*, μὴ θορυβηθῇς. Ἐπεὶ γὰρ διπλῆν ἔχει τὴν κατασκευὴν ὁ ἄνθρωπος, τὴν μὲν ἐξ εὐτελοῦς χοὸς, τὴν δὲ ἐκ ζωοποιοῦ ἐμφυσήματος, ἐξουδενοῦται μὲν διὰ τὸ τοῦ σώματος ἐπίκηρον, μεγαλύνεται δὲ διὰ τὸ ἀθάνατον τῆς ψυχῆς· καὶ ἀτιμάζεται μὲν διὰ τὸ ἐπίνοσον καὶ μοχθηρὸν, τιμᾶται δὲ διὰ τὰς ἀρετὰς καὶ τὰ κατορθώματα· καὶ ὅτι φυλάττων μὲν, εἰκών ἐστι Θεοῦ, καὶ βασιλείας οὐρανῶν κληρονόμος, παραβαίνων δὲ, δοῦλος ἁμαρτίας, καὶ βασάνοις ὑπεύθυνος. Prov 20.6 Gen 2.7

15β Ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει.

Νῦν μὲν ὡραῖος ὢν, ὕστερον δὲ μαραινόμενος καὶ φθειρόμενος κατὰ τὴν διάζευξιν.

16α Ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ.

Πᾶν γὰρ τὸ σπῶν ἀέρα διαυλωνίζοντα, φθαρτόν ἐστιν· ἢ πνεῦμα, τὴν ψυχὴν ὑποληπτέον, διϊκνουμένην ὅλου τοῦ σώματος, καὶ κατὰ τὸν ὡρισμένον καιρὸν ἐξερχομένην.

16β Καὶ οὐχ ὑπάρξει.

Κατὰ τὸν παρόντα βίον, ἀποθνήσκων ὁ ἄνθρωπος.

16γ Καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ.

Πρὸς ἑτέραν κατοικίαν μεταναστεύων· ἀλλ' οὐδὲ τὸ πνεῦμα, ἤγουν ἡ ψυχὴ, διελθὸν τὸν δεσμὸν τοῦ σώματος, ἐνυπάρξει τούτῳ, οὐδὲ κατασκηνώσει καθὼς τὸ πρότερον, οὐδ' ἐπιγνώσεται τὸν τόπον τῆς κατοικίας αὐτοῦ, λέγω δὴ τὸ σῶμα· εἰ γὰρ καὶ κατὰ τὴν ἀνάστασιν ἀπολαμβάνουσιν αἱ ψυχαὶ τὰ ἴδια σώματα, ἀλλ' οὐχ οἷα πρότερον ἦσαν, ὑποκείμενα φθορᾷ καὶ τροπαῖς· εἰκότως οὖν διὰ τὴν ἐναλλαγὴν οὐκ ἐπιγινώσκουσι ταῦτα.

17α Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοῖς φοβουμένοις αὐτόν.

Ἀπὸ τοῦ παρόντος αἰῶνος, καὶ ἕως τοῦ μέλλοντος, τουτέστι, καὶ ἐν τῷ παρόντι καὶ ἐν τῷ μέλλοντι· καὶ ὧδε κἀκεῖ, διηνεκῶς, φησὶν, ἐλεεῖ, καὶ οὐδέποτε παύσεται· ἐνταῦθα μὲν, τῶν ἐνταῦθα κινδύνων ῥυόμενος, τότε δὲ, τῶν τότε κολαστηρίων ἐξαιρούμενος· ἔστι δὲ τὸ τοιοῦτον ἔλεος αὐτοῦ ἐν τοῖς φοβουμένοις αὐτόν.

17β Καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοῖς υἱῶν.

Soon withering and fleeting. 'Days' is what he calls his life. If on the contrary Solomon says, *Mankind is something great and man something precious*, do not be troubled. For since man has a dual constitution, that from mean dust and that from life-giving breath, he is disparaged on account of the perishability of the body, but is magnified on account of the immortality of the soul, and he is dishonoured on account of his unwholesomeness and depravity, but honoured on account of his virtues and achievements, and because, when he preserves it, he is an image of God and heir to the kingdom of heaven, but when he offends against it he is a slave of sin and subject to torments.

Prov 20.6
Gen 2.7

15β Like a flower of the field, so he will lose his blossom.

Now being in the blossom of life, but later withering and passing away at the parting of soul from body.

16α For breath has passed through in him.

Everything that draws in channelled air is corruptible. Or else 'breath' is to be understood as the soul, penetrating the whole body and coming out at the ordained time.

16β And he will not exist.

In the present life, the man dying.

16γ And will recognize his place no longer.

Moving to another dwelling place; But neither will the breath, that is, the soul, having passed through the bond of the body, exist within the body, nor with it dwell as previously, nor will it recognize the place of its dwelling, that is, the body. For even though the souls will regain their own bodies at the resurrection, but not as they were previously, subject to corruption and changes; it is natural accordingly that they will not recognize them on account of the transformation.

17α But the Lord's mercy is from the age and to the age upon those who fear him.

From the present age and until the age to come, that is, both in the present age and in the age to come. And both here and there he shows mercy continually and will never cease. Here, delivering from the dangers here, and then freeing from the places of punishment at that time. Such mercy of his is with those who fear him.

17β And his justice upon sons of sons.

Ἡ ἀμοιβὴ τῶν κατορθωμάτων· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκε.

Λέγει τοίνυν, ὅτι καὶ ἡ τοιαύτη δικαιοσύνη ὁμοίως ἐστὶ διηνεκὴς, κατὰ διαδοχὴν παρεχομένη τοῖς υἱοῖς τῶν υἱῶν, καὶ αὖθις τοῖς υἱοῖς τῶν υἱῶν, καὶ οὕτως ἐφεξῆς ὁδεύουσα· καὶ ἐνταῦθα κἀκεῖ τοῦ Θεοῦ τούτους ἀμειβομένου.

Εἶτα λέγει καὶ ἐπὶ τίσιν ἐστὶν ἡ ῥηθεῖσα δικαιοσύνη.

18α Τοῖς φυλάσσουσι τὴν διαθήκην αὐτοῦ.

Τὴν διαθήκην τῶν ἐντολῶν, ἣν διέθετο ὑπὲρ τῶν υἱοποιηθέντων αὐτῷ, κληρονομίαν αὐτοῖς ἐπαγγειλάμενος δι' αὐτῆς.

18β Καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ τοῦ ποιῆσαι αὐτάς.

Μεμνημένοις αὐτῶν, οὐκ ἐπὶ τῷ γινώσκειν ἁπλῶς, ἀλλ' ἐπὶ τῷ πληρῶσαι αὐτάς.

Υἱοὶ δὲ υἱῶν, οὐ μόνον οἱ κατὰ διαδοχὴν συγγενείας, ἀλλὰ καὶ οἱ κατὰ διαδοχὴν εὐσεβείας καὶ ἐναρέτου πολιτείας.

19α Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον αὐτοῦ.

Λοιπὸν οἱ τῷ θρόνῳ αὐτοῦ παραστῆναι βουλόμενοι, οὐράνια φρονείτωσαν, τῶν γηΐνων καταφρονοῦντες. | Τὸ ὕψος δὲ τῆς βασιλείας τοῦ Θεοῦ τὸ ῥητὸν ἐμφαίνει.

Ζήτησον καὶ ἐν τῷ β′ ψαλμῷ τὴν παραγραφὴν τῆς ἐξηγήσεως τοῦ, Ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς. Ps 2.4

19β Καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

Ὡς ποιητοῦ· ἀλλὰ τῶν μὲν εὐσεβῶν, ἑκόντων μᾶλλον, τῶν δὲ ἀσεβῶν, ἀκόντων.

20α Εὐλογεῖτε τὸν Κύριον, πάντες οἱ ἄγγελοι αὐτοῦ.

Τοῦ ἐν οὐρανῷ θρόνου μνημονεύσας, εἰκότως καὶ τῶν παρισταμένων ἀγγέλων ἐμνημόνευσε, κἀκείνους ὡς ὁμοδούλους εὐλογεῖν τὸν κοινὸν Δεσπότην προτρεπόμενος, χαίροντας ὅτι τοιαῦτα τοὺς ἀνθρώπους εὐεργετεῖ.

20β Δυνατοὶ ἰσχύϊ.

Εὐσθενεῖς. Ἀγήρως γὰρ ἡ δύναμις αὐτῶν καὶ ἀνώλεθρος, ἐπεὶ καὶ Δυνάμεις λέγονται, παρὰ τὸ δύνασθαι πληροῦν τὰ ἐπιταττόμενα.

20γ Ποιοῦντες τὸν λόγον αὐτοῦ, τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ.

The reward for achievements, for thus Symmachus rendered this.

He is saying accordingly that such justice is similarly continuous, granted in succession to the sons of sons, and again to the sons of sons, and continuing thus in succession, and with God rewarding them both here and there.

Then he says on whom this justice is.

18α On those who keep his covenant.

The covenant of the commandments which he made as a will and testament for those who have been adopted by him, promising them an inheritance through it.

18β And remember his commandments to do them.

Who remember them not simply to know them, but to fulfil them.

'Sons of sons', not only those in succession of kinship, but also those in succession of piety and virtuous life.

19α The Lord has prepared his throne in heaven.

Hence let those who wish to stand by his throne be heavenly minded, spurning earthly things. The verse signifies the height of God's kingdom.

Seek also in the second psalm the marginal note to the explanation of, *He who dwells in heaven will richly deride them*. Ps 2.4

19β And his kingship rules over all.

As their maker; but over the pious voluntarily rather, while over the impious against their will.

20α Bless the Lord, O all you his angels.

Having mentioned the throne in heaven, he naturally mentioned the attendant angels, urging them as fellow servants to bless their common Master, rejoicing that he does such good things for men.

20β Powerful in strength.

Strong. For their power is ageless and indestructible, and because they called 'Powers' on account of being able to fulfil what they are commanded.

20γ Doing his word, on the hearing of the voice of his words.

Πληροῦντες τὸ πρόσταγμα αὐτοῦ, ἅμα τῷ ἀκοῦσαι τῆς φωνῆς τῶν λόγων αὐτοῦ, τῆς ἀκουστῆς αὐτοῖς.

21α Εὐλογεῖτε τὸν Κύριον, πᾶσαι αἱ δυνάμεις αὐτοῦ.

Εἰπὼν τοὺς ἀγγέλους, λέγει καὶ τὰς ἄλλας τάξεις τῶν ἀσωμάτων δυνάμεων.

21β Λειτουργοὶ αὐτοῦ ποιοῦντες τὸ θέλημα αὐτοῦ.

Οἱ ἐν διαφόροις τάξεσι λειτουργοῦντες αὐτῷ, ἤτοι ποιοῦντες τὸ θέλημα αὐτοῦ. Εἶτα προτρέπεται ἁπλῶς ἅπασαν κτίσιν.

22α Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ.

Καὶ πῶς εὐλογήσουσι τὰ ἄλογα καὶ τὰ ἄψυχα; ἢ πάντως ἀντὶ φωνῆς χρώμενα τῇ ὄψει, τῷ κάλλει, τῷ μεγέθει, τῇ θέσει, τῇ χρείᾳ, καὶ τοῖς τοιούτοις ἐμφαντικοῖς τῆς τοῦ Θεοῦ σοφίας καὶ δυνάμεως θαυμασίοις, ὑφ' ὧν οἱ λογικοὶ κινοῦνται πρὸς εὐφημίαν τοῦ Κτίσαντος.

Εἰώθασι δὲ καὶ ἄλλως οἱ προφῆται καὶ τὴν ἄλογον καὶ ἄψυχον φύσιν πολλάκις προσπαραλαμβάνειν εἰς εὐφημίαν τοῦ Θεοῦ, τοῦτο μὲν ἐμφαίνοντες ὡς οὐκ ἀρκεῖ πρὸς εὐφημίαν ἡ λογικὴ κτίσις, τοῦτο δὲ καὶ τοὺς λογικοὺς ἐπὶ πλέον διεγείροντες· εἰ γὰρ καλοῦνται πρὸς αἶνον τοῦ Πεποιηκότος τὰ ἄλογα, πολλῷ μᾶλλον οἱ λογικοί.

22β Ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ, εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Καὶ ποῖος τόπος οὐκ ἔστι τῆς δεσποτείας αὐτοῦ; Λοιπὸν οὖν ἔνθα ἂν καὶ τύχωμεν ὄντες, ἀδιαστόλως εὐλογῶμεν τὸν Κύριον.

Τί δ' ἂν εἴποιεν οἱ μὴ δυνάμενοι ᾄδειν τὴν ᾠδὴν Κυρίου ἐπὶ γῆς ἀλλοτρίας Ἰου- Ps 136.4
δαῖοι, προδήλως τοῦ ῥητοῦ τὴν τῶν ἐθνῶν εὐαγγελικὴν λατρείαν προτιμῶντος;

103 ρϒʹ
1α Ψαλμὸς τῷ Δαυίδ.

Διὰ μὲν τοῦ προλαβόντος ψαλμοῦ εὐλογεῖ τὸν Κύριον, εὐχαριστῶν ὑπὲρ τῶν εἰς ἡμᾶς γινομένων εὐεργεσιῶν· διὰ δὲ τοῦ παρόντος εὐλογεῖ πάλιν αὐτὸν, ὑπερθαυμάζων μάλιστα τὴν ὑπ' αὐτοῦ γενομένην κτίσιν.

1β Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον· Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα.

Μέγας σφόδρα ἐγνωρίσθης ἡμῖν ἀπὸ τῆς μεγαλουργίας καὶ προνοίας τῶν κτισμάτων σου.

22α[2] εὐλογήσουσι MPS[2]F : εὐλογοῦσι CBHV.

Fulfilling his decree as soon as having heard the voice of his words made audible to them.

21α Bless the Lord, O all you his powers.

Having said the angels, he also mentions the other orders of the bodiless powers.

21β His ministers doing his will.

Those in various orders ministering to him, that is, doing what he wills.
Then he urges simply all creation.

22α Bless the Lord, O all you his works.

And how will the irrational creatures and the inanimate beings bless? Assuredly by using instead of a voice their appearance, their beauty, their magnitude, their position, their usefulness and such wondrous things indicative of God's wisdom and power, by which the rational beings are moved to the praise of the Creator.

Moreover, the prophets are accustomed to often invite irrational and inanimate nature in addition to the praise of God, on the one hand indicating that rational creation is not sufficient for praise and on the other hand rousing rational beings even more, for if the irrational creatures and called on to praise their Maker, how much more are the rational creatures.

22β In every place of his dominion, bless the Lord, O my soul.

And what place is not of his dominion? Accordingly, wherever we may happen to be, let us bless the Lord without distinction.

What might the Jews have to say, being unable *to sing the Lord's song in a foreign land*, Ps 136.4
when this verse clearly prefers the Gospel worship of the nations?

103 Psalm 103
1α A psalm belonging to David.

With the previous psalm he blesses the Lord, giving thanks for the benefactions performed for us, and with the present psalm he blesses him again, expressing boundless wonder at the creation brought about by him.

1β Bless the Lord, O my soul; O Lord my God, you have been greatly magnified.

You have been made known to us as exceedingly great from the magnificence and providence of your creations.

1γ *Ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω.*

Ἐξομολόγησιν μὲν λέγει νῦν, τὴν εὐχαριστίαν, μεγαλοπρέπειαν δὲ, τὴν ὡς μεγάλῳ πρέπουσαν τιμήν. Ταύτας, φησὶ, περιέθου σεαυτῷ διὰ τῆς μεγαλουργίας, ὡς εἴρηται, τῶν κτισμάτων, εὐχαριστούμενος μὲν, ὅτι δι' ἡμᾶς τοιαῦτα πεποίηκας, τιμώμενος δὲ, ὡς τοιούτων κτίστης.

2α *Ἀναβαλλόμενος φῶς ὡς ἱμάτιον.*

Ἐνδυόμενος φῶς, ἐγκαλυπτόμενος | φωτί. Ὅμοιον δὲ καὶ Παῦλος εἴρηκε, *Φῶς οἰκῶν ἀπρόσιτον*, ἀφ' ὧν τὸ κατὰ φύσιν ἀόρατον καὶ ἀκατάληπτον τοῦ Θεοῦ διδάσκουσιν. 1Tim 6.16

Οὐκ εἰσὶ δὲ ταῦτα ἐναντία πρὸς τὸ, *Ἔθετο σκότος ἀποκρυφὴν αὐτοῦ*· τὸ γὰρ ἀπρόσιτον φῶς, ταὐτὸν ποιεῖ τῷ σκότει, μὴ συγχωροῦν ἐνορᾶν αὐτῷ· εἰ δὲ τὸ ἐκτὸς φῶς ἀπρόσιτον, πολλῷ μᾶλλον τὸ ἐντὸς τοῦ τοιούτου φωτός. Ps 17.12

Ἄλλοι δὲ φῶς νῦν, τὴν καθαρότητα νενοήκασιν, ἕτεροι δὲ, τὴν γνῶσιν.

2β *Ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέῤῥιν.*

Κύριε, φησὶν, ὁ Θεός μου, ἐμεγαλύνθης σφόδρα, σὺ ὁ ποιήσας τάδε καὶ τάδε, ὁ ἐκτείνων τὸν οὐρανὸν οὕτως εὐχερῶς, ὡς ἐκτείνει τις δέρμα.

Ἀλλὰ Δαυὶδ μὲν τὸ ῥᾴδιον τῆς τοῦ οὐρανοῦ παραγωγῆς οὕτως ἐδίδαξεν, Ἡσαΐας δὲ καὶ τὸ ἀκίνητον αὐτοῦ παρέστησε καὶ τὸ σχῆμα, λέγων, *Ὁ στήσας τὸν οὐρανὸν ὡσεὶ καμάραν*. Εἰ δέ γε τὴν δέῤῥιν, σκηνὴν ἑρμηνεύσεις, ἐμφαίνει καὶ τὸ σχῆμα Δαυίδ· καμαροειδὴς γὰρ ἡ σκηνή. Isa 40.22

Ἀδιάφορον δὲ τὸ, ἐκτείνων, ἀντὶ τοῦ, ὁ ἐκτείνας· τοιαῦτα δὲ [κατ' ἀντιχρονίαν] καὶ τὰ ἐφεξῆς.

3α *Ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῷα αὐτοῦ.*

Ὁ σκεπάζων τὰ ὑψηλὰ ἑαυτοῦ, ἤτοι τὸν δεύτερον οὐρανόν. *Καὶ διεχώρισε*, φησὶν, *ὁ Θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος*. Ὑπερθαύμαστον οὖν καὶ τὸ κρατεῖσθαι τὴν ῥυτὴν τοῦ ὕδατος φύσιν ἄνωθεν τοῦ κυρτοῦ στερεώματος ἀδιάχυτον· καμαροειδὲς γὰρ καὶ τοῦτο, καθὼς δείκνυσιν ἡ ὄψις. Gen 1.6 Gen 1.7

3β *Ὁ τιθεὶς νέφει τὴν ἐπίβασιν αὐτοῦ.*

Ὁ ἐπιβαίνων νέφους καὶ ὀχήματι τούτῳ χρώμενος, ὡς ἐπὶ τοῦ Σινᾶ. Ex 24.16

3γ *Ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων.*

2α[7] ἐκτὸς φῶς MPS[2]CFBH : ἐκτὸς φωτός V. 2β[8] [κατὰ ἀντιχρονίαν] [MP in marg.]ABFHV : om. SC.
3β[1] νέφει PSCAFHV[T] : νέφη MB[Ra].

1γ You have clothed yourself in confession and in grandeur.

'Confession' is what he here calls thanksgiving, and 'grandeur' the honour fitting for one who is great. You have wrapped yourself with these, he says, through the magnificence of your creations, as was said, on the one hand being thanked because you made such things for us, and on the other hand being honoured as the creator of such things.

2α Wrapping yourself in light as a garment.

Clothing yourself in light, veiling yourself in light. Paul said similarly, *Dwelling in unapproachable light*, by which they teach that God is invisible and incomprehensible by nature. 1Tim 6.16

These words are not opposed to, *He set darkness as his hiding-place*, for unapproachable light effects the same as darkness, not allowing to see into it; and if what is outside of light is unapproachable, much more so is what is inside such light. Ps 17.12

Others have understood light here as purity and others as knowledge.

2β Stretching out the heaven like a skin.

O Lord my God, he says, you have been greatly magnified, you who have done this and that, who stretch out the heaven with the same ease as one stretches out a hide.

But David thus taught the ease of the production of the sky while Isaiah also described its immobility and its shape, saying, *Who has set up the sky like a vault*. If, however, you will interpret the 'skin' as a tent, then David is also indicating the shape, for a tent is vault-shaped. Isa 40.22

'Stretching out' is used indifferently for 'who has stretched out'; such also are the following [using one tense for another].

3α Who with waters roofs his upper chambers.

Who covers the high parts of himself, namely, the second heaven. *And*, it is written, *God separated between the water that was beneath the firmament and between the water that was above the firmament*. It is indeed beyond wonder for the fluid nature of water to be held above the curved firmament without pouring away, for the firmament is also vault-shaped as its appearance shows. Gen 1.6 Gen 1.7

3β Who has set his step on a cloud.

Who mounts on a cloud and uses it as a vehicle, as on Sinai. Ex 24.16

3γ Who walks on the wings of the winds.

Ὁ ταῖς πτέρυξι τῶν ἀνέμων ἐποχούμενος, δι᾽ οὗ τὸ πανταχοῦ παρεῖναι τοῦτον ἐμφαίνει. Ὀξυκίνητον γὰρ ὁ ἄνεμος, καὶ θᾶττον ἀπὸ περάτων εἰς πέρατα τοῦ κόσμου φθάνων, καὶ ταχέως τὸ πᾶν ἐπιπορευόμενος.

4 Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

Καὶ τῆς ἀοράτου κτίσεως ποιητὴν αὐτὸν κηρύττει. Τοὺς αὐτοὺς δὲ καὶ πνεύματα καὶ πῦρ προσηγόρευσε, τὸ ὀξυκίνητον αὐτῶν καὶ τὸ δραστήριον ἐντεῦθεν ὑποδηλῶν, ἢ καὶ ὑπογράφων αὐτῶν τὴν φύσιν· πνεύματα δὲ, νοερὰ, καὶ πῦρ, ἄϋλον.

5α Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς.

Ἐπὶ ποίαν; ἢ δηλαδὴ, τὸν ὅρον τοῦ Θεοῦ, τὸν ἀντὶ ἕδρας αὐτῇ γενόμενον, καὶ αὐτὴν ἐφ᾽ ἑαυτῆς ἑδράζοντα. Ps 23.2

5β Οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Οὐ περιτραπήσεταί ποτε, εἰ καὶ σαλευθήσεται. Ps 81.5

6α Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ.

Τὸ περιβόλαιον αὐτοῦ τοῦ στοιχείου, ἤτοι τῆς γῆς, ἄβυσσός ἐστιν, ἤγουν πλῆθος ὑδάτων, ὅ ἐστι θάλασσα, ὡς ἱμάτιον περιβεβληκυῖα καὶ ἐφηπλωμένη αὐτῷ.

Νοεῖται δὲ καὶ περὶ τῆς ἀκαταληψίας τῆς σοφίας καὶ δυνάμεως καὶ προνοίας τοῦ Θεοῦ. Ἐκπλαγεὶς γὰρ, φησὶν, ὅτι ἄβυσσος ἀκαταληψίας, ὡς ἱμάτιον, ἡ περιβολὴ αὐτοῦ, τουτέστιν, ἀκαταληψίαν ὡς ἱμάτιον περιεβάλετο, πανταχόθεν ἀκατάληπτος ὤν. Rom 11.33

6β Ἐπὶ τῶν ὀρέων στήσονται ὕδατα.

Ἐπὶ τῶν ὀρέων συναχθήσονται | καὶ πηγάσουσι, καίτοι πεφυκότα καταῤῥέειν ἀπὸ τῶν ὑψηλοτέρων τόπων.

Ἢ ἐπίσης τοῖς ὄρεσιν ἀναστήσονται μετεωριζόμενα τὰ ὕδατα τῆς θαλάσσης, ἤτοι τὰ κύματα.

7α Ἀπὸ ἐπιτιμήσεώς σου φεύξονται.

Ἀπὸ σφοδρᾶς σου κελεύσεως, τὰ μὲν ἐπὶ τῶν ὀρέων πηγάζοντα ξηρανθήσονται, τὰ δὲ μετεωριζόμενα κύματα τῆς θαλάσσης κατασταλήσονται.

Καὶ ἐπετίμησε, φησὶ, τῇ Ἐρυθρᾷ θαλάσσῃ, καὶ ἐξηράνθη. Ps 105.9

Who is borne by the wings of the winds, by which he signifies his being present everywhere. For the wind is swiftly moving, both coming very quickly from end to end of the world and traversing everything rapidly.

4 Who makes spirits his messengers and flaming fire his ministers.

He proclaims him as maker of invisible creation also. He called the same beings both spirits and fire, alluding thereby to their swiftness of movement and their vigorous energy, or else hinting at their nature: spirits are intelligible and fire is immaterial.

5α Who founds the earth on its surety.

On which surety? On none other, that is, than on God's decree, which decree took the place of a foundation for the earth and founds the earth on the earth itself. Ps 23.2

5β It will not be upturned to the age of the age.

It will never be overturned, even though it will be shaken. Ps 81.5

6α The abyss like a garment is its covering.

The covering of this element, namely, of the earth, is the abyss, that is, an abundance of waters which is the sea, like a garment cast around and spread over it.

It can also be understood about the incomprehensibility of the wisdom and power and providence of God. For having been struck with wonder, he says, that an abyss of incomprehensibility like a garment is his covering, that is, he has covered himself with incomprehensibility like a garment, being incomprehensible on every side. Rom 11.33

6β Upon the mountains waters will stand.

Upon the mountains they will be gathered and well up, even though naturally disposed to flow down from higher places.

Or else the upsurging waters of the sea, that is, the waves, will stand up like mountains.

7α At your rebuke they will flee.

At your vehement command the waters welling up on the mountains will be dried up and the upsurging waves of the sea will be calmed.

It is written, *And he rebuked the Red Sea and it was dried up*. Ps 105.9

7β Ἀπὸ φωνῆς βροντῆς σου δειλιάσουσι.

Τρομάσουσι, φυσικῷ τινι λόγῳ, ἢ καὶ πρὸς ὠφέλειαν ἡμῶν. Εἰ δὲ τὰ ὕδατα τρέμουσι βροντῆς γινομένης, οἷον ἀγανακτήσεώς τινος αἰσθανόμενα, πολλῷ μᾶλλον τοὺς λογικοὺς ἡμᾶς τοῦτο πάσχειν χρὴ καὶ συστέλλεσθαι.

8 Ἀναβαίνουσιν ὄρη καὶ καταβαίνουσι πεδία εἰς τὸν τόπον, ὃν ἐθεμελίωσας αὐτοῖς.

Ὑψώθησαν τὰ ὄρη καὶ ἐταπεινώθησαν τὰ πεδία εἰς τὸν τόπον ὃν ἥδρασας αὐτοῖς.

Εἰ δὲ μὴ περὶ τῆς θέσεως τῶν ὀρέων καὶ τῶν πεδιάδων ταῦτα νοήσεις, εἴη ἂν περὶ τῶν ὑδάτων τῆς θαλάσσης, ὅτι ἀναβαίνουσι τὰ κύματα, ὡς ὄρη ὑψούμενα, καὶ καταβαίνουσιν, ὡς πεδία ταπεινούμενα, λείποντος τοῦ, ὡς.

9α Ὅριον ἔθου, ὃ οὐ παρελεύσονται.

Τὰ ὄρη ἢ τὰ κύματα. Ὅριον δὲ, τὸ θεῖον πρόσταγμα συνέχον αὐτά.

9β Οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

Οὐδὲ μετακινηθήσονται τῆς τάξεως, τὰ μὲν ὄρη κατακυλιόμενα, τὰ δὲ κύματα ἐκτρέχοντα.

10α Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν.

Ὁ ἀναδιδοὺς εἰς χρείαν τῶν ἐν αὐταῖς ζῴων.

10β Ἀνὰ μέσον τῶν ὀρέων διελεύσεται ὕδατα.

Διέρχονται ποταμοί. Εἶτα προστίθησι καὶ τίνος ἕνεκεν.

11α Ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ.

Τοῦ ὄρους· οὐ μάτην ῥέοντα, ἀλλ᾽ ἐπὶ προνοίᾳ καὶ τῶν εὐτελεστάτων.

11β Προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν.

Ἀποδέξονται ταῦτα διὰ τὴν δίψαν αὐτῶν· κατάξηρον γὰρ τὸ ζῷον τοῦτο καὶ διψῶδες. Δηλοῖ δὲ τοῦτο καὶ Ἱερεμίας περὶ τῆς ἀνομβρίας διηγούμενος, Ὄνοι ἄγριοι, φησὶν, ἔστησαν ἐπὶ νάπας αὐτῶν, εἵλκυσαν ἄνεμον ἐμψύχεσθαι. Jer 14.6

12α Ἐπ᾽ αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει.

7β At the voice of your thunder they will be afraid.

They will tremble in some natural way, or else for our benefit also. And if the waters quake when thunder happens as if sensing some divine wrath, how much more need we rational beings sense this and restrain ourselves.

8 Mountains, they rise up, and plains, they descend, to the place that you have founded for them.

The mountains have been raised up and the plains have been brought down to the place that you have established for them.

If you will understand these words not about the location of the mountains and of the plains, they may be interpreted as about the waters of the sea, that the waves ascend, raised up like mountains, and descend, brought low like plains, with the word 'like' missing.

9α You have set a boundary that they will not pass.

That the mountains or the waves will not pass. The 'boundary' is the divine decree confining them.

9β Nor will they turn back to cover the earth.

Nor will they be moved from their order, the mountains rolling down, and the waves running over.

10α Who sends out springs in valleys.

Who gives forth for the use of the animals in them.

10β Between the mountains waters will pass.

Rivers run through. He then adds for what purpose.

11α They will water all the beasts of the land.

Of the mountain. Not flowing without reason, but out of providence for even the meanest of beings.

11β Wild asses will receive them gladly for their thirst.

They will accept them on account of their thirst, for this animal is parched and thirsty. Jeremiah also signifies this when telling of drought, *Wild asses*, he says, *stood in their dells, they drew in wind* to be refreshed. Jer 14.6

Παρὰ τοῖς ὕδασι τῶν ποταμῶν, ἐν ταῖς ὄχθαις, τὰ πετεινὰ, ὅσα φίλυδρα, κατασκηνώσει.

12β Ἐκ μέσου τῶν πετρῶν δώσουσι φωνήν.

Τὰ ὕδατα δηλονότι· ἐκ πετρῶν γὰρ ἐκπορευόμενα μετὰ ῥύμης καὶ ἤχου, μονονουχὶ τὰ ζῷα μὲν καλοῦσιν εἰς πόσιν, τοὺς ἀνθρώπους δὲ κινοῦσιν εἰς ὕμνον τοῦ ἐκ πετρῶν ξηρῶν φύσιν ὑγρὰν εἰς πλῆθος προχέοντος.

13α Ποτίζων ὄρη ἐκ τῶν ὑπερῴων αὐτοῦ.

Ἐκ τῶν νεφελῶν· ἐκεῖθεν γὰρ τὰ ὄρη ποτίζεται. Εἰ δὲ τὰ ὄρη, πάντως καὶ τὰ πεδία, καὶ ἁπλῶς πᾶσα ἡ γῆ, συμμέτρως ἄνωθεν ἐπιχορηγουμένων τῶν ὑετῶν.

13β Ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

Τὰ ἐκ τῆς γῆς ζῷα, ἤτοι τὰ ἐπὶ τῆς γῆς. Καρποὶ δὲ τῶν ἔργων τοῦ Θεοῦ, οἱ καρποὶ σύμπαντες, οὐ μόνον ὡς τῷ προστάγματι τοῦ Θεοῦ γινόμενοι, ἀλλὰ καὶ ὡς Gen 1.11
τῶν φυόντων αὐτοὺς, ἐργασθέντων ὑπὸ Θεοῦ.

Τινὲς δὲ, τὸ προηγούμενον ῥητὸν περὶ μόνων τῶν ὀρέων νοοῦντες, ἐκλαμβάνουσι τὸ παρὸν περὶ τῆς ἄλλης γῆς, ὅτι ἀρδευθήσεται ἀπὸ καρποῦ τῶν ἔργων σου, καρπὸν τῶν ἔργων αὐτοῦ, τὸν ὑετὸν ἐνταῦθα | προσαγορευθῆναι λέγοντες, ὡς καρπὸν τῶν οἰκονομιῶν αὐτοῦ, καθ’ ἃς ἐργάζεται τὰς νεφέλας.

Εἶτα προστίθησι καὶ τὴν χρείαν τῶν ὑετῶν.

14α Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων.

Χόρτον μέν τινές φασι, τὸν ἐν τοῖς ἀγεωργήτοις τόποις φυόμενον, χλόην δὲ, τὴν ἐν τοῖς γεωργουμένοις, ὧν τὸν μὲν τοῖς ἐλευθέροις κτήνεσιν ἀπονενεμῆσθαι, τοῖς ποηφάγοις, τὸν δὲ τοῖς δουλεύουσι τῷ γένει τῶν ἀνθρώπων, οἷον βουσὶν, ἵπποις, ὄνοις, προβάτοις, αἰξὶ, καὶ τοῖς τοιούτοις, ἅπερ ὁμοῦ πάντα, δουλείαν τῶν ἀνθρώπων, ὡς δουλεύοντα, προσαγορευθῆναι.

Τινὲς δὲ πάλιν, ἑτέρως ἡρμήνευσαν, χόρτον μὲν νοήσαντες, τὸν μὴ φέροντα καρπὸν χρήσιμον εἰς βρῶσιν ἀνθρώπου, χλόην δὲ, τὴν καρποφοροῦσαν εὔχρηστον· κἀκεῖνον μὲν ἐξανατέλλεσθαι τοῖς κτήνεσι, ταύτην δὲ τοῖς ἀνθρώποις· τῇ δουλείᾳ τῶν ἀνθρώπων, ὡς τῆς γῆς δουλευούσης τοῖς ἀνθρώποις, δι’ οὓς καὶ γέγονε.

14β Τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς.

Χορτασθήσεται, φησὶν, ἡ γῆ, ἕνεκα τοῦ ἐξαγαγεῖν ἄρτον ἐξ αὐτῆς, ἀπὸ τοῦ σίτου κατασκευαζόμενον.

12α By them the birds of the sky will dwell.

Beside the waters of the rivers, on the banks, the birds such as love water will dwell.

12β From amidst the rocks they will give voice.

The waters, that is. For passing through among the rocks with rushing force and sound, they summon as it were the animals to drink and move men to sing praise of the one who pours forth from dry rocks moist nature in abundance.

13α Who waters mountains from his upper chambers.

From the clouds, for from thence the mountains are watered. And if the mountains are watered, then so certainly are the plains and simply all the earth, the rains being giving from above in common measure.

13β From the fruit of your works the earth will be satiated.

The animals from the earth, namely, the animals on the earth. The fruits of God's work, are all fruits, not only as being brought about by God's decree, but also as the [places] bringing them forth having been made by God. Gen 1.11

Some, understanding the previous verse about the mountains alone, take the present verse about the rest of the earth, that it will be watered by the fruit of your works, saying that the rain was here called the fruit of his works, as the fruit of his divine designs in accordance with which he makes the clouds.

He then also adds the usefulness of the rains.

14α Who causes grass to spring up for the herds and green shoots for the service of men.

Some say 'grass' is that which grows in uncultivated places, and 'green shoots' that in cultivated places, of which the one is allocated to the free-roaming grass-eating herds and the other to those serving the race of men, namely, cattle, horses, donkeys, sheep, goats, and suchlike, all of which together are called 'service of men' as serving them.

Others again interpreted in a different way, having understood 'grass' as that not bearing fruit useful for consumption by man, and 'green shoots' as that which bears a useful fruit. And the former springs up for the herds, the latter for men; 'for the service of men' as the earth working for men for whom it was made.

14β So as to bring out bread from the earth.

The earth, he says, will be satiated for the sake of bringing bread out of it, being made from grain.

15α Καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου.

Καὶ ὁ οἶνος, καρπὸς τῆς γῆς ὢν, καὶ ἐξ αὐτῆς ἀναδιδόμενος, εὐφραίνει καρδίαν ἀνθρώπου, θεραπεύων καὶ ἀνιεὶς αὐτήν.

15β Τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ.

Καὶ ἕνεκα πάλιν τοῦ ἁπαλῦναι καὶ φαιδρῦναι, ἐν ἐλαίῳ γεωργουμένῳ ἀπὸ φυτοῦ αὐτῆς, πρόσωπον ἀνθρώπου σκληραγωγηθέν.

15γ Καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Ὁ μὲν οἶνος εὐφραίνει αὐτὴν, οὗτος δὲ δυναμοῖ κεκμηκυῖαν, καρπὸς ὢν καὶ αὐτὸς τῆς γῆς· πάντων γὰρ ἔθετο πρόνοιαν ὁ Δημιουργὸς, καὶ ἀλόγων καὶ λογικῶν, χορτάζων τὴν γῆν, ἵνα, πιανθεῖσα, τούτοις ἀνήσει τὰ ἐπιτήδεια.

16α Χορτασθήσεται τὰ ξύλα τοῦ πεδίου.

Ἀρδευθήσεται, πιανθήσεται τὰ φυτὰ τῆς γῆς, τὰ παντοῖα δένδρα.

16β Αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας.

Διὰ τούτων, ὡς ἐπισημοτέρων, πάσας ὑποδηλοῖ. Ἐφύτευσας δὲ, ἀντὶ τοῦ, ἀνῆκας προστάγματι.

17α Ἐκεῖ στρουθία ἐννοσσεύσουσιν.

Ἐν τοῖς φυτοῖς, ἐν τοῖς δένδροις, ἐν ταῖς κέδροις. Διὰ δὲ τῶν στρουθίων, καὶ τἄλλα νόησον ὄρνεα. Οὐ μόνον γὰρ ἀνθρώποις, ἀλλὰ καὶ τοῖς ὀρνέοις χρήσιμος ἡ ἀνάδοσις τῶν δένδρων.

17β Τοῦ ἐρωδιοῦ ἡ κατοικία ἡγεῖται αὐτῶν.

Ἐρωδιὸς, εἶδος ὀρνέου, πρώτου πηγνύντος τὴν καλιάν.

18 Ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς.

Ὅρα καὶ τῶν ὑψηλῶν ὀρέων καὶ τῶν πετρῶν τὸ χρήσιμον· πάντων γὰρ, ὡς εἴρηται, προνοεῖται, μέχρι καὶ τῶν σμικροτάτων ζῴων, ὁ Κτίστης. Εἰ γὰρ μὴ τὰ ὄρη μηδὲ αἱ πέτραι γεγόνασιν, ἐπέλειψαν ἂν πάλαι τὰ ῥηθέντα γένη τῶν ζῴων, ὑπὸ τῶν σαρκοφάγων ἐκδαπανηθέντα.

15α And wine gladdens man's heart.

And wine, being a fruit of the earth, and being given forth from it, gladdens man's heart, healing and relaxing it.

15β So as to brighten the face with oil.

And once again for the sake of making the face of man, hardened with labour tender and bright, with oil cultivated from a plant of the earth.

15γ And bread to uphold man's heart.

Wine gladdens it, and bread strengthens it when exhausted, it also being a fruit of the earth; for the Creator made provision for all, both irrational and rational, satiating the earth so that, made rich, it will send up the requisites for each.

16α The trees of the plain will be given their fill.

They will be watered, the plants of the earth, the trees of all kind, will be fattened.

16β The cedars of Lebanon that you planted.

By these, as the most distinguished, he implies all cedars. 'You planted', in the sense of, you sent up by your decree.

17α There sparrows will nest.

In the plants, in the trees, in the cedars. By the sparrows, understand also the other birds. For the sprouting of the trees is useful not just for men, but also for the birds.

17β The heron's home is first among them.

The heron is a kind of bird, first in setting up its nest.

18 The high mountains for the deer, the rock a refuge for the hares.

Observe the usefulness of the high mountains and the rocks, for as has been said, the Creator provides for all, even to the very smallest of animals. For if neither the mountains or the rocks had been made, the above-mentioned kinds of animals would long have disappeared, having been consumed by the carnivorous animals.

19α Ἐποίησε σελήνην εἰς καιρούς.

Τοὺς τῆς νυκτὸς δηλονότι· *τὴν σελήνην γὰρ καὶ τοὺς ἀστέρας εἰς ἐξουσίαν τῆς νυκτὸς*, ἐπὶ τῷ φωτίζειν αὐτήν. Gen 1.16 Ps 135.9

19β Ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

Ἔγνω ταύτην, οὐχ ὡς ἔμψυχος, ἀλλὰ κατὰ τὸν θεῖον ὅρον, ὃν οὐχ ὑπερβαίνει, καθάπερ τις λογικὸς, εἰδὼς τὸ προστεταγμένον.

Μεταφορικὸν δὲ τὸ, *ἔγνω*· δηλοῖ δὲ τὸ, *ἐνεργεῖ*, ἢ τὸ, *ἀσπάζεται*.

20α Ἔθου σκότος, καὶ ἐγένετο νύξ.

Ὥρισας σκότος παρυφιστάμενον, ὑποχωροῦντος τοῦ ἡμερινοῦ καὶ ἡλιακοῦ φωτὸς, καὶ ἐγένετο νύξ· *Καὶ τὸ σκότος* γὰρ, φησὶν, *ἐκάλεσε νύκτα*. Gen 1.5

20β Ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ.

Σκόπει καὶ τῆς νυκτὸς τὸ χρήσιμον. Οὐ μόνον | γὰρ τοῖς ἀνθρώποις ἀνάπαυσιν ἐπάγει καὶ παραλαβοῦσα κεκμηκότας τοῖς μεθημερινοῖς πόνοις ἀκμαίους αὖθις ἐργάζεται, ἀλλὰ καὶ τοῖς θηρίοις παῤῥησίαν εἰς τὸ βαδίζειν χαρίζεται.

21 Σκύμνοι ὠρυόμενοι τοῦ ἁρπάσαι καὶ ζητῆσαι παρὰ τῷ Θεῷ βρῶσιν αὐτοῖς.

Σκύμνοι λεόντων ὠρυόμενοι χάριν τοῦ ἁρπάσαι καὶ πορίσασθαι βρῶσιν ἑαυτοῖς, παρὰ τῷ Θεῷ οὖσαν, ἢ παρὰ τοῦ Θεοῦ χορηγουμένην· ἐκεῖθεν γὰρ ἡ τροφὴ πᾶσι τοῖς ζῴοις· *Ὁ διδοὺς* γὰρ, φησὶ, *τροφὴν πάσῃ σαρκί*· ἢ καὶ ζητῆσαι παρὰ τοῦ Θεοῦ. Ps 135.25

Πολλοὶ γὰρ πολλάκις πολλὰ τῶν ζῴων εἶδον, ἐν καιρῷ λιμοῦ καὶ δίψης, ἀνατεινόμενα πρὸς τὸν οὐρανὸν καὶ ἀποῤῥήτῳ λόγῳ τὸν Ποιητὴν ἐπικαλούμενα.

22 Ἀνέτειλεν ὁ ἥλιος καὶ συνήχθησαν, καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται.

Φυσικῶς εἰδότα τὸν ἀποκεκληρωμένον αὐτοῖς εἰς τὸ διοδεύειν καιρόν.

23α Ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ.

Τῆς ἡμέρας αὐτῷ τε καὶ τοῖς ἡμέροις ζῴοις ἀπονεμηθείσης, ἵνα μὴ τὰ ἄγρια καὶ τὰ ἥμερα συνιόντα, λύμην ἀλλήλοις ἐργάζωνται.

23β Καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

19α He made the moon for times.

The times of the night, that is, *the moon and the stars to rule the night*, by illuminating it. Gen 1.16 Ps 135.9

19β The sun knew its setting.

It knew this not as being animate, but in accordance with the divine decree that it does not transgress, just as some rational being, knowing what has been commanded.

The 'knew' is metaphorical, and denotes 'enacts', or 'embraces'.

20α You ordained darkness and it became night.

You ordained co-related darkness, when the light of the day and of the sun withdraws, and night came to pass, for it is written, *And the darkness he called night*. Gen 1.5

20β In it all the beasts of the forest will go about.

Note the usefulness of the night. Not only does it bring rest to men and having received them exhausted from their labours by day restores them to their prime, but it also gives boldness to the wild beasts to move.

21 Young lions roaring to seize and to seek with God food for themselves.

Lion cubs roaring for the sake of capturing and acquiring for themselves food, which is with God or provided by God, for thence comes food for all animals, for its is written, *Who gives food to all flesh*; or else to seek from God. Ps 135.25

For many people have many times seen many animals at a time of famine and drought stretching out towards heaven and invoking their Maker with unspoken entreaty.

22 The sun arose and they gathered together and in their dens they will lie down.

Knowing in a natural way the time allotted them for going about.

23α Man will go out to his work.

The day having been assigned to him and to the tame animals, lest with the savage and the tame being together they bring destruction on one another.

23β And to his labour until evening.

Ἔργον καὶ ἐργασίαν, ἐκ παραλλήλου τὸ αὐτὸ καλεῖ.
Εἶτα μεταξὺ τῶν λόγων ἐκπλαγείς, ἀνεβόησεν·

24α Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε.

Λίαν ἐθαυμαστώθησαν, ἄλλου πρὸς ἄλλο τι καλῶς ἔχοντος, καὶ πάντων πρὸς ἅπαντα, εἰς ἑνὸς κόσμου συμπλήρωσιν.

24β Πάντα ἐν σοφίᾳ ἐποίησας.

Οὐδὲ τοῦ σμικροτάτου μάτην καὶ περιττῶς γεγονότος, ἀλλὰ πάντων λόγους ἐχόντων, δι᾽ οὓς παρήχθησαν, εἰ καὶ ἡμῖν τέως ἀκαταλήπτους.

24γ Ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.

Ἐπληρώθη τῶν κτισμάτων σου.

25α Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος.

Καὶ αὕτη ἡ θάλασσα.

25β Ἐκεῖ ἑρπετὰ ὧν οὐκ ἔστιν ἀριθμός.

Ἐν αὐτῇ νηκτὰ ἀναρίθμητα.

25γ Ζῷα μικρὰ μετὰ μεγάλων.

Τοῦτο δῆλον.

26α Ἐκεῖ πλοῖα διαπορεύεται.

Ἐν τῇ θαλάσσῃ δηλονότι.

26β Δράκων οὗτος, ὃν ἔπλασας ἐμπαίζειν αὐτῷ.

Καὶ ὁ δράκων οὗτος, ἤτοι τὸ κῆτος, ὃν ἔκτισας ἐνσκιρτᾶν αὐτῷ, φημὶ δὴ τῷ ὕδατι. Δράκοντα δὲ τὸ κῆτος ὠνόμασεν, ὡς ὑπερμεγεθέστατον ἐν τοῖς εναλίοις, ὥσπερ αὖ καὶ ὁ δράκων ἐν τοῖς χερσαίοις.

27 Πάντα πρὸς σὲ προσδοκῶσι δοῦναι τὴν τροφὴν αὐτῶν εἰς εὔκαιρον.

26α[1] διαπορεύεται MPC[T] : διαπορεύονται BFV[Ra].

He calls work and labour the same thing in parallel.

Then struck with wonder in the middle of his discourse he cried out:

24α How your works have been magnified, O Lord.

They have become exceedingly marvellous, one thing being well adjusted towards another, and all towards all, for the completion of one world.

24β You have made all things in wisdom.

Not even the smallest has come about without reason and superfluously, but all having the reasons for which they were produced, even if they are as yet incomprehensible to us.

24γ The earth has been filled with your creation.

It has been filled with the things you have made.

25α This sea, great and expansive.

And the sea itself.

25β There move creeping things of which there is no number.

In it are innumerable swimming creatures.

25γ Animals small and great.

This is clear.

26α There ships ply their course.

In the sea, that is to say.

26β This dragon that you fashioned to make play in it.

And this dragon, that is, the whale, that you made to sport in it, namely, in the water.

He the whale a 'dragon' as by far the largest among sea creatures as again the dragon is among land animals.

27 All look to you to give them their food at due time.

Πάντα τὰ ζῷα εἰς σὲ ἐλπίζουσιν, ἀλλὰ τὰ ἄλογα, φυσικῷ τινι λόγῳ, καθὼς ἀνωτέρω δεδήλωται, ἔνθα τὸ, *Καὶ ζητῆσαι παρὰ τῷ Θεῷ βρῶσιν αὐτοῖς*. Προσδοκῶσι Ps 103.21
δὲ δοῦναι αὐτοῖς τὴν τροφὴν αὐτῶν ἐν καιρῷ χρείας.

28α *Δόντος σου αὐτοῖς συλλέξουσι.*

Τὴν τροφήν.

28β *Ἀνοίξαντός σου τὴν χεῖρα τὰ σύμπαντα πλησθήσεται χρηστότητος.*

Χεῖρα μὲν λέγει, τὴν χορηγὸν δύναμιν, χρηστότητα δὲ, τὴν πρόνοιαν.

29α *Ἀποστρέψαντος δέ σου τὸ πρόσωπον ταραχθήσονται.*

Πρόσωπον, τὴν ἐπισκοπήν.

29β *Ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.*

Ἀφελεῖς τὴν ψυχὴν αὐτῶν, καὶ ἀποθανοῦνται, καὶ εἰς τὴν γῆν αὐτῶν ἐπιστρέψουσιν Gen 2.7
ἀναλυόμενοι, ἀφ' ἧς ἐλήφθησαν· περὶ τῶν ἀνθρώπων δὲ ὁ λόγος. Gen 3.19

30α *Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται.*

Τὸ Πνεῦμά σου τὸ ζωοποιὸν, καὶ κτισθήσονται ἐκ γῆς ἀνιστάμενοι, ἢ τὸ Πνεῦμά 1Cor 15.45
σου, τὸ διὰ τοῦ ἁγίου βαπτίσματος ἐπιφοιτῶν, καὶ κτισθήσονται εἰς καινὴν κτίσιν, 2Cor 5.17
εἰς νέον λαὸν, ὡς νοεῖσθαι τὸ μὲν περὶ τῆς ἐκ νεκρῶν ἀναστάσεως, τὸ δὲ περὶ τῆς ἐκ βαπτίσματος παλιγγενεσίας.

30β *Καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.*

Τὸ κάλλος τῆς γῆς, ὅπερ εἰσὶν οἱ ἄνθρωποι.
Καὶ | ἄλλως δε, ἡ γῆ ἀπαλλαγήσεται τῆς φθορᾶς, κατὰ τὸν Ἀπόστολον. Rom 8.21

31α *Ἤτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας.*

Τοῦ τὰ μὲν τῶν εἰρημένων ποιήσαντος, τὰ δὲ ποιοῦντος, τὰ δὲ ποιήσοντος.

31β *Εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ.*

Τοῖς διὰ τῆς ἐνανθρωπήσεως αὐτοῦ κατορθωθησομένοις, ἢ τοῖς διὰ τῆς κτίσεως τοῦ κόσμου.

28β[1] πλησθήσεται MSCB[Ra[B]] : πλησθήσονται PAFHV[TRa[A]].

All the animals hope in you, but the irrational ones in some natural way as was stated above at the verse, *And to seek with God food for themselves*. They look to give them their food at time of need. Ps 103.21

28α When you have given them they will gather.

The food.

28β When you have opened your hand all will be filled with goodness.

'Hand' is what he calls the power of bestowing and 'goodness' his providence.

29α But when you have turned away your face they will be troubled.

'Face', your oversight.

29β You will take back their spirit and they will cease to be and will turn back to their dust.

You will take away their soul and they will die and being dissolved they will return to their Gen 2.7
earth from which they were taken. The verse is about mankind. Gen 3.19

30α You will send forth your spirit and they will be created.

Your life-giving Spirit and they will be created being raised up from the earth, or else your 1Cor 15.45
Spirit which visits through holy baptism, and they will be created as a new creation, as a new 2Cor 5.17
people, so as to be understood on the one hand as about the resurrection from the dead and on the other hand as about the regeneration from baptism.

30β And you will renew the face of the earth.

The beauty of the earth, which is mankind.
And in a different way, the earth will be freed from corruption according to the Apostle. Rom 8.21

31α Let the glory of the Lord be to the ages.

Who of the things mentioned has done some, is doing others and will do yet others.

31β The Lord will rejoice in his works.

The works that will be accomplished through his incarnation, or else the works through the creation of the world.

32α Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν.

Ὡς ἐπὶ τῶν σεισμῶν· ἐπιβλέπει γὰρ ὀργίλον· ἡ δὲ, μὴ φέρουσα, τρέμει κατά τινα φυσικὴν ἢ μᾶλλον ἀπόῤῥητον συναίσθησιν.

32β Ὁ ἁπτόμενος τῶν ὀρέων καὶ καπνίζονται.

Ὡς ἐπὶ τοῦ Σινᾶ. Καπνίζονται γὰρ δίκην χόρτου πλησιάσαντος πυρί· θεοπρεπῶς Ex 20.18
δὲ νοητέον καὶ τὸ, ὁ ἐπιβλέπων, καὶ τὸ, ὁ ἁπτόμενος.

33α Ἄισω τῷ Κυρίῳ ἐν τῇ ζωῇ μου.

Ἕως ἂν ζῶ.

33β Ψαλῶ τῷ Θεῷ μου, ἕως ὑπάρχω.

Παλιλλογεῖ, σαφηνείας ἕνεκεν ἢ ἐπιτάσεως.

34α Ἡδυνθείη αὐτῷ ἡ διαλογή μου.

Ἀρέσοι αὐτῷ ἡ διάλεξίς μου, ἡ διὰ τῶν ᾠδῶν καὶ τῶν ψαλμῶν, ἤγουν ἡ πρὸς αὐτὸν ὁμιλία μου ἢ οἱ διαλογισμοί μου.

34β Ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ.

Ἡδυνθείσης αὐτῷ τῆς διαλογῆς μου, καθὼς εἴρηται.

35α Ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι ὥστε μὴ ὑπάρχειν αὐτούς.

Ἐκλείποιεν, γινόμενοι οἱ μὲν ἁμαρτωλοὶ, δίκαιοι, οἱ δὲ ἄνομοι, ἔννομοι, ὥστε μὴ ὑπάρχειν αὐτοὺς οἷοί εἰσιν, ἀλλὰ μεταβληθῆναι.

Εὔχεται οὖν οὐ τοὺς ἀνθρώπους ἀφανισθῆναι, ἀλλὰ τὴν κακίαν αὐτῶν· ἢ ἁμαρτωλοὺς καὶ ἀνόμους, τοὺς δαίμονάς φησιν, ἢ καὶ τοὺς ἀνίατον τὴν κακίαν ἔχοντας, ὡς λύμην τῶν ὑγιαινόντων.

35β Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Ἐοικὸς τῇ ἀρχῇ τὸ τέλος ἐπέθηκεν.

Οὐκ ἠγνόησα δὲ τάς τινων εἰς τὸν παρόντα ψαλμὸν ἀλληγορίας, ἀλλ' ἑκὼν παρῆκα ταύτας, ὡς βεβιασμένας τε καὶ δυσπαραδέκτους.

32α Who looks upon the earth and makes it tremble.

As with earthquakes, for he looks on angrily. And the earth, unable to bear it, trembles by some natural or rather ineffable sense.

32β Who touches the mountains and they smoke.

As with Sinai. For they smoke like grass approaching fire. 'Looking on' and 'touching' are Ex 20.18
to be understood in a manner befitting God.

33α I shall sing to the Lord in my life.

As long as I live.

33β I shall praise my God with psaltery as long as I exist.

He repeats himself for the sake of clarity or intensity.

34α May my speech be gratifying to him.

May my discourse through the odes and the psalms be pleasing to him, that is, my converse with him or the movements of my thoughts.

34β And I shall rejoice in the Lord.

When my discourse has been gratifying to him, as was said.

35α May sinners cease from the earth and lawless men so that they do not exist.

May they cease, with sinners becoming just and lawless men becoming law-abiding, so that they no longer exist as they are but as having been changed.

Accordingly, he is praying not for the people, but for their wickedness to be made to disappear. Or else he is calling the demons sinners and lawless, or those whose wickedness in incurable, as being a mortal danger to those who are healthy.

35β Bless the Lord, O my soul.

He placed the end fitting to the beginning.

I am not ignorant of the allegorical interpretations of the present psalm proposed by some, but I have deliberately disregarded them as both forced and difficult to accept.

104 ρδʹ
1α Ἀλληλούϊα.

Εἴρηται μὲν ἐν τῷ προοιμίῳ τῆς βίβλου τῶν ψαλμῶν περὶ τῶν ἐχόντων ἐπιγραφὴν τό, *ἀλληλούϊα*· ἑρμηνεύει δὲ τοῦτο, *αἰνεῖτε τὸν Ὄντα*, ἤτοι τὸν Κύριον. §§ 57-58
Προτρέπεται δὲ ὁ ψαλμὸς ὑμνεῖν τὸν Θεόν, καὶ διδάσκει τὰ ἔθνη περὶ ὧν εὐηργέτησεν ὁ Θεὸς τὸν πάλαι λαόν, καὶ οἷον ἀφ' οἵου τοῦτον ἐποίησεν.

1β Ἐξομολογεῖσθε τῷ Κυρίῳ καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ.

Ὅμοιόν ἐστι τῷ, *Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὄνομα αὐτοῦ*, ὅπερ ἡρμηνεύσαμεν ἐν τῷ ϟθʹ ψαλμῷ. Ps 99.4

1γ Ἀναγγείλατε ἐν τοῖς ἔθνεσι τὰ ἔργα αὐτοῦ.

Ἐν δὲ τῷ ϟεʹ ψαλμῷ φησιν, *Ἀναγγείλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ*, τὸ αὐτὸ λέγων. Δόξα γὰρ αὐτοῦ, ἃ προϊὼν ἐρεῖ. Ps 95.3α

2α Ἄισατε αὐτῷ καὶ ψάλατε αὐτῷ.

Καὶ ἐν τῷ ῥηθέντι προοιμίῳ τῆς παρούσης βίβλου καὶ ἐν πολλοῖς τῶν ψαλμῶν εἴρηται περὶ διαφορᾶς ᾠδῆς καὶ ψαλμοῦ· ὡς ἐπὶ τὸ πλεῖστον δέ, τὸ αὐτὸ σημαίνουσιν, § 62
ἐπιτάσεως ἕνεκεν.

2β Διηγήσασθε πάντα τὰ θαυμάσια αὐτοῦ.

Καὶ ἐν τῷ προμνημονευθέντι ϟεʹ ψαλμῷ εἴρηκεν, *Ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ*. Ps 95.3β

3α Ἐπαινεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ.

Μεγαλοφρονεῖτε, καυχᾶσθε ἐν τῷ ὀνομάζεσθαι Χριστιανοί. Πρὸς γὰρ τοὺς ἀποστόλους ὁ λόγος καὶ τοὺς διαδόχους αὐτῶν.

3β Εὐφρανθήτω καρδία ζητούντων τὸν Κύριον.

Τῶν ἐπικαλουμένων αὐτὸν εἰς βοήθειαν· *βοηθηθήσονται* γάρ.
Ἢ τῶν ὁδευόντων πρὸς αὐτὸν διὰ τῆς ὁδοῦ τῶν ἐντολῶν αὐτοῦ, αἳ φέρουσιν εἰς αὐτόν· εὑρήσουσι γὰρ αὐτόν.

4α Ζητήσατε τὸν Κύριον καὶ κραταιώθητε. |

1γ[1] ἀναγγείλατε MPACBFH : ἀπαγγείλατε V[TRa]. 3β[2] βοηθηθήσονται MPABFH(cf. Isa 44.2) : βοηθήσονται S[2]CV.

104
1α

Psalm 104
Alleluia.

In the preamble to the book of psalms those having the superscription *Alleluia* were spoken about; this word translates as 'praise the one who is', namely, the Lord. §§ 57-58

The psalm urges to hymn God and teaches the nations about the things whereby God gave benefactions to the people of old, and to what state from what state he led them.

1β Confess to the Lord and call upon his name.

This is similar to, *Confess to him, praise his name*, which we interpreted in the ninety-ninth psalm. Ps 99.4

1γ Proclaim his works among the nations.

In the ninety-fifth psalm he says, *Proclaim his glory among the nations*, saying the same thing. His glory indeed is what he will say in what follows. Ps 95.3α

2α Sing to him and praise him with psaltery.

And in the previously mentioned preamble to the present book and in many of the psalms the difference between an ode and a psalm has been spoken of. For the most part, however, they mean the same, for the sake of intensification. § 62

2β Tell of all his wonders.

And in the above mentioned ninety-fifth psalm he said, *His wonders among all peoples*. Ps 95.3β

3α Be praised in his holy name.

Be filled with pride, boast in being called Christians. The verse is addressed to the Apostles and their successors.

3β Let the heart of those who seek the Lord be glad.

Of those who call upon him for help, for they will be helped.

Or else of those who are making their way towards him along the way of his commandments which lead to him, for they will find him.

4α Seek the Lord and keep strong.

Κραταιώθητε εἰς τὸ ζητῆσαι αὐτὸν, καὶ μὴ χαυνοῦσθε.

4β Ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός.

Τὸ πρόσωπον αὐτοῦ, τουτέστιν, αὐτὸν περιφραστικῶς, ἢ τὴν ἐπισκοπὴν αὐτοῦ, ἢ Col 1.15
τὸν Υἱὸν αὐτοῦ, τὸν Χριστὸν, ὅς ἐστιν ἀπαράλλακτος εἰκὼν τοῦ Πατρὸς, καὶ *χαρακτὴρ* Heb 1.3
τῆς ὑποστάσεως αὐτοῦ· *Ὁ ἑωρακὼς γὰρ*, φησὶν, *ἐμὲ ἑώρακε τὸν Πατέρα.* Jn 14.9

5α Μνήσθητε τῶν θαυμασίων αὐτοῦ, ὧν ἐποίησε.

Μνήσθητε τούτων, διδάσκοντες τὰ ἔθνη, καὶ ἀναγγείλατε αὐτά.

5β Τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ.

Μνήσθητε δηλονότι· ἀδιάφορος δὲ ἡ σύνταξις. Τέρατα μὲν οὖν, αἱ ὑπερφυεῖς θεοσημεῖαι, κρίματα δὲ, αἱ ἀποφάσεις αὐτοῦ αἱ διὰ τοῦ νόμου. Ps 17.23

6α Σπέρμα Ἀβραὰμ δοῦλοι αὐτοῦ.

Ὦ σπέρμα Ἀβραάμ! Καλεῖ δὲ τοὺς ἀποστόλους.

6β Υἱοὶ Ἰακὼβ ἐκλεκτοὶ αὐτοῦ.

Οὗτοι ταῦτα πάντα· καὶ δοῦλοι μὲν, κατὰ τὸ, *Εἰ οὖν ἐγὼ ὁ Κύριος καὶ ὁ διδάσκαλος*
ἔνιψα ὑμῶν τοὺς πόδας, ἐκλεκτοὶ δὲ, κατὰ τὸ, *Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ* Jn 13.14
ἐξελεξάμην ὑμᾶς. Jn 15.16

7α Αὐτὸς Κύριος ὁ Θεὸς ἡμῶν.

Αὐτὸς ὁ Χριστός.

7β Ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ.

Οὐκ ἐν Ἰουδαίοις μόνον, πανταχοῦ γὰρ διεδόθησαν.

8α Ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ

Τῆς εἰς τὸν αἰῶνα διαθήκης αὐτοῦ, τῆς αἰωνίου, ἤτοι τῆς ἀμετακινήτου καὶ ἀναλλοιώτου. Gen 15.18

Καταλέγει δὲ λοιπὸν ἐντεῦθεν ὁ προφήτης τὰς εἰς τοὺς Ἑβραίους εὐεργεσίας, ἄνωθεν ἀπὸ Ἀβραὰμ ἀρξάμενος.

Keep strong in seeking him and do not become lax.

4β Seek his face continually.

'His face', that is, 'him', by circumlocution, or else his oversight, or his Son, Christ, who is the indistinguishable image of the Father and the very stamp of his nature, for as is written, *He who has seen me has seen the Father*. Col 1.15 Heb 1.3 Jn 14.9

5α Remember his wonders that he has done.

Remember them, teaching the nations and proclaim them.

5β His marvels and the judgements of his mouth.

Remember, that is to say, but the syntax is indifferent [accusative for genitive]. 'Marvels' accordingly are the extraordinary divine signs and 'judgements' his verdicts through the law. Ps 17.23

6α Seed of Abraham, his servants.

O seed of Abraham! He is calling the Apostles this.

6β Sons of Jacob, his chosen ones.

The Apostles are all these things. 'Servants' according to, *If I then, your Lord and Teacher, have washed your feet*, and 'chosen ones', according to, *You did not choose me, but I chose you*. Jn 13.14 Jn 15.16

7α The Lord himself is our God.

Christ himself.

7β In all the earth are his judgements.

Not among the Jews only, for they were spread abroad everywhere.

8α He has remembered his covenant to the age.

His covenant that is to the age, his eternal covenant, namely, which is immoveable and unchangeable. Gen 15.18

The prophet then lists the benefactions to the Hebrews, beginning from Abraham.

8β Λόγου, οὗ ἐνετείλατο εἰς χιλίας γενεάς.

Τὸ αὐτὸ λέγει πάλιν, διαθήκην καὶ λόγον, τὴν ὑπόσχεσιν τῆς εἰρημένης γῆς ὀνομάζων. Ἐμνήσθη, φησὶ, τοῦ λόγου, οὗ ἐνετείλατο, τοῦ εἰς χιλίας γενεὰς, τοῦ μέχρι πολλῶν γενεῶν ἐξικνουμένου· χιλίας γὰρ νῦν ἁπλῶς, τὰς πολλὰς καλεῖ, καὶ τὸ, ἐνετείλατο δὲ, ἀντὶ τοῦ, ἐπηγγείλατο τέθεικεν. Gen 12.7

9α Ὃν διέθετο τῷ Ἀβραάμ.

Ὃν λόγον δηλονότι.

9β Καὶ τοῦ ὅρκου αὐτοῦ τῷ Ἰσαάκ.

Καὶ ἐμνήσθη πάλιν τοῦ ὅρκου αὐτοῦ, τοῦ ὀμοσθέντος τῷ Ἰσαάκ. Τὸ αὐτὸ γὰρ καὶ τῷ Ἰσαὰκ ἐπηγγείλατο, περί τε τῆς γῆς καὶ περὶ τοῦ πληθυσμοῦ τοῦ σπέρματος. Gen 26.24

Τί δέ ἐστιν ὅρκος Θεοῦ εἴρηται ἐν τῷ πη΄ ψαλμῷ, ἔνθα τὸ, Ὤμοσα Δαυὶδ τῷ δούλῳ μου. Ps 88.4β

10α Καὶ ἔστησεν αὐτὸν τῷ Ἰακὼβ εἰς πρόσταγμα.

Εἰς τὸ εἶναι πρόσταγμα ἀπαράβατον. Gen 28.13-15

10β Καὶ τῷ Ἰσραὴλ εἰς διαθήκην αἰώνιον.

Εἰς τὸ εἶναι διαθήκην ἀμετακίνητον, ἀναλλοίωτον, ὡς εἴρηται. Ps 104.8α

11α Λέγων, Σοὶ δώσω τὴν γῆν Χαναάν.

Τὴν Παλαιστίνην, ἣν κατῴκουν οἱ Χαναναῖοι. Gen 15.18-21

11β Σχοίνισμα κληρονομίας ὑμῶν.

Μέτρημα, μέρισμα. Dt 32.9

12α Ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς.

Λέγων ταῦτα καὶ διατιθέμενος καὶ ὑπισχνούμενος ὅτε ἦσαν ἀριθμῷ βραχεῖς οἱ περὶ τὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

12β Ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ.

8β The word that he has commanded for a thousand generations.

He says the same again, naming 'covenant' and 'word' the promise of the land mentioned. He has remembered, he says, the word that he has commanded, the word for a thousand generations, the word that reaches to many generations, for now 'a thousand' is simply what he calls 'many', and he placed 'he has commanded' in the sense of, 'he has promised'. Gen 12.7

9α That he compacted with Abraham.

The word, that is to say.

9β And his oath to Isaac.

And he has remembered again the oath he swore to Isaac, for he promised the same thing to Isaac about both the land and about the multiplication of his seed. Gen 26.24

What an oath of God is was said in the eighty-eighth psalm at the verse, *I have sworn to David my servant*. Ps 88.4β

10α And he established it for Jacob as a decree.

To be an inviolable decree. Gen 28.13-15

10β And for Israel as an eternal covenant.

To be an immoveable, unalterable covenant, as was said. Ps 104.8α

11α Saying, 'I shall give you the land of Canaan'.

Palestine in which the Canaanites were dwelling. Gen 15.18-21

11β The measured lot of your inheritance.

The measured part, the portion. Dt 32.9

12α When they were few in number.

Saying these things and making the covenant and promising when those around Abraham and Isaac and Jacob were few in number.

12β A small company and strangers in the land.

Μετανάσται γὰρ παρῴκησαν ἐν τῇ γῇ τῶν Χαναναίων οἱ περὶ τὸν Ἀβραάμ· *Καὶ Ἀβραὰμ γὰρ, φησὶ, παρῴκησεν ἐν γῇ Χαναάν.* Gen 23.4 Gen 35.27

13α Καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος.

Πολλὰ ἔθνη διερχόμενοι, καὶ τόπους ἐκ τόπων ἀμείβοντες, περὶ ὧν ἁπάντων ἡ βίβλος τῆς Γενέσεως ἱστορεῖ.

13β Καὶ ἐκ βασιλείας εἰς λαὸν ἕτερον.

Τινὲς μὲν γὰρ χῶραι ἐβασιλεύοντο, τινὲς δὲ ἐδημοκρατοῦντο.

14α Οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτούς.

Ἄνθρωπον, ἤτοι τινά. Τὸν μὲν γὰρ Φαραὼ ἤτασεν ἐτασμοῖς μεγάλοις καὶ πονηροῖς καὶ τὸν οἶκον αὐτοῦ, διὰ Σάῤῥαν τὴν γυναῖκα Ἀβραάμ· τῷ δὲ Ἀβιμέλεχ, ἐπιστὰς νυκτὸς, εἶπεν ἄλλα τε φοβερὰ, καὶ ὅτι *Ἀπόδος τὴν | γυναῖκα τῷ ἀνθρώπῳ·* εἶτα ἐπήγαγεν ὅτι *Προφήτης ἐστὶ, καὶ εὔξεται περὶ σοῦ, καὶ ζήσῃ.* Τὸν Ἠσαῦ δὲ καὶ τὸν Λάβαν οὐκ ἀφῆκεν ἀδικῆσαι τὸν Ἰακὼβ, καὶ ἄλλους πολλοὺς οὐ συνεχώρησε βλάψαι τοὺς εἰρημένους τρεῖς πατριάρχας. Gen 12.17 Gen 20.7 Gen 32-33 Gen 31

14β Καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς.

Ἤλεγξεν αὐτοὺς ἀδίκους, ᾔσχυνεν, ἐφόβησεν, ὡς τὸν Φαραὼ βασιλέα Αἰγύπτου, καὶ τὸν Ἀβιμέλεχ βασιλέα Γεράρων. Gen 12.15-20 Gen 20.1-18

15 Μὴ ἅπτεσθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

Λέγων καὶ ταῦτα δηλονότι. Χριστοὺς μὲν οὖν αὐτοὺς ὠνόμασεν, ὡς κεχρισμένους τῷ ἁγίῳ Πνεύματι, ἢ τῷ προφητικῷ χαρίσματι. Προφήτας δὲ, ὡς πολλὰ προφητεύσαντας· καὶ γὰρ καὶ πρὸς τὸν Ἀβιμέλεχ εἶπεν ὁ Θεὸς, ὡς εἴρηται, περὶ τοῦ Ἀβραὰμ, *ὅτι προφήτης ἐστί.*

Ῥητῶς μὲν οὖν οὐ κεῖνται ταῦτα ἐν τῇ προῤῥηθείσῃ βίβλῳ, τὸ *Μὴ ἅπτεσθε τῶν χριστῶν μου*, καὶ τὰ ἑξῆς, ἕτερα δὲ, εἰς τὴν αὐτὴν διάνοιαν τείνοντα.

16α Καὶ ἐκάλεσε λιμὸν ἐπὶ τὴν γῆν.

Ἔταξεν, ἔπεμψε, προοδοποιῶν εὐμηχάνως τοῖς περὶ τὸν Ἰακὼβ τὴν εἰς Αἴγυπτον κάθοδον, ὅτε τὰ ἑπτὰ ἔτη τῆς εὐθηνίας ἑπτὰ ἕτερα τοῦ λιμοῦ διεδέξαντο.

16β Πᾶν στήριγμα ἄρτου συνέτριψε.

For those about Abraham dwelt in the land of the Canaanites as immigrants, for it is written, *And Abraham dwelt in the land of Canaan as an alien*. Gen 23.4 Gen 35.27

13α And they passed through from nation to nation.

Passing through many nations and going about from place to place, about all of which the book of Genesis tells.

13β And from a kingdom to another people.

Some countries were ruled as kingdoms and some as democracies.

14α He did not allow any man to wrong them.

'Any man', that is, anyone. For he tried Pharaoh and his house with great and grievous trials on account of Sarah Abraham's wife, and having appeared to Abimelech by night he said among other fearsome things, *Return the woman to the man*, then he added, *He is a prophet and will pray for you and you will live*. And he did not allow Esau and Laban to wrong Jacob, and he did not permit for many others to harm the three patriarchs mentioned. Gen 12.17 Gen 20.7 Gen 32-33 Gen 31

14β And for their sake he rebuked kings.

He rebuked them as unjust, he shamed them, he instilled fear in them, as with Pharaoh the king of Egypt and Abimelech the king of Gerar. Gen 12.15-20 Gen 20.1-18

15 Do not touch my anointed ones and do not act wickedly towards my prophets.

And saying these things namely. He called them 'anointed ones' as anointed by the holy Spirit or by the grace of prophecy, and 'prophets' as having prophesied many things. And indeed, as mentioned, God said to Abimelech about Abraham that *He is a prophet*.

These words, namely, *Do not touch my anointed ones*, and so on, are not found explicitly in the above-mentioned book, but others tending to the same meaning.

16α And he called a famine on the earth.

He ordained, he sent, preparing in a skilfully contrived way the descent to Egypt for those around Jacob when another seven years of famine succeeded the seven years of abundance.

16β Every support of bread he crushed.

Πᾶσαν ἰσχὺν τροφῆς ἠφάνισε, πᾶσαν ὑπόστασιν βρώσεως ἐξέτριψεν.

17α Ἀπέστειλεν ἔμπροσθεν αὐτῶν ἄνθρωπον.

Ἔμπροσθεν τῶν περὶ τὸν Ἰακὼβ, τὸν Ἰωσὴφ, τῇ πονηρίᾳ τῶν ἀδελφῶν αὐτοῦ χρησάμενος εἰς δέον, καὶ τὴν εἰς δουλείαν ἀπαγωγὴν, ἀποστολὴν ποιησάμενος. Διὸ καὶ πρὸς αὐτοὺς εἴρηκεν, ὅτι Εἰς ζωὴν ἀπέσταλκέ με ὁ Θεὸς ἔμπροσθεν ὑμῶν. Gen 45.5

17β Εἰς δοῦλον ἐπράθη Ἰωσήφ.

Παρὰ τῶν ἀδελφῶν αὐτοῦ, τοῖς Ἰσμαηλίταις, καὶ παρὰ τῶν Ἰσμαηλιτῶν, αὖθις εἰς Αἴγυπτον, τῷ Πεντεφρῇ. Gen 37.28, 36

18α Ἐταπείνωσαν ἐν πέδαις τοὺς πόδας αὐτοῦ.

Ἐκάκωσαν οἱ περὶ τὸν κύριον αὐτοῦ, βαλόντες εἰς τὸ δεσμωτήριον. Gen 39.20

18β Σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ.

Τουτέστιν, αὐτός. Σίδηρον δὲ λέγει, τὸν σιδηροῦν κλοιόν· ἢ σίδηρον, ἤτοι τὸ ξίφος διέφυγεν, ἄχρι τούτου ἐλθοῦσα.

19α Μέχρι τοῦ ἐλθεῖν τὸν λόγον αὐτοῦ.

Τὴν σοφίαν αὐτοῦ, καθ' ἣν ἔλυσε τοὺς ὀνείρους τῶν συνδεσμίων· ἢ τὴν φροντίδα, Gen 40.8-19
ἣν ἐφρόντισεν αὐτοῦ ὁ Θεὸς, θέλων αὐτὸν δοξάσαι, καὶ τὸ γένος αὐτοῦ.

19β Τὸ λόγιον Κυρίου ἐπύρωσεν αὐτόν.

Ὁ ἐνδιάθετος λόγος, ὁ παρὰ Θεοῦ δοθεὶς ἡμῖν, καθ' ὃν λογικοὶ λεγόμεθα. Ὁ φυσικὸς νόμος πυρωθῆναι αὐτὸν παρεσκεύασεν ἐν τῇ καμίνῳ τῶν πειρασμῶν, καὶ ἔδειξε καθαρὸν καὶ δόκιμον, ὡς χρυσόν· ἐδίδασκε γὰρ αὐτὸν ὁ λόγος οὗτος, ὅτι οὐ χρὴ γυναικὸς ἀλλοτρίας ἅπτεσθαι.

20α Ἀπέστειλε βασιλεὺς καὶ ἔλυσεν αὐτόν.

Ὁ Φαραώ. Ἐν τῇ δηλωθείσῃ δὲ βίβλῳ τῆς Γενέσεως πάντα σαφῶς ἱστόρηται. Gen 41.14

20β Ἄρχων λαοῦ, καὶ ἀφῆκεν αὐτόν.

Τὸ αὐτὸ λέγει πάλιν, ὡς εἴωθε πολλάκις ποιεῖν.

He made away with every fortification of sustenance, he extirpated every substance of food.

17α He sent a man before them.

He sent Joseph before those around Jacob, using the wickedness of his brothers for his purpose and making the carrying off into slavery a mission. And hence he said to them, *For life God sent me before you*. Gen 45.5

17β Joseph was sold as a slave.

By his brothers to the Ishmaelites, and by the Ishmaelites in turn in Egypt to Potiphar. Gen 37.28, 36

18α They humbled his feet in fetters.

Those around his master maltreated him, casting him in prison. Gen 39.20

18β His soul passed through iron.

That is 'he'. 'Iron' is what he calls the iron collar, or else he escaped iron, that is, the sword, his soul having come even to that.

19α Until his word came.

His wisdom according to which he solved the dreams of his co-prisoners; or else the care Gen 40.8-19
with which God cared for him, wishing to glorify him and his race.

19β The oracle of the Lord inflamed him.

The innate word given to us by God, according to which we are called rational. The natural law prepared him to be burned in the furnace of temptations and showed him to be pure and tried like gold, for this word taught him that one ought not to lay hands on a woman not your own.

20α A king sent and freed him

Pharaoh. In the book of Genesis all this is clearly recounted. Gen 41.14

20β A ruler of the people and let him go.

He says the same again as he is often accustomed to do.

21-22 Κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ, καὶ ἄρχοντα πάσης τῆς κτήσεως αὐτοῦ, τοῦ παιδεῦσαι τοὺς ἄρχοντας αὐτοῦ ὡς ἑαυτὸν, καὶ τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι.

Τοῦ Θεοῦ ταῦτα οἰκονομοῦντος.

23α Καὶ εἰσῆλθεν Ἰσραὴλ εἰς Αἴγυπτον.

Κατ' ἐπιτομὴν τὴν ἱστορίαν διέξεισι.

23β Καὶ Ἰακὼβ παρῴκησεν ἐν γῇ Χάμ.

Τὸ αὐτὸ λέγει πάλιν· γῆ γὰρ Χὰμ, ἡ Αἴγυπτος, ἐπεὶ ὁ Αἴγυπτος, ἔκγονος ἦν τοῦ Χὰμ, ὧν καὶ ἄμφω τὰς κλήσεις αὕτη ἔσχεν ἡ γῆ. Ps 77.51β

24α Καὶ ηὔξησε τὸν λαὸν αὐτοῦ σφόδρα.

Τὸν τοῦ Ἰσραὴλ, ὁ Θεὸς, ἢ τὸν ἑαυτοῦ· μόνοι γὰρ οὗτοι τὸν Θεὸν ἐσέβοντο. |

24β Καὶ ἐκραταίωσεν αὐτὸν ὑπὲρ τοὺς ἐχθροὺς αὐτοῦ.

Ὑπὲρ τοὺς Αἰγυπτίους, οἵτινες ἐμίσουν καὶ τοὺς Ἰσραηλίτας καὶ τὸν Θεόν.

25α Μετέστρεψε τὴν καρδίαν αὐτοῦ τοῦ μισῆσαι τὸν λαὸν αὐτοῦ.

Τὴν καρδίαν τοῦ Φαραὼ, οὐ τοῦ φιλοῦντος τὸν Ἰωσὴφ, ἀλλ' ἑτέρου μὴ εἰδότος Ex 1.8
αὐτόν· *Ἐσκλήρυνε γὰρ*, φησὶν, *ὁ Θεὸς τὴν καρδίαν Φαραὼ*, τουτέστι, σκληρυνθῆναι Ex 9.12
παρεχώρησεν, ἵνα, κακούμενοι οἱ Ἰσραηλῖται, θερμῶς ἐπιθυμήσωσιν ἐξελθεῖν ἐκ τῆς Αἰγύπτου, καὶ φυγεῖν τὴν λύμην αὐτῶν.

25β Τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ.

Τοῦ ἐπιβουλεύειν. Εἴρηκε γὰρ ὁ Φαραὼ πρὸς τοὺς Αἰγυπτίους, *Ἰδοὺ νῦν πολυπληθεῖ τὸ ἔθνος, καὶ ἰσχύει ὑπὲρ ἡμᾶς*, καὶ λοιπὸν προσέταξεν ἀναιρεῖσθαι τὰ ἄῤῥενα Ex 1.9
τῶν τικτομένων βρεφῶν.

26α Ἐξαπέστειλε Μωυσῆν τὸν δοῦλον αὐτοῦ.

Ὁ Θεός.

26β Ἀαρὼν, ὃν ἐξελέξατο ἑαυτῷ.

21-22 He established him as lord of his household and ruler over all he possessed, to instruct his rulers like himself and give wisdom to his elders.

With God arranging these things.

23α And Israel entered into Egypt.

He recounts the history in brief.

23β And Jacob dwelt as a stranger in the land of Ham.

He says the same again, for the land of Ham is Egypt, since Aigyptos was the grandson of Ham, and this land had both names. Ps 77.51β

24α And he increased his people greatly.

God increased the people of Israel, or his own people, for they alone revered God.

24β And made him strong above his enemies.

Above the Egyptians who hated both the Israelites and God.

25α And he changed his heart so as to hate his people.

The heart of Pharaoh, not of the one who loved Joseph, but of another who had not Ex 1.8
known him, for as is written, *God hardened Pharaoh's heart*, that is, he permitted for it to be Ex 9.12
hardened, so that the Israelites by being subject to maltreatment might fervently desire to leave from Egypt and escape from their mortal danger.

25β So as to deal perfidiously with his servants.

So as to purpose against them. For Pharaoh said to the Egyptians, *See now the nation is multiplying and becoming stronger than us*, and so he ordered for the males among the babies Ex 1.9
being born to be killed.

26α He sent forth Moses his servant.

God.

26β Aaron, whom he had chosen for himself.

Τὸν ἀδελφὸν Μωυσέως.

27α *Ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων αὐτοῦ.*

Τὰ προστάγματα τὰ περὶ τῶν σημείων αὐτοῦ, ὥστε δι’ αὐτῶν ἐνεργεῖσθαι ταῦτα· ἢ ἐγνώρισεν αὐτοῖς τὰς αἰτίας τῶν σημείων αὐτοῦ, ἢ τοὺς τρόπους αὐτῶν.

27β *Καὶ τῶν τεράτων αὐτοῦ ἐν γῇ Χάμ.*

Περὶ σημείων καὶ τεράτων εἴρηται ἐν τῷ οζ′ ψαλμῷ, ἔνθα τὸ, *Ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ, καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως.* Ps 77.43

Καὶ ἐν ἐκείνῳ γὰρ τῷ ψαλμῷ τὰς εἰς τοὺς Ἰσραηλίτας εὐεργεσίας ἱστόρησεν, ἀλλ’ ἀπὸ τῆς ἐξόδου μόνον ἀρξάμενος τῆς ἐξ Αἰγύπτου, καὶ τρόπον ἕτερον.

28α *Ἐξαπέστειλε σκότος, καὶ ἐσκότασε.*

Καὶ μὴν καὶ πρὸ τοῦ σκότους ἑτέρας πληγὰς τοῖς Αἰγυπτίοις ἐπήγαγε. Τέθεικε δὲ νῦν τοῦτο πρῶτον ὁ Δαυὶδ ἀδιαφόρως, ἢ καὶ ἐπεὶ κάλλιστον ὁμοῦ καὶ ἀναγκαιότατον τοῖς ἀνθρώποις τὸ φῶς, τὴν διὰ τοῦ σκότους τιμωρίαν ὡς βαρυτάτην προέταξε. Καὶ ἐν τῷ οζ′ ψαλμῷ ἀπαρατηρήτως διηγεῖται τὰς τοιαύτας μάστιγας, ὡς εἰρήκαμεν ἔνθα τὸ, *Ἐξαπέσειλεν εἰς αὐτοὺς κυνόμυιαν.* Ps 77.45α

28β *Ὅτι παρεπίκραναν τοὺς λόγους αὐτοῦ.*

Ὅτι, φησὶν, οἱ Αἰγύπτιοι παρώξυναν τὰ προστάγματα αὐτοῦ, κελεύσαντος ἀπολῦσαι τὸν λαόν.

Παρεπίκραναν δὲ αὐτοὺς, ἀπειθοῦντες· καταχρηστικὸν δὲ ἐπὶ τῶν λόγων τὸ, *παρεπίκραναν*. Ἢ καὶ ἄλλως, διὰ τῶν λόγων, τὸν λαλήσαντα ἐνέφηνε.

Τινὲς δὲ τὸ, *παρεπίκραναν*, *παρέβησαν* ἑρμηνεύουσιν, ὡς καὶ τοῦτο δηλούσης παρ’ Ἑβραίοις ἔστιν ὅτε τῆς τοιαύτης λέξεως.

Ἔνια δὲ τῶν ἀντιγράφων, *οὐ παρεπίκραναν*, γράφουσιν, ὡς ἀναφέρεσθαι τοῦτο πρὸς Μωυσῆν καὶ Ἀαρών.

29 *Μετέστρεψε τὰ ὕδατα αὐτῶν εἰς αἷμα καὶ ἀπέκτεινε τοὺς ἰχθύας αὐτῶν.*

Ζήτησον ἐν τῷ εἰρημένῳ ψαλμῷ τὸ, *Καὶ μετέστρεψεν εἰς αἷμα τοὺς ποταμοὺς αὐτῶν.* Ps 77.44α

30α *Ἐξεῖρψεν ἡ γῆ αὐτῶν βατράχους.*

Ἐν ἐκείνῳ καὶ περὶ τούτων ἡρμήνευται. Ps 77.45β

28β[3] *λαόν* MAS[2]CBF : *λαὸν αὐτοῦ* PHV.
30α Add. [MPAS[2]F in marg.]BHV: *Ἐκ τῶν ὑδάτων μὲν οἱ βάτραχοι γεγόνασιν, ὡς ἡ βίβλος τῆς Γενέσεως παρίστησι* [Gen 1.20]*· τὸ δ’ ἐξεῖρψεν ἡ γῆ, ἀντὶ τοῦ, ἐξείρφθη, ἐκαλύφθη κατὰ βατράχους· ἐνεργητικὸν, παθητικὸν ἔχον σημασίαν· ἢ καὶ βατράχους, ἀντὶ τοῦ, βατράχοις, ἀντίπτωσις.* : om. C.

Moses's brother.

27α He placed in them the words of his signs.

The ordinances about his signs, so that they be brought about through them; or else he made known to them the causes of his signs, or their modes of action.

27β And of his marvels in the land of Ham.

The signs and marvels were spoken about in the seventy-seventh psalm at the verse, *How he set his signs in Egypt and his marvels in the plain of Tanis*. Ps 77.43

For in that psalm he also recounted the benefactions to the Israelites, but starting only from the exodus from Egypt and in a different way.

28α He sent forth darkness and it became dark.

And certainly before the darkness he brought other plagues on the Egyptians, but David now set this one first indifferently or, because light is both what is best and most necessary for people, he placed the punishment of darkness first as being most grievous. And in the seventy-seventh he recounts these scourges without observing their order as we said at the verse, *He sent the dog-fly against them*. Ps 77.45α

28β Because they embittered his words.

Because, he says, the Egyptians provoked his ordinances, when he had ordered them to release the people.

They embittered his words by disobeying. The verb 'they embittered' is used improperly in relation to words. Or else by the words he indicated the one who spoke them.

Some interpret 'they embittered' as 'they transgressed', in that on occasion this verb also has this meaning among the Hebrews.

Some of the copies write 'they did not embitter', with this referring to Moses and Aaron.

29 He turned their waters to blood and killed their fish.

Look in the psalm mentioned at, *And turned their rivers into blood*. Ps 77.44α

30α Their land crawled frogs.

In that psalm this is also interpreted. Ps 77.45β

30α: The frogs were brought forth from the waters as the book of Genesis tells [Gen 1.20]; 'the land crawled' is is the sense of 'it was crawled over', 'it was covered' in frogs [an active verb with passive meaning] or else 'frogs' in the sense of 'with frogs [one case for another, i.e., accusative for dative].

Ἐξεῖρψε δὲ, ἀντὶ τοῦ, ἐξέδωκεν ἑρπυστικά.

30β Ἐν τοῖς ταμιείοις τῶν βασιλείων αὐτῶν.

Οὐ μόνον ἐν πᾶσι τοῖς ἄλλοις τόποις, ἀλλὰ καὶ ἐν τοῖς εἰς τὰ βασίλεια ταμιείοις, ἔνθα πολλὴ καὶ φυλακὴ καὶ ἀσφάλεια.

31 Εἶπε, καὶ ἦλθε κυνόμυια καὶ σκνῖπες ἐν πᾶσι τοῖς ὁρίοις αὐτῶν.

Ἐκεῖ καὶ περὶ τούτων ἐῤῥήθη, ἔνθα τὸ, Ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν. Ps 77.45α

32-33 Ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν, πῦρ καταφλέγον ἐν τῇ γῇ αὐτῶν, καὶ ἐπάταξε τὰς ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν, καὶ συνέτριψε πᾶν ξύλον ὁρίου αὐτῶν.

Ὁμοίως καὶ περὶ τούτων. Ps 77.47

34-35 Εἶπε, καὶ ἦλθεν | ἀκρὶς καὶ βροῦχος, οὗ οὐκ ἦν ἀριθμὸς, καὶ κατέφαγε πάντα χόρτον ἐν τῇ γῇ αὐτῶν, καὶ κατέφαγε πάντα τὸν καρπὸν τῆς γῆς αὐτῶν.

Ἔτι καὶ περὶ τούτων. Ps 77.46

36 Καὶ ἐπάταξε πᾶν πρωτότοκον ἐν τῇ γῇ αὐτῶν, ἀπαρχὴν παντὸς πόνου αὐτῶν.

Ὡσαύτως καὶ περὶ τούτων. Ps 77.51

37α Καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ χρυσίῳ.

Ἃ ἐχρήσαντο παρὰ τῶν Αἰγυπτίων, οὕτω τοῦ Θεοῦ κελεύσαντος, ὥστε λογισθῆναι ταῦτα μισθὸν τῆς πλινθοποιΐας καὶ τῆς ἄλλης ὑπηρεσίας. Gen 15.14 Ex 12.35

37β Καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν ὁ ἀσθενῶν.

Ἵνα μηδεὶς ὑπολειφθείη διὰ νόσον. Τοῦτο δὲ Μωυσῆς μὲν ῥητῶς οὐκ ἀνέγραψε, νοεῖται δὲ διὰ τὸ μηδαμοῦ μνημονευθῆναί τινα νοσήσαντα.

Ἴσως δὲ καὶ ἑτέρωθεν ἐδιδάχθη περὶ τούτου Δαυὶδ, ἢ ἐξ ἀποκρύφου βίβλου, ἢ ἐκ παραδόσεως, ἢ ἐκ τοῦ θείου Πνεύματος, ὡς καὶ περὶ ἑτέρων πολλῶν.

38 Εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν, ὅτι ἐπέπεσεν ὁ φόβος αὐτῶν ἐπ' αὐτούς.

Ἐπέπεσεν ὁ φόβος διὰ τὰς ὑπὲρ αὐτῶν θεηλάτους μάστιγας. Αἴγυπτον δὲ λέγει, τοὺς ὑπολειφθέντας Αἰγυπτίους.

37β Add. [MFB in marg.]PAHV: Καὶ ἑτέρως δέ· οἱ ἀκολουθοῦντες τῷ Θεῷ οὐκ ἀσθενοῦσι, πάντα ἰσχύοντες ἐν τῷ ἐνδυναμοῦντι αὐτοὺς Χριστῷ [Php 4.13]. : om. CS[2].

'It crawled', in the sense of, it brought forth creeping creatures.

30β In the treasuries of their palaces.

Not only in all the other places, but even in the treasuries in the palaces where there is intense guarding and security.

31 He spoke, and there came dog-flies and gnats in all their borders.

In that psalm these were also spoken about at the verse, *He sent the dog-fly against them*. Ps 77.45α

32-33 He made their rains hail, he set consuming fire in their land, and he struck their vines and their fig-trees, and crushed every tree of their frontier.

And similarly about these. Ps 77.47

34-35 He spoke, and there came locust and locust larva beyond number, and it devoured all grass in their land and devoured all the fruit of their land.

And also about these. Ps 77.46

36 And he struck every first-born in their land, the firstling of their every labour.

And similarly about these. Ps 77.51

37α And he led them out with silver and gold.

Which they borrowed from the Egyptians, God having so commanded, so as for these to be reckoned as wages for their brick-making and other service. Gen 15.14 Ex 12.35

37β And there was none among their tribes who was ill.

So that none might be left behind on account of illness. Moses did not explicitly write this, but it is implied on account of no mention having been made anywhere of anyone who was sick. David, however, was perhaps taught about this from elsewhere, either from a secret book or from tradition or from the holy Spirit, as with many other things.

38 Egypt was glad at their departure, for fear of them had fallen on them.

Fear had fallen on account of the God-driven scourges on their behalf. 'Egypt' is what he calls the Egyptians left behind.

37β: And in a different way: those who follow God do not become weak, being able to all things in Christ who strengthens them [Php 4.13].

Διεξελθὼν δὲ τὰς κατὰ τῶν Αἰγυπτίων πληγὰς ἐπιτομώτερον, ἤδη μεταβαίνει καὶ ἐπὶ τὰς εἰς τοὺς Ἑβραίους εὐεργεσίας.

39 Διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς, καὶ πῦρ τοῦ φωτίσαι αὐτοῖς τὴν νύκτα.

Ἐν ἐκείνῳ τῷ ψαλμῷ καὶ περὶ τούτων ἐῤῥήθη, ὅπου τὸ, *Καὶ ὡδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας, καὶ τὰ ἑξῆς.* Ps 77.14

40α Ἤιτησαν καὶ ἦλθεν ὀρτυγομήτρα.

Ἐκεῖ καὶ περὶ ταύτης, ἔνθα τὸ, *Καὶ ἔβρεξεν ἐπ' αὐτοὺς ὡσεὶ χνοῦν σάρκας.* Ps 77.27

40β Καὶ ἄρτον οὐρανοῦ ἐνέπλησεν αὐτούς.

Ἐν δὲ τῷ οζ′ ψαλμῷ γέγραπται, *Καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.* Ps 77.24β

41 Διέῤῥηξε πέτραν καὶ ἐῤῥύησαν ὕδατα, ἐπορεύθησαν ἐν ἀνύδροις ποταμοί.

Ὁμοίως καὶ περὶ τούτων, ὅπου τὸ, *Καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας, καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα.* Ἐπορεύθησαν, φησὶν, ἐν ἀνύδροις τόποις ποταμοὶ ῥέοντες ἀπὸ Ps 77.16
τῆς διαῤῥαγείσης ἐκείνης πέτρας. Ποταμοὺς δὲ, τοὺς ὀχετοὺς ἐκάλεσε διὰ τὸ πλῆθος τῶν ὑδάτων.

42 Ὅτι ἐμνήσθη τοῦ λόγου τοῦ ἁγίου αὐτοῦ, τοῦ πρὸς Ἀβραὰμ τὸν δοῦλον αὐτοῦ.

Τοῦ λόγου τῆς ἐπαγγελίας, ὅτι πληθυνεῖ τὸ σπέρμα αὐτοῦ, καὶ ὅτι δώσει αὐτῷ τὴν γῆν Χαναὰν, ἤτοι τὴν Παλαιστίνην. Gen 13.15

43α Καὶ ἐξήγαγε τὸν λαὸν αὐτοῦ ἐν ἀγαλλιάσει.

Χαίροντα μετὰ τὴν τῶν Αἰγυπτίων καταπόντισιν.

43β Καὶ τοὺς ἐκλεκτοὺς αὐτοῦ ἐν εὐφροσύνῃ.

Τὸν αὐτὸν λαὸν, λέγει καὶ ἐκλεκτοὺς, ὡς ἐξῃρημένον Θεῷ.

44α Καὶ ἔδωκεν αὐτοῖς χώρας ἐθνῶν.

Τῶν κατοικούντων τὴν Παλαιστίνην.

44β Καὶ πόνους λαῶν κατεκληρονόμησαν.

43β[2] Θεῷ MPAS[2]BF : τῷ Θεῷ CHV.

Having gone through the plagues against the Egyptians very briefly, he now moves on to the benefactions towards the Hebrews.

39 He spread out a cloud as a cover for them, and fire to give them light by night.

In that psalm these things were also spoken about at the verse, *And by day he led them in a cloud*, and so on. Ps 77.14

40α They asked and quail arrived.

There this was also spoken of at the verse, *And he rained flesh upon them like dust*. Ps 77.27

40β And he filled them with bread of heaven.

And the in seventy-seventh psalm is written, *And he gave them bread of heaven*. Ps 77.24β

41 He broke open a rock and waters gushed forth, rivers made their path in waterless wastes.

And similarly about these things at, *And he brought forth water from a rock and brought down waters like rivers*. Rivers flowing from that broken open rock made their path, he says, Ps 77.16
in waterless places. He called the streams 'rivers' on account of the abundance of the waters.

42 For he remembered his holy word towards Abraham his servant.

The word of his promise, that he will multiply his seed and that he will give him the land of Canaan, that is, Palestine. Gen 13.15

43α And he led his people forth with rejoicing.

Rejoicing after the drowning of the Egyptians.

43β And his chosen ones with gladness.

He also calls the same people 'chosen ones' as set apart for God.

44α And he gave them lands of the nations.

Of the nations dwelling in Palestine.

44β And they securely inherited the labours of the peoples.

Τῶν εἰρημένων ἐθνῶν.

45 Ὅπως ἂν φυλάξωσι τὰ δικαιώματα αὐτοῦ, καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσι.

Ταῦτα δὲ ἐποίησεν αὐτοῖς, προτρεπόμενος αὐτοὺς εἰς φυλακὴν τῶν ἐντολῶν αὐτοῦ, ἤτοι πρὸς ἐκζήτησιν τοῦ νόμου αὐτοῦ. Ἐκζήτησιν δὲ νόει, τὸν πόθον· ὃ γάρ τις ποθεῖ, τοῦτο καὶ ζητεῖ.

105 ρε´
1α Ἀλληλούϊα.

Καὶ οὗτος ὁ ψαλμὸς, ὁμοίως τῷ προλαβόντι τὰ τοῦ Θεοῦ θαυμάσια διηγούμενος, ἔτι δὲ καὶ τὴν τῶν Ἑβραίων μὲν ἀχαριστίαν καὶ πονηρίαν, αὐτοῦ δὲ μακροθυμίαν καὶ φιλανθρωπίαν, ὁμοίαν ἐκείνῳ φέρει καὶ τὴν ἐπιγραφήν.

1β Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι χρηστός.

Ἐξομολογεῖσθε αὐτῷ τὰς ἁμαρτίας ὑμῶν, ὅτι ἀγαθός ἐστι | καὶ ἀμνησίκακος τοῖς ἐξομολογουμένοις.

1γ Ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Εἰς τὸν αἰῶνα τοῦτον, τὸ ἔλεος αὐτοῦ τοῖς μετανοοῦσιν, εἰς δὲ τὸν μέλλοντα, ἡ κρίσις αὐτοῦ· διὸ χρὴ εἰς τὸν αἰῶνα τοῦτον ἐξομολογεῖσθαι. Ἢ ὅτι ἀεὶ ἐλεεῖ, καὶ προσῆκον ἀεὶ ἐξομολογεῖσθαι· ἢ ὅτι αἰώνιον τὸ ἔλεος αὐτοῦ τοῖς ἀξίοις.

2α Τίς λαλήσει τὰς δυναστείας τοῦ Κυρίου;

Τὰς μεγαλοδυνάμους εὐεργεσίας, τὰς εἰς τὸν λαὸν αὐτοῦ· ὄντως οὐδεὶς, ὡς ἀνεφίκτους.

Ἢ ἁπλῶς τὰς μεγαλουργίας· Ὁ Θεὸς γὰρ, φησὶν, ἡμῶν *ἐν τῷ οὐρανῷ καὶ ἐν τῇ
γῇ πάντα ὅσα ἠθέλησεν ἐποίησεν*. Ps 113.11

Ἢ τὰς θεοπρεπεῖς δυνάμεις, ἃς ἐργάσεται πολιτευόμενος ἐν σαρκὶ, ὡς εἶναι τοῦτο προφητείαν περὶ αὐτῶν.

2β Ἀκουστὰς ποιήσει πάσας τὰς αἰνέσεις αὐτοῦ;

Τίς ἀπαγγελεῖ τὰς ἐφ᾽ ἑκάστῳ τούτων ἁρμοζούσας αἰνέσεις;

3α Μακάριοι οἱ φυλάσσοντες κρίσιν.

45[1] φυλάξωσι M[corr.]S[2]BV[TRa] : φυλάξωνται MPCAFH [cf. Ps 131.12].

Of the nations mentioned.

45 So that they might keep his statutes and seek for his law.

He did these things for them, urging them to keep his commandments, namely to seek out his law. Understand 'seeking for' as longing for, because what one longs for that also one seeks.

105 Psalm 105

1α Alleluia.

And this psalm, telling like the previous one of God's wonders and also of the ingratitude and wickedness of the Hebrews but of his long-suffering and benevolence, bears the same superscription as that one.

1β Confess to the Lord for he is good.

Confess to him your sins for he is good and forgiving to those who confess.

1γ For his mercy is to the age.

His mercy towards those who repent is for this age, and his judgement for the age to come, hence one ought to confess in this age. Or else that he is always merciful and it is fitting to confess always; or that his mercy is eternal for those who are worthy.

2α Who will tell the mighty acts of the Lord?

His very powerful benefactions towards his people. Truly no one as they are beyond reach.

Or else simply his great works, for it is written, *Our God in heaven and on the earth has done all that he has willed*. Ps 113.11

Or else the powerful acts befitting God that he will work when living in the flesh, with this being a prophecy about them.

2β Make heard all his praises?

Who will proclaim the praises fitting for each of these acts?

3α Blessed are those who keep judgement.

Οἱ τηροῦντες νόμον Θεοῦ, ἢ οἱ ἔχοντες κρίσιν εἰς τὸ κρίνειν ὀρθῶς, μὴ μόνον ἑτέροις, ἀλλὰ καὶ πρὸ τούτων ἑαυτοῖς, ὥστε μὴ παραχωρεῖν κατεξανίστασθαι τὸ χεῖρον τοῦ κρείττονος, μηδὲ νικᾶσθαι τὸ καλὸν ὑπὸ τοῦ κακοῦ.

3β Καὶ ποιοῦντες δικαιοσύνην ἐν παντὶ καιρῷ.

Ἑαυτοῖς, ὡς εἴρηται, καὶ ἑτέροις.

4α Μνήσθητι ἡμῶν, Κύριε, ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου.

Προϊδὼν ὁ Δαυὶδ τὰ κατὰ τὴν ἔνσαρκον οἰκονομίαν καὶ τὸν νέον λαὸν, ἱκετεύει μνημονευθῆναι τότε καὶ αὐτὸν, εὐδοκίαν λέγων, τὴν ἐκλογὴν τοῦ τοιούτου λαοῦ· μνήσθητι, φησὶν, ἡμῶν εἰς τὸ συντάξαι καὶ ἡμᾶς ἐκείνῳ.

Ἢ εὐδοκίαν, περὶ ἧς ἔλεγον οἱ ἄγγελοι, *Ἐν ἀνθρώποις εὐδοκία.* Lk 2.14

4β Ἐπίσκεψαι ἡμᾶς ἐν τῷ σωτηρίῳ σου.

Τὸ αὐτὸ λέγει πάλιν, ἐπιτείνων τὴν αἴτησιν. Ἐν τῷ σωτηρίῳ, φησὶ, τῷ παρὰ σοῦ γενησομένῳ ἐν τῷ κόσμῳ, ὅπερ ἐστὶν ἡ ἐνανθρώπησις· *Αὐτὸς γὰρ*, φησὶ, *σώσει τὸν λαὸν αὐτοῦ.* Mt 1.21

5α Τοῦ ἰδεῖν ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου.

Τοῦ ἰδεῖν καὶ ἡμᾶς ἐν τῇ εὐεργεσίᾳ τοῦ λαοῦ σου, ἃ κἀκεῖνοι. Διὸ καὶ ὁ Χριστὸς ἔλεγε πρὸς τοὺς μαθητὰς, ὅτι *Πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν, ἃ εἴδετε.* Mt 13.17

5β Τοῦ εὐφρανθῆναι ἐν τῇ εὐφροσύνῃ τοῦ ἔθνους σου.

Τοῦ τῶν Χριστιανῶν. Περὶ ἧς εὐφρονσύνης εἶπε πάλιν ὁ ἄγγελος, ὅτι *Καὶ ἰδοὺ εὐαγγελίζομαι ἡμῖν χαρὰν μεγάλην.* Lk 2.10

5γ Τοῦ ἐπαινεῖσθαι μετὰ τῆς κληρονομίας σου.

Διὰ τῶν εἰρημένων πάντων, ἱκετεύει κοινωνίαν ἔχειν καὶ αὐτὸν ἐν τῷ κλήρῳ τοῦ νέου λαοῦ, ὡς ἤδη πιστεύσαντα.

6 Ἡμάρτομεν μετὰ τῶν πατέρων ἡμῶν, ἠνομήσαμεν, ἠδικήσαμεν.

Νοηθεῖεν ἂν τά τε ῥηθέντα, τά τε προκείμενα, καὶ προσώπῳ τῶν ἐκ περιτομῆς πιστεῦσαι μελλόντων εἰς Χριστὸν, ὡς ἀπὸ τούτων, τοῦ Δαυὶδ ταῦτα δεομένου, κατὰ Tit 1.10

6[3] δεομένου MS[2]CB(F) : φθεγγομένου PV.

Those who observe God's law or those who possess judgement to judge correctly not only others, but also above all themselves, so as not to allow the worse to rise up against the better nor what is good to be defeated by what is evil.

3β And do justice at all time.

In regard to themselves, as was said, and in regard to others.

4α Remember us, O Lord, in the good will of your people.

David, foreseeing the things at the time of the incarnate disposition and of the new people, entreats that he also may be remembered at that time, calling the election of this people 'good will'. Remember us, he says, to place us also together with it.

Or else he is calling 'good will' that about which the angels said, *Good will among men*. Lk 2.14

4β Visit us in your salvation.

He says the same again intensifying the request. In the salvation which will be from you in the world which is the incarnation, for it is written, *He will save his people*. Mt 1.21

5α So as to see in the goodness of your chosen ones.

So that in the benefaction of your people we also may see what they will see. Hence Christ said to his disciples that, *Many prophets and just men desired to see what you have seen*. Mt 13.17

5β So as to be gladdened in the gladness of your nation.

The nation of Christians. About which gladness the angel again said, *And, see, I bring you tidings of great joy*. Lk 2.10

5γ So as to be praised along with your inheritance.

Through all those things here said he is entreating that he also may have communion with the lot of the new people, as having already believed.

6 We have sinned along with our fathers, we have acted lawlessly, we have done wrong.

Both what has preceded and what is said here may also be interpreted in the person of those from the circumcision who will believe in Christ, as being from them, with David Tit 1.10

τὴν ὑφήγησιν τοῦ ἁγίου Πνεύματος, καὶ τὰς πρὸ τοῦ πιστεῦσαι αὐτοὺς ἁμαρτίας ἐξομολογουμένου.

7α Οἱ πατέρες ἡμῶν ἐν Αἰγύπτῳ οὐ συνῆκαν τὰ θαυμάσιά σου.

Οὐ συνῆκαν τὰ ἐκεῖ τερατουργηθέντα.

7β Οὐκ ἐμνήσθησαν τοῦ πλήθους τοῦ ἐλέους σου.

Τοῦ εἰς αὐτοὺς γενομένου τότε. Οὐ συνῆκαν δὲ, καὶ οὐκ ἐμνήσθησαν, τουτέστιν, ἐπελάθοντο πάντων. Πότε; Ὅτε δηλαδὴ, πλησιάσαντες τῇ Ἐρυθρᾷ θαλάσσῃ, εἶδον τοὺς Αἰγυπτίους στρατοπεδεύσαντας ὀπίσω αὐτῶν. Τότε γὰρ, φησὶ, φοβηθέντες σφόδρα, εἶπον πρὸς Μωυσῆν, *Παρὰ τὸ μὴ ὑπάρχειν μνήματα ἐν Αἰγύπτῳ ἐξήγαγες ἡμᾶς ἀποκτεῖναι ἐν τῇ ἐρήμῳ;* καὶ ὅτι, *Πάρες ἡμᾶς, ὅπως δουλεύσωμεν τοῖς Αἰγυπτίοις· κρεῖσσον γὰρ ἦν ἡμᾶς δουλεύειν τοῖς Αἰγυπτίοις ἢ ἀποθανεῖν ἐν τῇ ἐρήμῳ ταύτῃ.* Ex 14.11-12

7γ Καὶ παρεπίκραναν ἀναβαίνοντες ἐν τῇ Ἐρυθρᾷ θαλάσσῃ.

Καὶ τοιαῦτα λέγοντες, παρώργισαν αὐτὸν παρὰ τὴν Ἐρυθρὰν θάλασσαν· πλησίον γὰρ | αὐτῆς ἡ ἔρημος, ὅπου στρατοπεδεύσαντες τοιαῦτα ἐγόγγυζον· ἢ ἀναβαίνοντες πρὸς τὴν Ἐρυθρὰν θάλασσαν· ἀναβαίνοντες δὲ εἶπε, διότι χθαμαλή ἐστιν ἡ Αἴγυπτος, ὅθεν ἀνέβαινον.

8α Καὶ ἔσωσεν αὐτοὺς ἕνεκεν τοῦ ὀνόματος αὐτοῦ.

Οὐ συνέκλεισεν αὐτοὺς εἰς τὰς χεῖρας τῶν καταδιωκόντων Αἰγυπτίων, ἵνα μὴ βλασφημηθῇ, ὡς ἀσθενὴς ἢ ἀπατεών· αὐτοὶ γὰρ ἀνάξιοι ἦσαν σωτηρίας, ὡς ἀγνώμονες.

8β Τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ.

Τοῦ γνωσθῆναι τὸ μεγαλοδύναμον αὐτοῦ, οὐ μόνον Ἑβραίοις καὶ Αἰγυπτίοις, ἀλλὰ καὶ πᾶσι τοῖς ἔθνεσι.

9α Καὶ ἐπετίμησε τῇ Ἐρυθρᾷ θαλάσσῃ, καὶ ἐξηράνθη.

Ἐπέταξεν αὐτῇ, καὶ ἐξηράνθη κατὰ τὸ μέσον.

9β Καὶ ὡδήγησεν αὐτοὺς ἐν ἀβύσσῳ ὡς ἐν ἐρήμῳ.

Ὡς ἐν ξηρᾷ. Ἐν ἀβύσσῳ δὲ εἶπε, διὰ τὸ μέσον ὁδεύειν τῆς θαλάσσης.

praying these things under the guidance of the holy Spirit and confessing their sins before they believed.

7α Our fathers in Egypt did not understand your wonders.

They did not understand the marvels worked there.

7β Nor did they remember the abundance of your mercy.

That was shown to them at that time. They did not understand and they did not remember, that is, they forgot everything. When? When namely having approached the Red Sea they saw the Egyptians encamped behind them. For then, as is written, having been struck with great alarm, they said to Moses, *Because there were no graves in Egypt did you bring us out to be slain in the wilderness?* And, *Leave us so that we may serve the Egyptians, for it was better for us to be enslaved to the Egyptians than to die in this desert*. Ex 14.11-12

7γ And they embittered going up at the Red Sea.

And saying such things, they provoked him to anger beside the Red Sea, for next to it is the desert where having encamped they murmured such things, Or else going up towards the Red Sea; he said 'going up' because Egypt from whence they went up is low lying.

8α And he saved them for the sake of his name.

He did not consign them into the hands of the pursuing Egyptians so that he would not be blasphemed as weak or deceitful, for they were unworthy of salvation as ungrateful.

8β So as to make known his mighty power.

So that his great power might be made known not only by Hebrews and Egyptians, but also by all the nations.

9α And he rebuked the Red Sea and it was dried up.

He commanded it and it dried up in the middle.

9β And he guided them in the abyss as in the desert.

As on dry land. He said 'in the abyss' on account of their walking in the midst of the sea.

10α Καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισοῦντος.

Τοῦ Φαραώ.

10β Καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθρῶν.

Τῶν Αἰγυπτίων.

11 Ἐκάλυψεν ὕδωρ τοὺς θλίβοντας αὐτοὺς, εἷς ἐξ αὐτῶν οὐχ ὑπελείφθη.

Ὕδωρ, τὸ τῆς θαλάσσης.

12α Καὶ ἐπίστευσαν τῷ λόγῳ αὐτοῦ.

Ταῖς ἐπαγγελίαις αὐτοῦ.

12β Καὶ ᾖσαν τὴν αἴνεσιν αὐτοῦ.

Ἦισαν τὴν ἐπινίκιον ᾠδὴν, ἣν ὑπηγόρευσεν αὐτοῖς Μωυσῆς. Ex 15.1-19

13α Ἐτάχυναν, ἐπελάθοντο τῶν ἔργων αὐτοῦ.

Ταχέως ἐπελάθοντο πάλιν τῶν εἰς αὐτοὺς εὐεργεσιῶν, ὅτε, πεινάσαντες καὶ μνησθέντες τῶν λεβήτων τῶν κρεῶν καὶ τῆς πλησμονῆς τῶν ἄρτων τῶν ἐν Αἰγύπτῳ, διεγόγγυζον. Ex 16.2-3

13β Οὐχ ὑπέμειναν τὴν βουλὴν αὐτοῦ.

Οὐκ ἀνέμειναν αὐτὴν, βουλομένου οἰκονομῆσαί τι, καὶ διὰ τοῦτο παραχωρήσαντος πεινᾶσαι αὐτούς.

14α Καὶ ἐπεθύμησαν ἐπιθυμίαν ἐν τῇ ἐρήμῳ.

Ἐπιθυμίαν κρεῶν, ὡς εἴρηται, καὶ ἄρτων. Nu 11.4

14β Καὶ ἐπείρασαν τὸν Θεὸν ἐν ἀνύδρῳ.

Ζήτησον ἐν τῷ οζʹ ψαλμῷ τὸ, *Παρεπίκραναν τὸν Ὕψιστον ἐν ἀνύδρῳ, καὶ ἐξεπείρασαν τὸν Θεὸν ἐν ταῖς καρδίαις αὐτῶν.* Ps 77.17β-18

15α Καὶ ἔδωκεν αὐτοῖς τὸ αἴτημα αὐτῶν.

10α And he saved them from the hand of one who hates.

Of Pharaoh.

10β And redeemed them from the hand of enemies.

Of the Egyptians.

11 Water covered their oppressors, not one of them was left.

The water of the sea.

12α And they believed in his word.

In his promises.

12β And they sang his praise.

And they sang the victory ode that Moses dictated to them. Ex 15.1-19

13α They made quickly, they forgot his works.

Swiftly they forgot again the benefactions on their behalf when, having become hungry and having remembered the cauldrons of meat and the abundance of bread in Egypt, they murmured. Ex 16.2-3

13β They did not abide his purpose.

They did not await this purpose when he was wishing to achieve something and when on this account had allowed for them to become hungry.

14α And they desired a desire in the wilderness.

A desire of meat, as was said, and of bread. Nu 11.4

14β And tempted God in a waterless land.

Seek in the seventy-seventh psalm, *They embittered the Most High in a waterless land and tempted God in their hearts.* Ps 77.17β-18

15α And he gave them their request.

Τὸ περὶ βρωμάτων, ἔτι δὲ καὶ τὸ περὶ ὕδατος. Αἴτημα δὲ λέγει, τὴν ἐπιθυμίαν· οὐ γὰρ ᾐτήσαντο, ἀλλ' ἐπεθύμησαν καὶ ἐγόγγυσαν.

15β Ἐξαπέστειλε πλησμονὴν εἰς τὰς ψυχὰς αὐτῶν.

Οὐχ ἁπλῶς αὐτοῖς ἔδωκε, κρέας μὲν τὴν ὀρτυγομήτραν, ἄρτον δὲ τὸ μάννα, ὕδωρ
δὲ τὸ ἐν Μεῤῥᾷ γλυκανθὲν καὶ τὸ ἐκ πέτρας ῥυὲν, ἀλλ' ἄχρι καὶ κόρου. Ex 15.23-25

16α Καὶ παρώργισαν τὸν Μωυσῆν ἐν τῇ παρεμβολῇ.

Οἵ περὶ Δαθὰν καὶ Ἀβειρών· ἀντέστησαν γὰρ αὐτῷ, καθὼς ἡ τῶν Ἀριθμῶν
βίβλος ἱστορεῖ. Nu 16.1-2

16β Τὸν Ἀαρὼν τὸν ἅγιον Κυρίου.

Τὸν καθιερωμένον Κυρίῳ· οἱ περὶ Κορὲ Λευῖται, φιλονεικοῦντες ἱερατεύειν. Nu 16.10

17α Ἠνοίχθη ἡ γῆ καὶ κατέπιε Δαθάν.

Ζῶντα.

17β Καὶ ἐκάλυψεν ἐπὶ τὴν συναγωγὴν Ἀβειρών.

Καὶ ἐκάλυψε τὴν συναγωγὴν Ἀβειρών· περιττὴ γὰρ ἡ πρόθεσις.

Ἡ μὲν οὖν εἰρημένη βίβλος, ἅμα καὶ τὸν Δαθὰν καὶ τὸν Ἀβειρὼν, καὶ τὴν περὶ
αὐτοὺς συναγωγὴν, καὶ τὰ κτήνη αὐτῶν, καὶ τὰς σκηνὰς αὐτῶν, καὶ πάντα ὅσα ἦν Nu 16.32-33
αὐτοῖς, φησὶ συγκαταποθῆναι· Δαυὶδ δὲ διεῖλεν αὐτοὺς, αὔξων τὴν συμφορὰν αὐτῶν.

18α Καὶ ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν.

Τῶν περὶ Κορέ· πῦρ γὰρ ἐξελθὸν παρὰ Κυρίου, κατέκαυσε τοὺς πεντήκοντα καὶ
διακοσίους ἄνδρας, τοὺς προσφέροντας τὸ θυμίαμα. Nu 16.35

18β Φλὸξ κατέφλεξεν ἁμαρτωλούς.

Τοὺς ῥηθέντας, ὡς ἀναξίως ἁρπάζειν τὴν ἱερωσύνην ἐπιχειροῦντας.

19α Καὶ ἐποίησαν μόσχον ἐν Χωρήβ.

Ὡς ἡ βίβλος τῆς Ἐξόδου παρίστησιν. Οὐ κέχρηται δὲ τάξει περὶ τὴν ἱστορίαν, Ex 32.4
ἀλλ' ὡς ἔτυχε, καταλέγει τὰς ἁμαρτίας καὶ ἀσεβείας αὐτῶν.

Their request for food and also the request for water. 'Request' is what he calls their desire, for they did not request, but desired and murmured.

15β He sent forth satiety to their souls.

Not only did he give them the quail for meat, the manna for bread and for water that which was sweetened at Marah and that which flowed from the rock, but he did so to satiety. Ex 15.23-25

16α And they provoked Moses to anger in the camp.

Those around Dathan and Abiram, for they opposed him, as the book of Numbers recounts. Nu 16.1-2

16β Aaron the holy one of the Lord.

The one dedicated to the Lord. The Levites around Kore contending to serve as priests. Nu 16.10

17α The earth opened up and swallowed Dathan.

Alive.

17β And covered over the congregation of Abiram.

And covered the congregation of Abiram, for the preposition 'over' is redundant.

The book mentioned says that Dathan and Abiram were swallowed up together at once, along with the congregation around them and their cattle and their tents and all their belongings. Nu 16.32-33 David, however, divided them, increasing their misadventure.

18α And fire burned up in their congregation.

Of those around Kore. For fire having gone out from the Lord burned up the two hundred and fifty men who were offering the incense. Nu 16.35

18β A flame consumed sinners.

Those mentioned, as attempting unworthily to seize the priesthood.

19α And they made a calf in Horeb.

As the book of Exodus describes. Ex 32.4 He does not employ order in respect of the history, but randomly he lists their sins and impieties.

19β Καὶ προσεκύνησαν τῷ γλυπτῷ. |

Τῷ μόσχῳ δηλονότι.

20 Καὶ ἠλλάξαντο τὴν δόξαν αὐτοῦ ἐν ὁμοιώματι μόσχου ἐσθίοντος χόρτον.

Καὶ μετέστησαν τὴν τιμὴν τοῦ Θεοῦ ἐπὶ ὁμοίωμα μόσχου, εἰς εἴδωλον μόσχου. Τὸ δὲ, *ἐσθίοντος χόρτον*, προσέθηκε, διασύρων μάλα τὴν ἄνοιαν αὐτῶν, ὅτι λογικοὶ ὄντες, ξόανον ἀλόγου ἐδόξαζον.

Τινὰ δὲ τῶν ἀντιγράφων τὴν δόξαν αὐτῶν γράφουσιν, ὡς νοεῖσθαι δόξαν αὐτῶν, τὸν Θεὸν, τὸν δοξάσαντα αὐτοὺς διὰ τῶν προειρημένων εὐεργεσιῶν. Ἠλλάξαντο οὖν, φησὶ, τὸν Θεὸν, εἰς ὁμοίωμα μόσχου.

21- Ἐπελάθοντο τοῦ Θεοῦ τοῦ σῴζοντος αὐτοὺς, τοῦ ποιήσαντος μεγάλα ἐν Αἰγύπτῳ,
23α θαυμάσια ἐν γῇ Χὰμ, φοβερὰ ἐπὶ θαλάσσης Ἐρυθρᾶς, καὶ εἶπε τοῦ ἐξολοθρεῦσαι αὐτούς.

Εἶπεν ὁ Θεὸς δηλονότι περὶ τοῦ ἐξολοθρεῦσαι αὐτούς. Εἶπε γὰρ πρὸς Μωυσῆν, *Ἔασόν με, καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς, ἐκτρίψω αὐτούς.* Ex 32.10

23β Εἰ μὴ Μωυσῆς ὁ ἐκλεκτὸς αὐτοῦ ἔστη ἐν τῇ θραύσει ἐνώπιον αὐτοῦ, τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ, τοῦ μὴ ἐξολοθρεῦσαι αὐτούς.

Ὅτε δυσωπῶν ἔλεγε, *Δέομαι, Κύριε, ἡμάρτηκεν ὁ λαὸς οὗτος ἁμαρτίαν μεγάλην καὶ ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς· καὶ νῦν εἰ μὲν ἀφῇς αὐτοῖς τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μὴ, ἐξάλειψόν με ἐκ τῆς βίβλου, ἧς ἔγραψας.* Ex 32.31-32

Φασὶ δέ τινες ὅτι, εἰ καὶ μόσχον ἕνα φησὶν ἡ Γραφὴ, ἀλλ' οὖν πλείονες γεγόνασι· διὸ καὶ οἱ Ἑβραῖοι ἔλεγον, *Οὗτοι οἱ θεοί σου, Ἰσραὴλ, οἵτινες ἀνεβίβασάν σε ἐκ γῆς Αἰγύπτου·* καὶ ὁ Μωυσῆς δὲ, *θεοὺς χρυσοῦς*, εἴρηκεν, ὡς εἴρηται. Ἄλλοι δὲ πάλιν καθ' Ἑβραΐδα συνήθειαν, ἀντὶ ἑνικοῦ, τὸ πληθυντικὸν ἐνόησαν. Ex 32.4

24α Καὶ ἐξουδένωσαν γῆν ἐπιθυμητήν.

Ἀπεπέμψαντο γῆν ἀγαθὴν, τὴν τῆς ἐπαγγελίας, ὡς εὑρήσεις ἐν τῇ βίβλῳ τῶν Ἀριθμῶν. Εἶτα λέγει πῶς αὐτὴν ἐξουδένωσαν. Nu 14.23

24β Οὐκ ἐπίστευσαν τῷ λόγῳ αὐτοῦ.

Ὅτι δώσει αὐτοῖς αὐτήν· τοῦτο γὰρ αὐτοῖς ἐπηγγείλατο.

25α Καὶ ἐγόγγυσαν ἐν τοῖς σκηνώμασιν αὐτῶν.

20[4] ξόανον ἀλόγου MAS[2]CBF : ξόανα ἀλόγων PV. 23β[4] ἀφῇς MPASCFBHV : ἀφεῖς [Ra].
24α Add. [MF in marg.]PABHV: Καὶ μὴν ἐθαύμαζον αὐτὴν, ἀλλὰ τῷ μαλακισθῆναι καὶ μὴ θελῆσαι πόνους ὑπὲρ αὐτῆς ἀναδέξασθαι, τούτῳ πάντως ἐξουδένωσαν. : CS[2] om.

19β And they worshipped the carved image.

The calf, that is to say.

20 And they exchanged his glory for the likeness of a grass-eating calf.

And they transferred God's honour onto the likeness of a calf, onto the idol of a calf. He added 'grass-eating' disparaging even more their folly, for being rational they were glorifying the statue of an irrational being.

Some of the copies write 'their glory' so that their glory be understood as God who had glorified them through the afore-mentioned benefactions. They exchanged God, he says, for the likeness of a calf.

21- They forgot the God who was saving them, who had done great things in Egypt, wonders
23α in the land of Ham, fearsome things at the Red Sea, and he said he would destroy them.

God, that is, spoke about destroying them, for he said to Moses, *Allow me, and enraged with anger against them, I shall wipe them out*. Ex 32.10

23β If Moses his chosen one had not stood in the breach before him so as to avert his rage, so as not to destroy them.

When in entreaty he said, *I beg, O Lord. This people has sinned a great sin and they have made for themselves gods of gold. And now, if you will forgive them the sin, forgive, but if not, erase me from the book that you have written*. Ex 32.31-32

Some say that even though Scripture speaks of one calf, but in fact more were made, and hence the Hebrews said, *These are your gods, O Israel, who brought you up from the land of Egypt*. And, as was said, Moses said 'gods of gold'. Others again have understood the plural being used for the singular in accordance with the custom of the Hebrew language. Ex 32.4

24α And they spurned the longed for land.

They dismissed the good land, the promised land, as you will find in the book of Numbers. Then he says how they spurned it. Nu 14.23

24β They did not believe his word.

That he would give it to them, for he had promised this to them.

25α And they murmured in their tent-dwellings.

24α: They certainly looked on it with wonder, but by displaying feebleness and cowardice and not showing willingness to accept suffering for its sake, in this respect they surely spurned it.

Ἐν ταῖς σκηναῖς αὐτῶν. Πᾶσα γὰρ, φησὶν, ἡ συναγωγὴ ἔδωκε φωνὴν, καὶ ἔκλαιεν ὁ λαὸς ὅλην τὴν νύκτα ἐκείνην, καὶ διεγόγγυζον. Ὅτε δηλονότι οἱ ἀποσταλέντες εἰς τὴν εἰρημένην γῆν κατάσκοποι ὑποστρέψαντες ἀνήγγειλαν περὶ τῆς ἰσχύος τῶν κατοικούντων ἐν αὐτῇ διαφόρων ἐθνῶν. Nu 14.1-2

25β Οὐκ εἰσήκουσαν τῆς φωνῆς Κυρίου.

Τῆς ὅτι δίδωσιν αὐτοῖς τὴν εἰρημένην γῆν. Οὐκ ἐπίστευσαν τῇ τοιαύτῃ φωνῇ.

26α Καὶ ἐπῆρε τὴν χεῖρα αὐτοῦ ἐπ᾽ αὐτούς.

Ἐκίνησε τὴν χεῖρα αὐτοῦ κατ᾽ αὐτῶν, ἤτοι τὴν κολαστικὴν δύναμιν.

26β Τοῦ καταβαλεῖν αὐτοὺς ἐν τῇ ἐρήμῳ.

Τοῦ θανατῶσαι αὐτούς.

27α Καὶ τοῦ καταβαλεῖν τὸ σπέρμα αὐτῶν ἐν τοῖς ἔθνεσι.

Τοῦ καταφυτεῦσαι τὰ τέκνα αὐτῶν ἐν τῇ γῇ τῶν ἐθνῶν, τῶν Χαναναίων καὶ τῶν ἄλλων. *Εἶπε γὰρ, φησὶ, Κύριος πρὸς Μωυσῆν, ὅτι πάντες οἱ ἄνδρες, οἳ ἐπείρασάν με τοῦτο δέκατον, καὶ οὐκ εἰσήκουσαν τῆς φωνῆς μου, ἦ μὴν οὐκ ὄψονται τὴν γῆν, ἣν ὤμοσα τοῖς πατράσιν αὐτῶν, ἀλλ᾽ ἢ τὰ τέκνα αὐτῶν, ἅ ἐστι μετ᾽ ἐμοῦ ὧδε.* Nu 14.20, 22-23

27β Καὶ διασκορπίσαι αὐτοὺς ἐν ταῖς χώραις.

Ταῖς τῶν εἰρημένων ἐθνῶν.

28α Καὶ ἐτελέσθησαν τῷ Βεελφεγώρ.

Τελετὴ γεγόνασι, καὶ οἷον ἑορτὴ τῷ Βεελφεγώρ· ἢ ἐμυήθησαν τῷ Βεελφεγὼρ, εἰδώλῳ τῶν Μωαβιτῶν, ἤτοι Μαδιανιτῶν, ὡς ἐν τῇ προμνημονευθείσῃ βίβλῳ τῶν Ἀριθμῶν ἱστόρηται, ὅτε, ἐπιθυμήσαντες τῶν θυγατέρων Μωὰβ, ἀνεπείσθησαν ὑπ᾽ αὐτῶν τοῦ προσκυνῆσαι τοῖς εἰδώλοις αὐτῶν. Nu 25.1-5

28β Καὶ ἔφαγον θυσίας νεκρῶν. |

Νεκρὰ λέγει, τὰ εἴδωλα, ὡς ἀναίσθητα καὶ ἀνενέργητα.

29α Καὶ παρώξυναν αὐτὸν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

28α² τελετή MPACBFHV : τελετῇ S². 28α² ἑορτή PA^corr.BV : ἑορτῇ MS²CAF.

In their tents. *And*, it is written, *the whole congregation gave voice and the people wept throughout that whole night and murmured complaint*. When, that is, the spies who had been sent to the land in question reported on return about the strength of the various nations dwelling in it. Nu 14.1-2

25β They did not listen to the voice of the Lord.

The voice saying that he is giving them the land in question. They did not believe in this voice.

26α And he lifted up his hand against them.

He moved his hand against them, namely his punishing power.

26β So as to cast them down in the wilderness.

So as to slay them.

27α And to cast down their seed among the nations.

To plant their children in the land of the nations, of the Canaanites and of the others, for it is written, *The Lord said to Moses that all the men who tested me this tenth time and did not listen to my voice, surely they shall not see the land that I swore to their fathers, but rather their children who are with me here*. Nu 14.20, 22-23

27β And to scatter them in the lands.

The lands of the nations mentioned.

28α And they were made consecrate to Beelphagor.

They became a consecration and as it were a festival for Beelphagor. Or else they were initiated to Beelphagor, an idol of the Moabites or Madianites, as the afore-mentioned book of Numbers recounts, when, having desired the daughters of Moab, they were persuaded by them to worship their idols. Nu 25.1-5

28β And they ate sacrifices of the dead.

'Dead' is what he calls the idols, as senseless and without energy.

29α And they provoked him with their practices.

Ἐν τοῖς τοιούτοις ἔργοις αὐτῶν.

29β Καὶ ἐπληθύνθη ἐν αὐτοῖς ἡ πτῶσις.

Ἀποθνησκόντων πολλῶν.

30 Καὶ ἔστη Φινεὲς καὶ ἐξιλάσατο, καὶ ἐκόπασεν ἡ θραῦσις.

Ἀνέστη ἐκ μέσου τῆς συναγωγῆς, καὶ ἐξιλεώσατο τὸν Θεὸν ἐν τῷ λαβεῖν σειρομάστην, εἴτουν δόρυ, καὶ ἀποκεντῆσαι τὸν Ἰσραηλίτην ἅμα καὶ τὴν Μαδιανῖτιν· καὶ ἐκόπασεν ἡ ὀργὴ τοῦ Θεοῦ, εἴτουν ἡ πτῶσις τοῦ λαοῦ. Ἦν δὲ Φινεὲς, υἱὸς Ἐλεάζαρ τοῦ υἱοῦ Ἀαρών. Nu 25.6-11

31α Καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Εἰς ἀρετήν· διὸ καὶ ἆθλον ἔλαβεν ἐκ Θεοῦ, ἱερωσύνην αἰώνιον, ἑαυτῷ καὶ τῷ σπέρματι αὐτοῦ. Nu 25.13

31β Εἰς γενεὰν καὶ γενεὰν ἕως τοῦ αἰῶνος.

Ἀεὶ γὰρ διὰ τὸν φόνον ἐκεῖνον εὐφημεῖται, τὸν ὑπὲρ εὐσεβείας γενόμενον.

32α Καὶ παρώργισαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας.

Ἐν τῇ ἐρήμῳ Κάδης. Ἐκεῖ γὰρ διψήσας ὁ λαὸς, ἐδεινοπάθει, καὶ διεγόγγυζε, καὶ ἀντέλεγε. Διὸ τὸ ἐκ πέτρας καὶ τότε ῥυὲν ὕδωρ ἐκλήθη ὕδωρ ἀντιλογίας. Nu 20.13

32β Καὶ ἐκακώθη Μωυσῆς δι᾽ αὐτούς.

Παρὰ Θεοῦ γὰρ κελευσθεὶς λαβεῖν τὴν ῥάβδον αὐτοῦ καὶ ἐκκλησιάσαι τὴν συναγωγὴν καὶ λαλῆσαι πρὸς τὴν ἀπέναντι πέτραν ὅπως δώσει ὕδωρ, λαβὼν τὴν ῥάβδον καὶ ἐκκλησιάσας, εἶπεν· *Ἀκούσατέ μου, οἱ ἀπειθεῖς· μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ; εἶτα ἐπάταξε τὴν πέτραν τῇ ῥάβδῳ δὶς, καὶ ἐξῆλθεν ὕδωρ πολύ.* Nu 20.8-11

Ἐπεὶ οὖν οὐκ ἐλάλησε πρὸς τὴν πέτραν, ὡς εἶπεν αὐτῷ Κύριος, εἰς δόξαν Θεοῦ, ἀλλὰ πρὸς τὸν λαὸν μετ᾽ ἀγανακτήσεως κατ᾽ ὀλιγωρίαν, ἐκακώθη παρὰ Θεοῦ, εἰπόντος πρὸς αὐτόν τε καὶ τὸν Ἀαρών· *Ἐπεὶ οὐκ ἐπιστεύσατέ μοι ἁγιάσαι με ἐναντίον τῶν υἱῶν Ἰσραὴλ, διὰ τοῦτο οὐκ εἰσάξετε ὑμεῖς τὴν συναγωγὴν ταύτην εἰς τὴν γῆν, ἣν ἔδωκα αὐτοῖς.* Ἁγιάσαι λέγων, τὸ δοξάσαι. Nu 20.12

33α Ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ.

31α[2] ἐκ Θεοῦ MAS[2]CBF : ἀπὸ τοῦ Θεοῦ P : ἀπὸ Θεοῦ HV.

In their works of such kind.

29β And falling was multiplied among them.

With many dying.

30 And Phineas stood and made atonement, and the slaughter abated.

He stood up from the midst of the congregation and appeased God by taking a barbed lance, that is, a spear, and by stabbing through both the Israelite man and the Madianite woman, and God's anger abated, namely, the falling of the people. Phineas was the son of Eleazar the son of Aaron. Nu 25.6-11

31α And it was reckoned to him as justice.

As virtue. And hence he received a prize from God, everlasting priesthood, for himself and for his seed. Nu 25.13

31β To generation and generation until the age.

For he is ever praised on account of that murder carried out on behalf of piety.

32α And they provoked him at the water of gainsaying.

In the wilderness of Kadesh. For there, overtaken by thirst, the people were suffering greatly and were murmuring and disputing. Hence the water that flowed at that time from the rock was called the Water of Gainsaying. Nu 20.13

32β And Moses suffered ill on their account.

For having been commanded by God to take his staff and hold an assembly of the congregation and to speak to the rock opposite so it will give water, having taken his staff and having called the assembly, he said, *Listen to me, you disobedient people, shall we bring water out of this rock for you or not?* Then he struck the rock twice with the staff and much water came out. Nu 20.8-11

Because, however, he did not speak to the rock, as the Lord had said to him, to the glory of God, but to the people, with exasperation and contempt, he suffered ill from God who said to both him and to Aaron, *Because you did not believe me to sanctify me before the sons of Israel, on this account you will not be the ones to lead this congregation into the land that I have given them*. Using 'to sanctify' in the sense of 'to glorify'. Nu 20.12

33α For they embittered his spirit.

Τὴν ψυχὴν τοῦ Μωυσέως οἱ Ἰσραηλῖται, γογγύζοντες καὶ διαλοιδορούμενοι αὐτῷ. Δείκνυσι δὲ ὅτι ἀναγκασθεὶς, ὠλιγώρησε.

33β Καὶ διέστειλεν ἐν τοῖς χείλεσιν αὐτοῦ.

Διέστειλεν, ἤτοι διστακτικῶς ἐλάλησεν. Ἀμφιβόλως εἶπε, καὶ οὐ πιστεύων ὅτι ῥυήσεται ὕδωρ. Οἶμαι γὰρ, ὑπέλαβεν ὅτι διὰ τὸ συνεχῶς αὐτοὺς ἀγνωμονεῖν περὶ τὸν πυκνῶς εὐεργετοῦντα, οὐκ ἐξενεχθήσεται ὕδωρ.

34 Οὐκ ἐξωλόθρευσαν τὰ ἔθνη, ἃ εἶπε Κύριος αὐτοῖς.

Περὶ τούτων ἡ βίβλος τῶν Κριτῶν ἱστορεῖ. Jdc 1

35-
36α Καὶ ἐμίγησαν ἐν τοῖς ἔθνεσι καὶ ἔμαθον τὰ ἔργα αὐτῶν, καὶ ἐδούλευσαν τοῖς γλυπτοῖς αὐτῶν.

Ἔργα, τὰ παράνομα καὶ ἀσεβῆ. Ζήτησον ἐν τῷ οζʹ ψαλμῷ τὸ, *Καὶ ἀπέστρεψαν, καὶ ἠθέτησαν, καθὼς καὶ οἱ πατέρες αὐτῶν.* Ps 77.57α

36β Καὶ ἐγενήθη αὐτοῖς εἰς σκάνδαλον.

Ἐγενήθη τὰ γλυπτὰ, ἢ τὸ δουλεῦσαι τοῖς γλυπτοῖς· ἐγένετο, φησὶν, αὐτοῖς εἰς ἐμπόδιον τῆς θείας ἐπισκοπῆς, εἰς πρόσκομμα καὶ πτῶσιν.

37-
38α Καὶ ἔθυσαν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τοῖς δαιμονίοις· καὶ ἐξέχεαν αἷμα ἀθῷον, αἷμα υἱῶν αὐτῶν καὶ θυγατέρων, ὧν ἔθυσαν τοῖς γλυπτοῖς Χαναάν.

Ὡς τοὺς μαθόντας τὰ ἔργα τῶν ἐθνῶν εἰκός. Εἰργάζοντο γὰρ καὶ τοῦτο τὰ ἔθνη κατά τινας καιρούς.

38β-
39α Καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖς αἵμασι, καὶ ἐμιάνθη ἐν τοῖς ἔργοις αὐτῶν.

Ἐφερμηνευτικὸν τὸ, *ἐμιάνθη*, τοῦ, *ἐφονοκτονήθη*.

39β Καὶ ἐπόρνευσαν ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

Ἀποστάντες τοῦ Θεοῦ, ἐκολλήθησαν τοῖς δαίμοσι· τοῦτο γὰρ καὶ ἄλλοι προφῆται, πορνείαν καὶ μοιχείαν ὠνόμασαν. Νοεῖται δὲ καὶ περὶ τῆς ἀκολασίας αὐτῶν ὁ λόγος. Ps 72.27β

40-
41α Καὶ ὠργίσθη θυμῷ Κύριος ἐπὶ | τὸν λαὸν αὐτοῦ, καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ, καὶ παρέδωκεν αὐτοὺς εἰς χεῖρας ἐχθρῶν.

37[4] *μαθόντας* MACBF : *μανθάνοντας* PV.

The Israelites embittered Moses' soul, by murmuring against him and railing furiously at him. It shows that under the strain he showed contempt.

33β And he vacillated in his lips.

'He vacillated', that is, he spoke hesitantly. He spoke doubtingly and not believing that water will flow. For, I believe, he assumed that, on account of their being constantly ungrateful in respect of the one who was showering them with benefactions, water would not be brought forth.

34 They did not destroy the nations that the Lord had said to them.

The book of Judges tells about these things. Jdc 1

35-36α And they mingled among the nations and learned their works and served their graven images.

Their unlawful and impious works. Seek in the seventy-seventh psalm, *And they turned away and reneged just like their fathers*. Ps 77.57α

36β And it became a snare for them.

The graven images or their serving the graven images; it became for them, he says, an impediment to divine oversight, a cause of stumbling and falling.

37-38α And they sacrificed their sons and their daughters to the demons, and they poured out innocent blood, the blood of their sons and daughters whom the sacrificed to the graven images of Canaan.

As was natural for those who had learned the works of the nations, for the nations did this also at certain times.

38β-39α And the earth was polluted by the blood of murder and was defiled by their works.

'Defiled' is a clarification of 'polluted by murder'.

39β And they whored in their practices.

Having detached themselves from God, they joined themselves to the demons. Other prophets indeed also called this whoring and adultery. Ps 72.27β

The verse can also be understood as about licentiousness.

40-41α And the Lord was angered with rage at his people and felt loathing for his inheritance and gave them over to the hands of enemies.

Ὡς ἡ τῶν Κριτῶν βίβλος διδάσκει. Jdc 2.14

41β- Καὶ ἐκυρίευσαν αὐτῶν οἱ μισοῦντες αὐτοὺς, καὶ ἔθλιψαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν,
43α καὶ ἐταπεινώθησαν ὑπὸ τὰς χεῖρας αὐτῶν. Πλεονάκις ἐῤῥύσατο αὐτοὺς, αὐτοὶ δὲ
παρεπίκραναν αὐτὸν ἐν τῇ βουλῇ αὐτῶν.

Ἐν τῇ βουλῇ αὐτῶν, τῇ πονηρᾷ· ἐν τῇ γνώμῃ αὐτῶν, τῇ ἀχαρίστῳ καὶ ἀγνώμονι.

43β Καὶ ἐταπεινώθησαν ἐν ταῖς ἀνομίαις αὐτῶν.

Κατεπτώθησαν, ἠσθένησαν.

44- Καὶ εἶδε Κύριος ἐν τῷ θλίβεσθαι αὐτοὺς, ἐν τῷ αὐτὸν εἰσακοῦσαι τῆς δεήσεως
45α αὐτῶν, καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ.

Τῆς πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

45β Καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἐλέους αὐτοῦ.

Μετέβαλε τὴν ὀργὴν εἰς οἶκτον, ὡς πολυέλεος.

46α Καὶ ἔδωκεν αὐτοὺς εἰς οἰκτιρμούς.

Ὤικτειρεν αὐτούς.

46β Ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς.

Περιφανῶς, ὥστε πάντας τοῦτο μαθεῖν τοὺς αἰχμαλωτεύσαντας αὐτούς. Διάφορα γὰρ ἔθνη κατὰ διαφόρους καιροὺς ᾐχμαλώτευσαν αὐτοὺς, ὡς ἡ δηλωθεῖσα βίβλος ἱστορεῖ. Jdc 3-13

Γέγονε δὲ τοῦτο ἐπὶ Κύρου, καὶ Δαρείου, καὶ Ἀρταξέρξου τῶν βασιλέων, ὡς Ἔσδρας ἔγραψεν. 2Esdr 6.14

47α Σῶσον ἡμᾶς, Κύριε ὁ Θεὸς ἡμῶν.

Εἰς τὴν προτέραν αὖθις ἀνέδραμεν ἱκεσίαν. Ps 105.4

47β Καὶ ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἐθνῶν.

Οἶμαι, προσώπῳ τῆς ἐξ ἐθνῶν Ἐκκλησίας ἡ παράκλησις· ἴσως δὲ καὶ τῶν διασπαρέντων μετὰ τὴν παρὰ Βαβυλωνίων αἰχμαλωσίαν.

As the book of Judges teaches. Jdc 2.14

41β-
43α And those hating them became lords over them, and their enemies afflicted them, and they
were humbled at their hands. Many times he delivered them, but they embittered him in
their purpose.

In their wicked purpose, in their ungrateful and ill-judging judgement.

43β And they were humbled in their lawless deeds.

They were brought down, they became weak.

44-
45α And the Lord saw as they were being afflicted, even as he heard their entreaty, and he re-
membered his covenant.

His covenant to Abraham and Isaac and Jacob.

45β And he repented according to the abundance of his mercy.

He changed his anger to pity, as being full of mercy.

46α And gave them over to compassion.

He had compassion on them.

46β Before all those who had taken them captive.

Conspicuously, so that all those who had taken them captive would learn this. For various nations had at various times taken them captive, as the afore-mentioned book tells. Jdc 3-13

This happened at the time of the kings Cyrus and Darius and Artaxerxes, as Ezra wrote. 2Esdr 6.14

47α Save us, O Lord our God.

He returned again to the previous entreaty. Ps 105.4

47β And gather us together from the nations.

The entreaty, I surmise, is in the person of the Church from the nations, but perhaps also of those scattered abroad after the captivity by the Babylonians.

47γ Τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου τῷ ἁγίῳ.

Τοῦ εὐχαριστῆσαι, ὡς Σωτῆρι καὶ ἐλευθερωτῇ.

47δ Τοῦ ἐγκαυχᾶσθαι ἐν τῇ αἰνέσει σου.

Μέγα γὰρ καὶ τὸ αἰνεῖν σε, καὶ καύχησις ὄντως τοῖς αἰνοῦσιν, ὅτι ἀξιοῦνται ὑμνολόγοι γίνεσθαι τοιούτου Θεοῦ.

48α Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ, ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος.

Εὐφημητὸς, αἰνετὸς ἀεί.

48β Καὶ ἐρεῖ πᾶς ὁ λαὸς, Γένοιτο, γένοιτο.

Ἐρεῖ τὸ, Εὐλογητὸς Κύριος· ἢ τὸ, Γένοιτο εὐλογητός. Ps 71.19β

106 ρϛʹ

1α Ἀλληλούϊα.

Καὶ οὗτος ὁ ψαλμὸς, διεξιὼν εὐεργεσίας τοῦ Θεοῦ, τὴν αὐτὴν τῷ προλαβόντι δικαίως ἔλαχεν ἐπιγραφήν.

1β Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι χρηστὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Τοιοῦτον ἔχει προοίμιον καὶ ὁ πρὸ τούτου ψαλμός.

2α Εἰπάτωσαν οἱ λελυτρωμένοι ὑπὸ Κυρίου.

Εἰπάτωσαν ὅτι χρηστὸς καὶ τὰ ἑξῆς.

2β Οὓς ἐλυτρώσατο ἐκ χειρὸς ἐχθροῦ.

Τοῦ διαβόλου. Περὶ γὰρ τῶν πιστευσάντων εἰς Χριστὸν ὁ λόγος, εἰ καὶ Ἰουδαῖοι φιλονεικοῦσι νοεῖσθαι τὸν ψαλμὸν περὶ τῶν μετὰ τὴν παρὰ Βαβυλωνίων αἰχμαλωσίαν ἀνακληθέντων.

Τινὰ δὲ τῶν ἀντιγράφων, ἐκ χειρὸς ἐχθρῶν, γράφουσιν, ἤτοι τῶν δαιμόνων.

3α Καὶ ἐκ τῶν χωρῶν συνήγαγεν αὐτούς.

Ἐκ τῶν χωρῶν τῶν ἐθνῶν, εἰς μίαν Ἐκκλησίαν καὶ πίστιν.

47γ So as to confess to your holy name.

So as to give thanks as to a Saviour and liberator.

47δ So as to boast in your praise.

For praising you is also a great thing, and truly a boast for those praising, that they are being made worthy to become hymn-singers to such a God.

48α The Lord God of Israel is to be blessed from the age and to the age.

To be praised, to be lauded forever.

48β And all the people will say: So be it, so be it.

They will say, 'The Lord is to be blessed', or else, 'May he be blessed'. Ps 71.19β

106 Psalm 106
1α Alleluia.

And this psalm, detailing benefactions by God, was justly allotted the same superscription as the previous one.

1β Confess to the Lord for he is good, for his mercy is to the age.

The psalm before this also has such an introduction.

2α Let those being redeemed by the Lord say.

Let them say that he is good, and so on.

2β Those whom he has redeemed from the hand of an enemy.

From the devil. The words are about those who have believed in Christ, even though Jews contend that the psalm is to be understood about those recalled after the captivity by the Babylonians.

Some of the copies write 'from the hand of enemies', namely, from the demons'.

3α And he gathered them together from the lands.

From the lands of the nations into one Church and faith.

3β Ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βοῤῥᾶ καὶ θαλάσσης.

Ἐκ τῶν τεσσάρων γὰρ τοῦ κόσμου περάτων συνήχθησαν. *Εἰς πᾶσαν γὰρ*, φησὶ, *τὴν γῆν ἐξῆλθεν ὁ φθόγγος τῶν ἀποστόλων, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.* Ps 18.5 Rom 10.18

4α Ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν ἀνύδρῳ.

Ἐπλανήθησαν πρότερον ἐν τῇ πολιτείᾳ τῇ ἐρήμῳ καρπῶν ἀρετῆς καὶ μὴ ἐχούσῃ πόμα διδασκαλίας θείας.

4β Ὁδὸν πόλεως κατοικητηρίου οὐχ εὗρον.

Πόλις κατοικητηρίου κυρίως, ὁ οὐρανὸς, οὗ τὴν ὁδὸν οὐχ εὗρον, οἷα πλανώμενοι· εἴη δ’ ἂν ἡ θεογνωσία, καὶ ἡ εὐσέβεια, καὶ αἱ ἀρεταί.

5α Πεινῶντες καὶ διψῶντες.

Ἦσαν | δηλονότι· οὐκ εἶχον γὰρ θεογνωσίαν ἢ διδασκαλίαν τρέφουσαν καὶ ποτίζουσαν ψυχάς.

5β Ἡ ψυχὴ αὐτῶν ἐν αὐτοῖς ἐξέλιπεν.

Ἐν ἁμαρτίαις κατετρίβη, ἐξησθένησε.

6α Καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς.

Ἐκέκραξαν οἱ προφῆται ὑπὲρ αὐτῶν, καὶ οἱ θεῖοι ἄγγελοι, οἱ προεστηκότες τῶν ἐθνῶν. Dt 32.8

6β Καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐῤῥύσατο αὐτούς.

Ἐκ τῶν τυραννίδων τῶν δαιμόνων.

7α Καὶ ὡδήγησεν αὐτοὺς εἰς ὁδὸν εὐθεῖαν.

Τὴν ἀνάγουσαν εἰς τὸν οὐρανὸν, ἣν πρότερον οὐχ εὗρον, ἐν πλάνῃ διάγοντες· ἐνανθρωπήσας γὰρ, ἐδίδαξεν αὐτοὺς τὴν ἀλήθειαν.

7β Τοῦ πορευθῆναι εἰς πόλιν κατοικητηρίου.

Περὶ οὗ μικρὸν ἀνωτέρω διελάβομεν. Ps 106.4β

5β[1] ἐν αὐτοῖς P[AF in marg.]V[TRa] : ἐν κακοῖς MSCABF (cf. Ps 106.26β) : ἐν κακοῖς ἐν αὐτοῖς H.

3β From east and west and north and sea.

From the four ends of the world they were gathered together, for as is written, *Their sound has gone out into all the earth, and their words to the ends of the inhabited world*. Ps 18.5 Rom 10.18

4α They wandered in the wilderness in a waterless land.

The wandered previously in a way of life barren of the fruits of virtue and not having a draught of divine teaching.

4β The way to a city of habitation they did not find.

A city of habitation, most eminently, is heaven, the way to which they did not find as wandering astray; it may also be interpreted as knowledge of God and piety and the virtues.

5α Hungering and thirsting.

They were, that is; for they did not have knowledge of God or teaching that nourishes and gives drink to souls.

5β Their soul within them grew faint.

It was worn out in sins, it grew weak.

6α And they cried to the Lord as they were being afflicted.

The prophets cried on their behalf, and the divine angels set over the nations. Dt 32.8

6β And he delivered them from their constraints.

From the tyranny of the demons.

7α And he guided them to a straight way.

The way leading to heaven that they preciously did not find, living in error; for having become incarnate, he taught them the truth.

7β So as to make their path to a city of habitation.

About which we spoke a little earlier. Ps 106.4β

8α Ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ.

Ἐξαγορευσάτωσαν τὰ εἰς αὐτοὺς ἐλέη αὐτοῦ.

8β Καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων.

Τὰ εἰς αὐτοὺς ἢ δι' αὐτοὺς θαυμάσια διηγησάσθωσαν τοῖς ἀγνοοῦσιν αὐτά.

9α Ὅτι ἐχόρτασε ψυχὴν κενήν.

Ψυχὰς πεινώσας ἐνέπλησεν ἄρτου θείου καὶ πόματος ζωηῤῥύτου, λέγω δὴ, τῆς εὐαγγελικῆς διδασκαλίας.

9β Καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν.

Τὸ αὐτὸ λέγει πάλιν.

10α Καθημένους ἐν σκότει καὶ σκιᾷ θανάτου.

Ἐν σκότει πλάνης, ἥτις ἐστὶν εἰκὼν θανάτου, χωρίζουσα τῆς ἀληθινῆς ζωῆς, ὡς ὁ θάνατος τῆς παρούσης.

10β Πεπεδημένους ἐν πτωχείᾳ καὶ σιδήρῳ.

Ἐν πτωχείᾳ ἀρετῶν καὶ κλοιῷ ἰσχυρῷ καὶ βαρεῖ ἁμαρτημάτων· Σειραῖς γὰρ, φησὶ, τῶν ἑαυτοῦ ἁμαρτημάτων ἕκαστος σφίγγεται. Prov 5.22

11α Ὅτι παρεπίκραναν τὰ λόγια τοῦ Θεοῦ.

Ἤτοι τὸν λέγοντα περὶ τῆς σωτηρίας αὐτῶν Θεόν· λέγοντα δὲ διὰ λόγου τοῦ ἐμφύτου πᾶσιν ἀνθρώποις, καὶ νόμου τοῦ δοθέντος Ἰουδαίοις, καὶ προφητῶν, καὶ εὐεργεσιῶν, καὶ ἀπειλῶν, καὶ πληγῶν, καὶ λοιπῶν, ὑφ' ὧν ἐκτριβῆναι τὴν κακίαν τὸ σπουδαζόμενον ἦν, ὡς ὁ Θεολόγος φησὶ Γρηγόριος. PG36.325

11β Καὶ τὴν βουλὴν τοῦ Ὑψίστου παρώξυναν.

Εἴτουν τὸν βουλόμενον τὴν σωτηρίαν αὐτῶν Ὕψιστον· λόγια γὰρ Θεοῦ, τὸν Θεὸν, κατὰ περίφρασιν, καὶ βουλὴν Ὑψίστου, τὸν Ὕψιστον ἐνταῦθα χρὴ νοεῖν.

12α Καὶ ἐταπεινώθη ἐν κόποις ἡ καρδία αὐτῶν.

8α Let them make confession to the Lord of his mercies.

Let them confess his mercies towards them.

8β And of his wonders for the sons of men.

Let them tell of his wonders to them or on their behalf to those ignorant of them.

9α For he satisfied an empty soul.

He filled hungry souls with divine bread and life-flowing drink, namely, with the Gospel teaching.

9β And he filled a hungry soul with good things.

He says the same again.

10α When they sat in darkness and in the shadow of death.

In the darkness of error which is an image of death, separating from true life as death does from the present life.

10β Fettered in poverty and iron.

In poverty of virtues and in a strong and heavy collar of sins, for it is written, *Each man is bound tightly with the bonds of his own sins*. Prov 5.22

11α For they embittered the oracles of God.

Namely God who speaks about their salvation, speaking through the reason innate in all men, and the law given to the Jews, and prophets and benefactions and threats and plagues, and the rest, *the object of which was for wickedness to be eradicated*, as Gregory the Theologian says. PG36.325

11β And they provoked the purpose of the Most High.

Namely, the Most High who has their salvation as his purpose, for one ought here to understand 'the oracles of God' as 'God' by circumlocution, and 'the purpose of the Most High' as 'the Most High'.

12α And their heart was humbled in labours.

Ἐταλαιπώρησεν ἡ ψυχὴ αὐτῶν ἐν κακοῖς τῆς ἁμαρτίας.

12β Ἠσθένησαν, καὶ οὐκ ἦν ὁ βοηθῶν.

Ὁ ῥυόμενος αὐτοὺς τῆς τυραννίδος τοῦ διαβόλου.

13 Καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτοὺς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς.

Εἴρηται περὶ τούτων ἀνωτέρω· τετράκις γὰρ ἐν ὅλῳ τῷ ψαλμῷ ταῦτα τέθεικεν, ἐμφαίνων τὸ μέγεθος τῆς εὐεργεσίας. Ps 106.6, 13, 19, 28

14α Καὶ ἐξήγαγεν αὐτοὺς ἐκ σκότους καὶ σκιᾶς θανάτου.

Εἴρηται καὶ περὶ τοῦ σκότους καὶ τῆς σκιᾶς τοῦ θανάτου. Ps 106.10α

14β Καὶ τοὺς δεσμοὺς αὐτῶν διέῤῥηξε.

Τοὺς δεσμοὺς τῆς ἁμαρτίας, οὓς ἐπέβαλεν αὐτοῖς ὁ διάβολος, τοὺς δεσμοὺς τῆς δουλείας τῶν δαιμόνων.

15 Ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ, καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων.

Ἐῤῥήθη καὶ περὶ τούτων· ὁμοίως γὰρ τετράκις ἐν ὅλῳ τῷ ψαλμῷ καὶ ταῦτα τέθεικεν, ἐπιτείνων τὴν εὐχαριστίαν. Ps 106.8, 15, 21, 31

16α Ὅτι συνέτριψε πύλας χαλκᾶς.

Πύλας ἰσχυρὰς, πύλας ἀῤῥήκτους, τὰς τοῦ ᾄδου· κατέλυσε γὰρ αὐτὰς, ἐκεῖ κατελθὼν, καὶ τὰς κατεχομένας ψυχὰς ἐξήγαγε.

16β Καὶ μοχλοὺς σιδηροῦς συνέθλασε.

Τοὺς τῶν τοιούτων πυλῶν· εἶεν δ᾽ ἂν πύλαι ᾄδου καὶ μοχλοὶ, τὸ ἄφυκτον αὐτοῦ καὶ ἀδιεξόδευτον.

17α Ἀντελάβετο αὐτῶν | ἐξ ὁδοῦ ἀνομίας αὐτῶν.

Ἔτι ὁδευόντων ἐν ἀνομίᾳ.

Their soul endured distress in the evils of sin.

12β They grew weak and there was no helper.

No one delivering them from the tyranny of the devil.

13 And they cried to the Lord as they were being afflicted and he saved them from their constraints.

These words were discussed above. He placed these words four times in the whole psalm, displaying the magnitude of the benefaction. Ps 106.6, 13, 19, 28

14α And he led them out from darkness and the shadow of death.

Darkness and the shadow of death have been spoken about. Ps 106.10α

14β And he broke their bonds asunder.

The bonds of sin that the devil had placed on them, the bonds of slavery to the demons.

15 Let them make confession to the Lord of his mercies and of his wonders for the sons of men.

These words were also spoken of; similarly, he placed these words also four times in the whole psalm, intensifying the thanksgiving. Ps 106.8, 15, 21, 31

16α For he crushed gates of brass.

Strong gates, unbreakable gates, the gates of Hades; for he destroyed them, having descended there, and led out the imprisoned souls.

16β And shattered iron bars.

The bars of these gates; the gates and bars of Hades may be interpreted as its inexorability and inescapability.

17α He helped them out from the way of their lawlessness.

While still walking in lawlessness.

17β Διὰ γὰρ τὰς ἀνομίας αὐτῶν ἐταπεινώθησαν.

Ἐταλαιπώρησαν, καὶ ἐφάνησαν ἐλέους καὶ ἀντιλήψεως ἄξιοι.

18α Πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ αὐτῶν.

Πᾶν βρῶμα ψυχικὸν, λογικὸν, διδασκαλικόν· δι᾽ ὑπερβολὴν καχεξίας. Καὶ αὐτοῖς γὰρ τοῖς Ἑλληνικοῖς δόγμασιν ἐδυσηρεστοῦντο.

18β Καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου.

Τοῦ ψυχικοῦ, τοῦ παραδιδοῦντος ταῖς αἰωνίαις κολάσεσι.
Πύλας δὲ θανάτου λέγει, τὰς μεγάλας καὶ χαλεπὰς ἁμαρτίας, τὰς εἰσαγούσας εἰς αὐτὸν, ἢ περιφραστικῶς, τὸν θάνατον.
Περὶ δὲ τῶν πιστευσάντων ὁ λόγος.

19 Καὶ ἐκέκραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτοὺς, καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἔσωσεν αὐτούς.

Εἴρηται καὶ περὶ τούτων. Ps 106.13

20α Ἀπέστειλε τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς.

Τὸν Λόγον τὸν ἐνυπόστατον, ἤτοι τὸν Υἱὸν αὐτοῦ· ὑφεστῶτος γὰρ καὶ ζῶντος τὸ Ac 10.36
ἀποστέλλεσθαι, διὸ καὶ συνεχῶς οὗτος ἔλεγεν, ὅτι *Ὁ Πατὴρ ἀπέσταλκέ με*· ὃς καὶ Jn 5.36
ἰάσατο πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Mt 4.23

20β Καὶ ἐῤῥύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν.

Ἐκ τῶν ἁμαρτιῶν αὐτῶν.

21 Ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ, καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων.

Εἴρηται καὶ περὶ τούτων. Ps 106.15

22α Καὶ θυσάτωσαν αὐτῷ θυσίαν αἰνέσεως.

Θυσίαν λογικὴν, εὐαγγελικὴν, αἰνοῦντες, εὐλογοῦντες, εὐχαριστοῦντες αὐτῷ.

22β Καὶ ἐξαγγειλάτωσαν τὰ ἔργα αὐτοῦ ἐν ἀγαλλιάσει.

18β[2] *παραδιδοῦντος* MASCBF : *παραδιδόντος* PHV.

17β For on account of their lawless ways they had been humbled.

They had suffered distress and appeared worthy of mercy and succour.

18α Their soul felt loathing for all food.

All food, whether spiritual, rational, or didactic; on account of their excessive distress. Indeed, even the Greek doctrines were displeasing to them.

18β And they approached even to the gates of death.

The death of the soul which surrenders to eternal punishments.

'Gates of death' is what he calls the great and grievous sins that lead into death, or death itself, by way of circumlocution.

The verse is about those who have believed.

19 And they cried to the Lord as they were being afflicted and he saved them from their constraints.

These words have been discussed. Ps 106.13

20α He sent his word and healed them.

The Word incarnate, namely, his Son, for sending is said of something existent and living, Ac 10.36
hence he would constantly say that, *The Father has sent me*, who healed *every disease and every* Jn 5.36
infirmity. Mt 4.23

20β And he delivered them from their corruptions.

From their sins.

21 Let them make confession to the Lord of his mercies and of his wonders for the sons of men.

This also has been spoken about. Ps 106.15

22α And let them sacrifice to him a sacrifice of praise.

A rational, Gospel sacrifice, praising, blessing and giving thanks to him.

22β And let them tell out his works with rejoicing.

Οἱ γινώσκοντες, τοῖς ἀγνοοῦσιν, οἱ παλαιότεροι, τοῖς νεωτέροις.

Ἔργα δὲ νόει, τὰς εὐεργεσίας, τὸν ἔλεον, τὴν ἐνανθρώπησιν, καὶ τὰ ἑξῆς τῆς σωτηρίου οἰκονομίας.

23- Οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις, ποιοῦντες ἐργασίαν ἐν ὕδασι πολλοῖς,
24α αὐτοὶ εἶδον τὰ ἔργα Κυρίου.

Περὶ τῶν ἀποστόλων, τῶν πρὶν ἁλιέων, ὁ λόγος. Οὗτοι γάρ εἰσιν οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις, καὶ ποιοῦντες ἐργασίαν ἁλείας ἐν ὕδασι πολλοῖς τῆς θαλάσσης, οἳ καὶ εἶδον μᾶλλον τὰ ἔργα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

24β Καὶ τὰ θαυμάσια αὐτοῦ ἐν τῷ βυθῷ.

Ποῖα; Διὰ τῶν ἑξῆς, ἄκουσον.

25 Εἶπε, καὶ ἔστη πνεῦμα καταιγίδος, καὶ ὑψώθη τὰ κύματα αὐτῆς.

Προσέταξε, καὶ ἠγέρθη κλύδων. *Γίνεται γὰρ*, φησὶ, *λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.* Mk 4.37

26α Ἀναβαίνουσιν ἕως τῶν οὐρανῶν, καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων.

Τὰ τότε κύματα, νῦν μὲν λίαν ὑψούμενα, νῦν δὲ σφόδρα ταπεινούμενα, καθὼς ἐπὶ τῶν σάλων εἴωθε γίνεσθαι.

Καθ' ὑπερβολὴν δὲ ὁ λόγος, ὡς τὸ, *Καὶ ὑπὲρ χιόνα λευκανθήσομαι*, καὶ τὸ, Ps 50.9β
Αἱ πόλεις δὲ τετειχισμέναι ἦσαν ἕως τοῦ οὐρανοῦ. Καὶ πολλὰ παρὰ τῇ Γραφῇ Dt 1.28
παραδείγματα τοῦ τοιούτου τρόπου.

26β Ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο.

Ἐν φόβοις, ἐν κινδύνοις ἐξελίμπανεν. Ὅτε αὐτὸς μὲν ἐκάθευδεν, αὐτοὶ δὲ, *προσελθόντες, ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.* Mt 8.25

27α Ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων.

Ἐσαλεύθησαν τὰς φρένας. Ἀλλ' ὁ μὲν μεθύων σαλεύεται ὑπὸ οἴνου, οὗτοι δὲ ὑπὸ φόβου.

27β Καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη.

Ἡ περὶ τὸ θαλαττεύειν σοφία, ἡ περὶ τὸ πλεῖν ἐμπειρία, ἠφανίσθη τότε.

Those who know to those who do not, the older to the younger.

Understand works as his benefactions, his mercy, his incarnation, and the rest of his saving dispensation.

23-
24α Those who go down to the sea in ships, doing work in many waters, they saw the works of the Lord.

The verse is about the Apostles who were formerly fishermen. For they are the one who go down to the sea in ships and do the work of fishing in many waters of the sea and who saw most eminently the works of our Lord Jesus Christ.

24β And his wonders in the deep.

Which wonders? Listen through what follows.

25 He spoke, and there arose a blast of tempest and the waves of the sea were raised up.

He commanded and a sea storm arose, for it is written, *A great storm of wind arose, and the waves beat into the boat, so that the boat was already filling*. Mk 4.37

26α They go up to the heavens and down to the depths.

The waves at that time, now greatly raised up, now greatly brought low, as is customary with storms tossing the sea.

The verse employs the figure of hyperbole as with, *I shall be made whiter than snow*, and Ps 50.9β
The cities were fortified up to the sky. And in Scripture there are many examples of this figure. Dt 1.28

26β Their soul was melting away amid evils.

Their soul was fainting in fears, in dangers. When he was sleeping, *They went and woke him, saying, 'Save us, O Lord, we are perishing'*. Mt 8.25

27α They were troubled, they were rocked like a drunkard.

They were rocked in their senses. But the drunkard is rocked by wine, while they were rocked by fear.

27β And all their wisdom was swallowed up.

Their wisdom relating to sea-faring, or their sailing experience, vanished at that moment.

28α Καὶ ἐκέ | κραξαν πρὸς Κύριον ἐν τῷ θλίβεσθαι αὐτούς.

Ἐν τῷ χειμάζεσθαι, ὡς εἴρηται.

28β Καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐξήγαγεν αὐτούς.

Ἐκ τῶν φόβων ἐκείνων, ἐκ τοῦ κινδύνου· εἶτα λέγει καὶ τὸ πῶς.

29 Καὶ ἐπέταξε τῇ καταιγίδι, καὶ ἔστη εἰς αὔραν, καὶ ἐσίγησε τὰ κύματα αὐτῆς.

Ἐπετίμησε γὰρ, φησὶ, *τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη*.
Αὔρα γὰρ, τὸ πρᾶον καὶ γαληναῖον πνεῦμα. Mt 8.26

30α Καὶ εὐφράνθησαν, ὅτι ἡσύχασαν.

Ὅτι ἡσύχασαν τὰ κύματα.

30β Καὶ ὡδήγησεν αὐτοὺς ἐπὶ λιμένα θελήματος αὐτοῦ.

Λιμὴν γὰρ ὄντως, αἱ ἐντολαὶ αὐτοῦ, παντὸς ψυχικοῦ ναυαγίου τηροῦσαι τὸν ἐν αὐταῖς ἀνώτερον.

31 Ἐξομολογησάσθωσαν τῷ Κυρίῳ τὰ ἐλέη αὐτοῦ, καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων.

Κηρυξάτωσαν πάντα οἱ ἀπόστολοι.

32α Ὑψωσάτωσαν αὐτὸν ἐν ἐκκλησίᾳ λαῶν.

Ἐν συναγωγῇ λαῶν.

32β Καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεσάτωσαν αὐτόν.

Ἐν συνεδρίῳ ὑπερεχόντων.

33α Ἔθετο ποταμοὺς εἰς ἔρημον.

Ἔθετο τοὺς ποταμηδὸν εὐροοῦντας ἐν λόγοις Ἕλληνας, εἰς ἐρημίαν σοφίας, ἐπιστομιζόντων αὐτοὺς τῶν ἁλιέων καὶ ἀγραμμάτων ἀποστόλων.

33β Καὶ διεξόδους ὑδάτων εἰς δίψαν.

29[1] ἐσίγησε MPAS[2]CBFH : ἐσίγησαν V[Ra].

28α And they cried to the Lord as they were being afflicted.

As they were being storm-tossed, as was said.

28β And he brought them out from their constraints.

From those fears, from the danger. Then he says how.

29 And he rebuked the storm and it dropped to a breeze and its waves were hushed.

For it is written, *He rebuked the winds and the sea and there was a great calm*. A breeze is a gentle and calm wind. Mt 8.26

30α And they were glad that they had become still.

The the waves had become still.

30β And he guided them to the harbour of his will.

His commandments are truly a harbour which keep the one who is within them safe from every shipwreck of soul.

31 Let them make confession to the Lord of his mercies and of his wonders for the sons of men.

Let the Apostles proclaim them all.

32α Let them exalt him in the assembly of peoples.

In the congregation of peoples.

32β And on the seat of the elders let them praise him.

In the council of the preeminent.

33α He made rivers into a desert.

He made the Greeks, who were flowing abundantly with words like a river, into a wasteland of wisdom, when the fishermen and unlettered Apostles put a bit in their mouth.

33β And passagings of waters into thirst.

Καὶ τὰς πλημμύρας τῶν λόγων αὐτῶν εἰς ξηρασίαν.

34 *Γῆν καρποφόρον εἰς ἅλμην, ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.*

Καὶ τὴν γῆν τῶν Ἰουδαίων, τὴν καρποφοροῦσαν τοὺς προφήτας, εἰς ἀκαρπίαν· ἄκαρπος γὰρ ἡ ἁλμυρὰ γῆ. Αἴτιον δὲ, ἡ κακία τῶν κατοικούντων ἐν αὐτῇ, δι᾽ ἣν οὐκέτι τοιούτους ἄνδρας καρποφορεῖ.

35α *Ἔθετο ἔρημον εἰς λίμνας ὑδάτων.*

Τὴν πρὶν ἔρημον καρπῶν ἀρετῆς Ἐκκλησίαν, εἰς λίμνας ὑδάτων τοῦ θείου βαπτίσματος, εἰς τὸ λιμνάζειν ὕδασι τοιούτοις.

35β *Καὶ γῆν ἄνυδρον εἰς διεξόδους ὑδάτων.*

Τὴν Ἐκκλησίαν τῶν πιστῶν αὖθις, τὴν ἄνυδρον πρὶν ἐν ἀγονίᾳ θείου λόγου, ἔθετο εἰς τὸ πηγάζειν ὕδατα δογμάτων ζωὴῤῥυτα.

36α *Καὶ κατῴκισεν ἐκεῖ πεινῶντας.*

Τοὺς πρὶν ἐνδεεῖς βρώσεως πνευματικῆς.

36β *Καὶ συνεστήσαντο πόλεις κατοικεσίας.*

Πόλεις κατοικίας πνευματικῆς· λέγει δὲ, τὰς κατὰ τόπους Ἐκκλησίας. Οὕτως ἐναργῶς προφητεύει πάντα.

37α *Καὶ ἔσπειραν ἀγρούς.*

Ἔσπειραν οἱ ἀπόστολοι τὰς ψυχὰς τῶν ἀνθρώπων τῷ σπόρῳ τοῦ κηρύγματος, ἠγριωμένας πρότερον.

37β *Καὶ ἐφύτευσαν ἀμπελῶνας.*

Τὰς ψυχὰς αὖθις νόησον ἀμπελῶνας, καρποφορούσας βότρυας ἀρετῶν.

37γ *Καὶ ἐποίησαν καρπὸν γενήματος.*

Γενήματος μυστικοῦ, προσφερομένου τῷ Δεσπότῃ Χριστῷ, καὶ τοῦτον εὐφραίνοντος.

36α[1] *κατῴκισεν* B[TRa] : *κατῴκησεν* MPASCFHV.

And the floods of their words into drought.

34 Fruit-bearing land into salt soil, from the evils of those dwelling in it.

And the land of the Jews which bore the fruit of the prophets into barrenness, for salty land is fruitless. And the cause was the evil of those dwelling in it, on account of which evil it no longer bears fruit with such men.

35α He made the desert into pools of waters.

He made the Church formerly barren of the fruits of virtue into pools of the waters of divine baptism, being flooded with such waters.

35β And waterless land into passagings of waters.

He made again the Church of the faithful, formerly waterless in the sterility of divine words, to well up waters of life-flowing doctrines.

36α And he settled the hungry there.

Those who were formerly lacking in spiritual nourishment.

36β And they established for themselves cities of habitation.

Cities of spiritual dwelling, namely, the local Churches. Thus he clearly prophesies everything.

37α And they sowed fields.

The Apostles sowed the formerly uncultivated souls of men with the seed of their preaching.

37β And they planted vineyards.

Understand again the vineyards as the souls bearing clusters of the virtues as fruit.

37γ And they brought forth fruit of produce.

Of mystical produce offered to Christ the overlord and gladdening him.

38α Καὶ εὐλόγησεν αὐτούς.

Φησὶ γὰρ ὁ Λουκᾶς περὶ τῶν ἀποστόλων ὅτι, Ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς· δῆλον δὲ ὅτι δι' αὐτῶν ἄρα, καὶ τοὺς διαδόχους τῆς πίστεως αὐτῶν. Lk 24.50

38β Καὶ ἐπληθύνθησαν σφόδρα.

Ἀπὸ δώδεκα γὰρ καὶ ἑβδομήκοντα, εἰς ἀναριθμήτους μυριάδας ἐξήνθησαν.

38γ Καὶ τὰ κτήνη αὐτῶν οὐκ ἐσμίκρυνε.

Κτήνη νόησον, τοὺς ἀλογωτέρους ἐν αὐτοῖς· ἢ καὶ ἄλλως, κτήνη τῶν ἀποστόλων, οἱ μαθηταὶ αὐτῶν, ὡς δίκην κτηνῶν ἑπόμενοι τούτοις, ὅπουπερ ἄγουσι, καὶ τροφὴν πνευματικὴν παρ' αὐτῶν λαμβάνοντες, καὶ ὡς πρόβατα λογικά, οἳ καὶ αὐτοὶ πολλοὶ γεγόνασι.

Προαγορεύσας δὲ τὴν προκοπὴν καὶ αὔξησιν τῆς Ἐκκλησίας, ἔτι προλέγει καὶ τοὺς ἐπισυμβῆναι μέλλοντας αὐτῇ διωγμούς.

39 Καὶ ὠλιγώθησαν καὶ ἐκακώθησαν ἀπὸ θλίψεως κακῶν καὶ ὀδύνης.

Ὠλιγώθησαν μὲν οἱ εὐσεβεῖς, μυριάδων πολλῶν ποικίλοις τρόποις ἀναιρεθεισῶν ὑπὲρ τοῦ Χριστοῦ· ἐκακώθησαν δὲ ὑπὸ θλίψεως, | πειρασμῶν καὶ ὀδύνης τῆς ἐντεῦθεν, ἀφαιρούμενοι τὰς οὐσίας, ἐλαυνόμενοι, μαστιζόμενοι, καὶ μυρία πάσχοντες.

40α Ἐξεχύθη ἐξουδένωσις ἐπ' ἄρχοντας αὐτῶν.

Ἄρχοντες αὐτῶν, οἱ βασιλεῖς καὶ ἡγεμόνες, ὑφ' οὓς ἐτέλουν καὶ ὑφ' ὧν ἐδιώκοντο, οἵτινες ἐξουδενώθησαν παρὰ τοῦ Θεοῦ, ὡς ἀχρεῖοι.

40β Καὶ ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ καὶ οὐχ ὁδῷ.

Πλανηθῆναι παρεχώρησεν, ὡς ἀνιάτους· ἰδίωμα δὲ τοῦτο τῆς Γραφῆς, περὶ οὗ πολλάκις εἰρήκαμεν.

Ἄβατος δὲ καὶ οὐχ ὁδὸς, τὰ δυσσεβῆ δόγματα καὶ ὀλέθρια.

41α Καὶ ἐβοήθησε πένητι ἐκ πτωχείας.

Τῷ πένητι λαῷ, τῷ πένητι ἐκ πτωχείας τῆς διὰ Χριστόν.

41β Καὶ ἔθετο ὡς πρόβατα πατριάς.

38α And he blessed them.

For Luke says about the Apostles that, *Having lifted up his hands he blessed them*. And it is manifest that through them, he then blessed the successors of their faith. Lk 24.50

38β And they were multiplied greatly.

For from twelve and seventy, they blossomed into countless myriads.

38γ And he did not lessen their flocks.

Understand flocks as the less rational among them; or else understand the flocks of the Apostles as their disciples, as following them like flocks wherever they lead and as receiving spiritual food from them and as rational sheep, and these disciples of the Apostles also became many.

Having foretold the advancement and growth of the Church, he also predicts the persecutions destined to occur to the Church later.

39 And they were diminished and ill treated by an affliction of evils and pain.

The pious were diminished with many myriads having been slain in various ways for the sake of Christ; and they were ill treated by an affliction of trials and pain therefrom, being stripped of their property, being driven out, being scourged and suffering in countless ways.

40α Disdain was poured out on their rulers.

Their rulers, namely, the kings and governors to whom they were subject and by whom they were persecuted, and who were disdained by God as unprofitable.

40β And he caused them to go astray in a place impassable and pathless.

He permitted for them to go astray as being incurable; this is an idiom of Scripture about which we have often spoken.

'A place impassable and pathless' are the impious and ruinous doctrines.

41α And he helped the poor from penury.

The poor people, poor from penury for the sake of Christ.

41β And made paternal kinships like sheep.

Ὡς πρόβατα οἰκεῖα, τὰς πατριὰς, ἤγουν ἔταξεν ὡς πρόβατα ἑαυτοῦ, τὰς ἐν ταῖς χώραις πατριάς· πατριὰς δὲ λέγει νῦν, τὰ συστήματα ἑκάστης Ἐκκλησίας· πατριὰς δὲ, διὰ τὴν ἐκ πίστεως συγγένειαν, ἕνα πατέρα τὸν Θεὸν ἐχούσας· ἐπεὶ καὶ Ποιμὴν ὀνομάζεται καλὸς, καὶ τὴν ψυχὴν τιθεὶς ὑπὲρ τῶν προβάτων. Jn 10.14-15

42α Ὄψονται εὐθεῖς καὶ εὐφρανθήσονται.

Ὄψονται τὰ ἤδη προφητευθέντα· εὐθεῖς δὲ, οἱ τὴν εὐθεῖαν ὁδεύοντες εὐσεβεῖς.

42β Καὶ πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς.

Τοῦ κηρύγματος πλατυνθέντος ἄχρι καὶ βασιλέων· ἀνομία δὲ, οἱ ἄνομοι καὶ ἀσεβεῖς.

43α Τίς σοφὸς καὶ φυλάξει ταῦτα;

Καὶ παρατηρήσει ταῦτα πιστεύων ὅτι γενήσονται.

43β Καὶ συνήσουσι τὰ ἐλέη τοῦ Κυρίου.

Γνώσονται ταῦτα, ὅταν λάβωσι πέρας.

107 ρζʹ

1 Ὠιδὴ ψαλμοῦ τῷ Δαυίδ.

Περὶ τῆς ἐπιγραφῆς ταύτης, καὶ ἐν τῷ προοιμίῳ τῆς παρούσης βίβλου, καὶ ἐν ψαλμοῖς ἑτέροις εἰρήκαμεν. § 65

2-6 Ἑτοίμη ἡ καρδία μου, ὁ Θεὸς, ἑτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου. Ἐξεγέρθητι, ἡ δόξα μου, ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα, ἐξεγερθήσομαι ὄρθρου. Ἐξομολογήσομαί σοι ἐν λαοῖς, Κύριε· ψαλῶ σοι ἐν ἔθνεσιν, ὅτι μέγα ἐπάνω τῶν οὐρανῶν τὸ ἔλεός σου, καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου. Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεὸς, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.

Ταῦτα πάντα καθεξῆς καὶ ἐν τῷ νϛʹ ψαλμῷ κείμενα, τῆς καθηκούσης ἐξηγήσεως Ps 56.8-12 τετυχήκασιν ἐν ἐκείνῳ· ταὐτὸν δὲ τὸ, *Ἐμεγαλύνθη ἕως τῶν οὐρανῶν*, καὶ τὸ, *Μέγα ἐπάνω τῶν οὐρανῶν*.

Νοηθεῖεν δ᾽ ἂν καὶ περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ταυτὶ τὰ ῥητὰ, τὸ *Ἐξεγέρθητι*, καὶ τὸ, *Ἐξεγερθήσομαι*, τοῦ μὲν Δαυὶδ ἱκετεύοντος, τοῦ δὲ Χριστοῦ ὑπισχνουμένου καὶ προστιθέντος καὶ τὸν καιρόν· ὄρθρου γὰρ βαθέος ἐξηγέρθη κατὰ τὸν Λουκᾶν. Lk 24.1

2[2] Ἐξεγέρθητι, ἡ δόξα μου MPACBV[T] : om. SFH[Ra].

He made the paternal kinships like sheep of his own, that is, he appointed the paternal kinships in the lands as his own sheep; 'paternal kinships' is what he now calls the flocks of each Church. 'Paternal kinships' on account of their kinship in faith having God as their one father, and because he is called the Good Shepherd who lays down his life for the sheep. Jn 10.14-15

42α The straight will see and will be glad.

They will see what has already been prophesied; 'the straight' are the pious who walk on the straight way.

42β And every lawlessness will stop its mouth.

When the preaching of the Gospel has spread out even as far as kings; 'lawlessness', namely, the lawless and impious.

43α Who is wise and will observe these things?

And will observe them, believing that they will come to pass.

43β And they will understand the mercies of the Lord.

They will know them when they come to fulfilment.

107 Psalm 107

1 An ode of a psalm belonging to David.

We have spoken about this superscription both in the preamble to the present book and in other psalms. § 65

2-6 My heart is ready, O God, my heart is ready. In my glory I shall sing and praise with psaltery. Awake, O my glory, awake, O psaltery and cithara. I shall awake before dawn. Among peoples I shall confess to you, O Lord, among nations I shall praise you with psaltery. For your mercy is great above the heavens and your truth is to the clouds. Be exalted upon the heavens, O God, and let your glory be upon all the earth.

All these verses being found in order in the fifty-sixth psalm also, they received fitting explanation there. 'Has been magnified to the heavens' and 'Is great above the heavens' have the same meaning. Ps 56.8-12

These words may also be interpreted as about Christ's resurrection, namely, the words 'Awake' and 'I shall awake', with David entreating on the one hand and on the other hand with Christ promising and even adding the time, for according to Luke he arose at *early dawn*. Lk 24.1

Δόξα δὲ αὐτοῦ, ὁ Χριστὸς, ὡς ἐκ τοῦ σπέρματος αὐτοῦ γεννηθείς. Jn 7.42

7α Ὅπως ἂν ῥυσθῶσιν οἱ ἀγαπητοί σου.

Ὁ νέος λαός σου. Ἀγαπήσας γὰρ, φησὶ, τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. Jn 13.1

7β-14 Σῶσον τῇ δεξιᾷ σου, καὶ ἐπάκουσόν μου. Ὁ Θεὸς ἐλάλησεν ἐν τῷ ἁγίῳ αὐτοῦ· Ὑψωθήσομαι καὶ διαμεριῶ Σίκιμα, καὶ τὴν κοιλάδα τῶν σκηνῶν διαμετρήσω. Ἐμός ἐστι Γαλαὰδ, καὶ ἐμός ἐστι Μανασσῆς, καὶ Ἐφραὶμ ἀντίληψις τῆς κεφαλῆς μου. Ἰούδας βασιλεύς μου, Μωὰβ λέβης τῆς ἐλπίδος μου. Ἐπὶ τὴν Ἰδουμαίαν ἐπιβαλῶ τὸ ὑπόδημά μου, ἐμοὶ ἀλλόφυλοι ὑπετάγησαν. Τίς ἀπάξει με εἰς πόλιν περιοχῆς; ἢ τίς ὁδηγήσει με ἕως τῆς Ἰδουμαίας; Οὐχὶ σὺ, ὁ Θεὸς, ὁ ἀπωσάμενος ἡμᾶς; καὶ οὐκ ἐξελεύσῃ, ὁ Θεὸς, ἐν ταῖς δυ | νάμεσιν ἡμῶν; Δὸς ἡμῖν βοήθειαν ἐκ θλίψεως, καὶ ματαία σωτηρία ἀνθρώπου. Ἐν τῷ Θεῷ ποιήσομεν δύναμιν, καὶ αὐτὸς ἐξουδενώσει τοὺς ἐχθροὺς ἡμῶν.

Καὶ ταῦτα πάντα καθεξῆς εὑρήσεις ἐν τῷ νθ΄ ψαλμῷ, καὶ ζήτησον ἐκεῖ· εἰ δὲ κατά τινας λέξεις μικρόν τι παραλλάττουσιν, ἀλλά γε τὴν αὐτὴν ἔχουσι διάνοιαν. Μὴ θαυμάσῃς δὲ, εἰ τὰ αὐτὰ καὶ ἐν ἑτέροις τίθησι πολλάκις ψαλμοῖς· ἔθος γὰρ καὶ τοῦτο τοῖς Ἑβραίοις, καὶ μάλιστα τοῖς προφήταις. Ps 59.7β-14

108 ρη΄
1α Εἰς τὸ τέλος· τῷ Δαυὶδ ψαλμός.

Καὶ περὶ ταύτης τῆς ἐπιγραφῆς εἴρηται διαφόρως ἐν ἑτέροις ψαλμοῖς.

Ὁ δὲ παρὼν ψαλμὸς ἐσχημάτισται μὲν εἰς ἀρὰν, ἔστι δὲ προφητεία μελλόντων καταλήψεσθαι κακῶν τόν τε προδότην Ἰούδαν καὶ ἑτέρους τινάς.

Καὶ γὰρ ἔστι τι καὶ τοιοῦτον εἶδος ἐν ταῖς προφητείαις, καὶ μυρία τούτου παρὰ τῇ Γραφῇ παραδείγματα. Καὶ γὰρ καὶ Ἰησοῦς ὁ τοῦ Ναυῆ, διαιρῶν τὰς δώδεκα φυλὰς, ὅτε εἰς τὴν γῆν τῆς ἐπαγγελίας εἰσῄεσαν, ἐκελεύσθη παρὰ Θεοῦ, τὰς μὲν εὐλογῆσαι, ταῖς δὲ ἀράσασθαι· καὶ ἦσαν προφητεῖαι καὶ τὰ τῶν εὐλογιῶν καὶ τὰ τῶν ἀρῶν. Jos 9.2e

1β Ὁ Θεὸς, τὴν αἴνεσίν μου μὴ παρασιωπήσῃς.

Τὸν παρόντα ψαλμὸν εἰς πρόσωπον τοῦ Χριστοῦ συντεθεῖσθαι λέγομεν, ἱκετεύοντος ὡς ἀνθρώπου ζῆν ἔτι, καὶ τὰ προκείμενα λέγοντος.

Ὁ Θεὸς, τὴν αἴνεσιν, τὴν δι᾽ ἐμοῦ προσφερομένην σοι παρὰ τῶν ὁρώντων ἃ ἐργάζομαι θαυμάσια καὶ δοξαζόντων σε, μὴ καταπαύσῃς· ἢ τὴν αἴνεσίν μου, ἣν αἰνῶ σε αὐτὸς, πάντα ὅσα κατορθῶ σοὶ ἐπιγραφόμενος εἰς δόξαν σὴν, ἢ τὴν μετὰ αἰνέσεως δέησίν μου, μὴ παρέλθῃς ἐν σιωπῇ.

Christ is his glory as having been born from his seed. Jn 7.42

7α So that your beloved may be delivered.

Your new people, for it is written, *Having loved his own who were in the world, he loved them to the end*. Jn 13.1

7β-14 Save by your right hand and hear me. God has spoken in his holy one. I shall be exalted and I shall divide Sikima, and the Valley of the Tents I shall measure out. Gilead is mine and Manasseh is mine, and Ephraim is the succouring of my head. Judas is my king. Moab is the cauldron of my hope. Over Idumaea I shall impose my shoe. Alien tribes have been subjected to me. Who will bring me to a fortified city? Or who will guide me as far as Idumaea? Will it not be you, O God, who have thrust us away? And will not you, O God, march out with our forces? Give us help from affliction and human salvation is vain. In God we shall produce power, and he will set our enemies at naught.

And you will find all these words in order in the fifty-ninth psalm and look there. And even though there are some minor variations in some words, but they have the same meaning. Do not be surprised if he often places the same words in other psalms, for this also is a custom among the Hebrews and especially among the prophets. Ps 59.7β-14

108
Psalm 108
1α Towards fulfilment; belonging to David; a psalm.

And in other psalms this superscription has been spoken about variously.

The present psalm is cast as a curse, but it is a prophecy of the future evils that will overtake both the traitor Judas and certain others.

And indeed there is something of such kind among the prophecies and there are countless examples of this in Scripture. And indeed Joshua the son of Nun, on dividing the twelve tribes when they were entering into the promised land was commanded by God to bless the ones and to curse the others and the words of both his blessings and of his curses were prophecies. Jos 9.2e

1β O God, do not pass over my praise in silence.

We say the present psalm to have been composed in the person of Christ, entreating as a man to live further and saying the words here set forth.

O God, do not put an end to the praise being offered to you through me by those seeing the wonders I am working and who are glorifying me; or else, do not pass over in silence my praise that I myself offer in praise to you, attributing to you for your glory all that I accomplish, or else my entreaty offered with praise.

2α Ὅτι στόμα ἁμαρτωλοῦ καὶ στόμα δολίου ἐπ᾽ ἐμὲ ἠνοίχθη.

Ἁμαρτωλὸν καὶ δόλιον, τὸν Ἰούδαν νόησον, ὃς ἤνοιξε στόμα κατὰ τοῦ Σωτῆρος, ὅτε συνελάλησε τοῖς ἀρχιερεῦσι καὶ πρεσβυτέροις τοῦ λαοῦ περὶ τῆς προδοσίας.

2β Ἐλάλησαν κατ᾽ ἐμοῦ γλώσσῃ δολίᾳ.

Οὗτός τε κἀκεῖνοι, ῥάπτοντες δόλους καὶ ἐπιβουλάς.

3α Καὶ λόγοις μίσους ἐκύκλωσάν με.

Λέγοντες ῥήματα μίσους· πολλάκις γὰρ Ἰουδαῖοι, κυκλοῦντες αὐτὸν, ἐλάλουν τοιαῦτα, διασύροντες, ὑβρίζοντες, ἐρωτῶντες κακοήθως.

3β Καὶ ἐπολέμησάν με δωρεάν.

Μάτην, ἀνευλόγως.

4α Ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με.

Δέον ἀγαπᾶν με, καθεκάστην αὐτοὺς εὐεργετοῦντα καὶ λόγῳ καὶ ἔργῳ· οἱ δὲ τοὐναντίον διεκωμῴδουν με, πλάνον, καὶ παράνομον, καὶ ἀντίθεον ἀποκαλοῦντες.

4β Ἐγὼ δὲ προσηυχόμην.

Προσηυχόμην ὑπὲρ αὐτῶν· καὶ γὰρ ἐν τοῖς Εὐαγγελίοις προσεύχεσθαι ὑπὲρ τῶν ἐπηρεαζόντων ἐνομοθέτησεν· ἢ προσηυχόμην, ἐπικαλούμενος τὴν παρὰ σοῦ βοήθειαν· Mt 5.44
διαφόρως γὰρ πρὸς τὸν Πατέρα προσευχόμενον αὐτὸν δηλοῦσιν οἱ εὐαγγελισταί.

5α Καὶ ἔθεντο κατ᾽ ἐμοῦ κακὰ ἀντὶ ἀγαθῶν.

Εἰργάσαντο κατ᾽ ἐμοῦ κακὰ, ἀνθ᾽ ὧν εὐηργετήθησαν παρ᾽ ἐμοῦ.

5β Καὶ μῖσος ἀντὶ τῆς ἀγαπήσεώς μου.

Ἀντὶ τῆς ἀγάπης, ἣν ἠγάπων αὐτούς.

6α Κατάστησον ἐπ᾽ αὐτὸν ἁμαρτωλόν.

Τὸ *κατάστησον*, καὶ τὰ ἑξῆς προστακτικά τε καὶ εὐκτικὰ, σχῆμα μὲν ἔχουσι τοιοῦτον, σημασίαν δὲ μέλλοντος καὶ προφητικὴν, ἀντὶ τοῦ, *καταστήσεται*, καὶ *στήσεται*,

4α[1] ἐνδιέβαλλον HV[TRa] : ἐνδιέβαλον MPAS[2]CBF. 4β[2] καὶ γὰρ MS[2]FHV : καὶ γὰρ καί PACB.

2α For the mouth of a sinner and the mouth of a deceiver has been opened against me.

By the sinner and deceiver understand Judas, who opened his mouth against the Saviour when he spoke with the chief priests and elders of the people about the betrayal.

2β They have spoken against me with a deceitful tongue.

Both Judas and the others, weaving deceits and treacheries.

3α And they have encircled me with words of hatred.

Uttering words of hatred. For many times, encircling him, the Jews would say such things, mocking, insulting and questioning with malicious intent.

3β And have made war on me without a cause.

Idly, for no reason.

4α Instead of loving me they would accuse me falsely.

They had every reason to love me, since I was bestowing benefactions on them every day in both word and deed, but they on the contrary would mock me, calling me a deceiver and a transgressor and contrary to God.

4β But I would offer prayers.

I would offer prayers for them; and indeed in the Gospels he laid down as a law to pray for those besetting one. Or else I would offer prayers invoking help from you, for the evangelists Mt 5.44
present him at various times as praying to the Father.

5α And they have set evils against me in return for good.

They have worked evils against me in return for the kindnesses they have received from me.

5β And hatred in return for my loving.

In return for the love with which I loved them.

6α Place a sinner over him.

'Place' and the following imperatives and optatives have such a grammatical form, but have a future and prophetic meaning, in the sense of, 'will be placed', and 'will be made to

καὶ ἐξελεύσεται, καὶ τὰ τοιαῦτα.

Τάξον, φησὶν, ἐπὶ τὸν Ἰούδαν, τὸν διάβολον· *Εἰσῆλθε* | *γὰρ*, φησὶν, *εἰς αὐτὸν ὁ Σατανᾶς*. Τὸ δὲ, *κατάστησον*, ἀντὶ τοῦ, παραχώρησον καταστῆναι, κατὰ τὸ τῆς Jn 13.27
Γραφῆς ἰδίωμα, περὶ οὗ πολλάκις εἰρήκαμεν.

6β Καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ.

Στήσεται ἐκ δεξιῶν αὐτοῦ, τουτέστιν, οἰκειωθήσεται αὐτῷ ὁ Σατανᾶς. Τῶν οἰκείων γὰρ, ἡ δεξιὰ στάσις· διὸ καὶ οἱ δίκαιοι παρὰ Θεῷ τῆς δεξιᾶς ἀξιοῦνται στάσεως. Mt 25.33-34

Καὶ ἑτέρως δὲ, στήσεται ἐκ δεξιῶν αὐτοῦ, τὰς δεξιὰς αὐτοῦ πράξεις ἀποσυλῶν. Εἰ δὲ περὶ Ἰησοῦ τοῦ μεγάλου ἀρχιερέως γέγραπται, ὅτι *Καὶ ὁ διάβολος εἱστήκει ἐκ δεξιῶν αὐτοῦ*, ἀλλ' ἐκεῖ πρόσκειται ὅτι τοῦ ἀντιστῆναι αὐτῷ· ἔστη γὰρ ἐκ τῶν Zach 3.1
δεξιῶν, μαχόμενος ταῖς δεξιαῖς αὐτοῦ πράξεσιν.

7α Ἐν τῷ κρίνεσθαι αὐτὸν ἐξέλθοι καταδεδικασμένος.

Ἐν τῷ κρίνεσθαι αὐτὸν ὑπὸ τοῦ ἰδίου συνειδότος, *ἐξελεύσεται* ἀπὸ τοῦ συνεδρίου κατακεκριμένος· *Μεταμεληθεὶς γὰρ*, φησὶν, *ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψῃ*. Καὶ ὑφ' ἑαυτοῦ γὰρ κατεκρίθη, καὶ ὑπ' ἐκείνων· Mt 27.3-4
καταγνώσεως γὰρ, τὸ, *σὺ ὄψῃ*.

7β Καὶ ἡ προσευχὴ αὐτοῦ γενέσθω εἰς ἁμαρτίαν.

Εἰς ἀποτυχίαν. Ὅτε γὰρ ἀπέκλινε πρὸς τοὺς ἐχθροὺς τοῦ Χριστοῦ, πάντως που καὶ προσηύχετο μετ' αὐτῶν ἐξολοθρευθῆναι καὶ τὸν Χριστὸν καὶ τὸ μνημόσυνον αὐτοῦ. Ἢ ἁπλῶς, ἀποτεύξεται ὧν αἰτεῖ, διὰ τὴν δυστροπίαν αὐτοῦ.

8α Γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι.

Τελευτήσει ταχέως. Μετὰ γὰρ τὴν προδοσίαν ὀλίγον ἐπέζησε καὶ εὐθὺς ἀπήγξατο.

8β Καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

Τὴν ἀποστολικὴν ἐπισκοπὴν αὐτοῦ λήψεται ἕτερος· ὁ Ματθίας δηλονότι, ὁ ἀντ' αὐτοῦ κληρωθείς. Οἱ ἀπόστολοι γὰρ, ἐπίσκοποι τῶν πιστευόντων ἦσαν καὶ Ac 1.20, 26
ποιμένες.

9 Γενηθήτωσαν οἱ υἱοὶ αὐτοῦ ὀρφανοὶ καὶ ἡ γυνὴ αὐτοῦ χήρα.

7α[6] καταγνώσεως MS[2]CFV : κατακρίσεως P.

stand', and 'will come out', and so on.

Appoint the devil over Judas, he says, for it is written, *Satan entered into him*. 'Place', in the sense of, 'permit to be placed', according to the idiom of Scripture, about which we have spoken many times. Jn 13.27

6β And let the devil be made to stand at his right hand.

Satan will be made to stand at his right hand, that is, he will become a familiar to him, for the position at the right hand belongs to familiars, and hence the just will be made worthy of standing at the right hand of God. Mt 25.33-34

And in a different way, he will be made to stand at his right hand, despoiling him of his right actions. And though it is written about Joshua the great high priest that, *And the devil had taken stand at his right hand*, but there it is added 'in order to oppose him', for he stood at his right hand fighting against his right actions. Zach 3.1

7α When he is being judged may he come out condemned.

When he is being judged by his own conscience he will come out of the Sanhedrin condemned, for it is written, *Having repented, he returned the thirty pieces of silver to the chief priests and the elders, saying, 'I have sinned in betraying innocent blood.' They said, 'What is that to us? See to it yourself.'* He was condemned indeed both by himself and by them, for, 'See to it yourself', are words of condemnation. Mt 27.3-4

7β And let his prayer become a sin.

Let it become a failure. For when he turned to the enemies of Christ he would certainly at times have prayed with them for Christ and his memory to be destroyed. Or simply, it will fail in what it requests on account of his peevishness.

8α Let his days become few.

He will die swiftly. For after the betrayal he survived but a short time and immediately hanged himself.

8β And may another take over his supervision.

Another will take over his apostolic office of supervision, namely, Matthias, who was chosen by lot in his place, for the Apostles were supervisors [bishops] of the believers and shepherds. Ac 1.20, 26

9 Let his sons become orphans and his wife a widow.

Τοῦτο καὶ τὰ ἑξῆς οὐκ ἀφορῶσι πρὸς τὸν Ἰούδαν· οὐδὲν γὰρ περὶ γυναικὸς αὐτοῦ καὶ τέκνων ἱστόρηται. Διό φησιν ὁ Χρυσόστομος, περὶ ἑτέρου ταῦτα προφητεῦσαι τὸν Δαυὶδ, ἐπιβουλεύσαντος τῇ ἱεροσύνῃ μετὰ τοὺς χρόνους τῆς ἐκ Βαβυλῶνος ἐπανόδου, εἰς ὃν καὶ προδήλως πεπληρῶσθαι πάντα. PG55.262

10α Σαλευόμενοι μεταναστήτωσαν οἱ υἱοὶ αὐτοῦ καὶ ἐπαιτησάτωσαν.

Διασειόμενοι, μεταναστήσονται ἀπὸ τοῦ ἰδίου οἴκου, καὶ ἐπαιτήσουσι, πρὸς τῇ ὀρφανίᾳ, καὶ μετανάστευσιν καὶ πενίαν ὑφιστάμενοι.

10β Ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν.

Ἐκβληθήσονται καὶ ἐξ αὐτῶν, μηδ' ἐν αὐτοῖς οἰκεῖν συγχωρούμενοι. Οἰκόπεδα δὲ, τὰ ἐρείπια τῶν οἰκιῶν.

Τοιαύτην δὲ καὶ οὗτοι δώσουσι δίκην, ὡς κοινωνήσαντες τῆς τοῦ πατρὸς μοχθηρίας.

11α Ἐξερευνησάτω δανειστὴς πάντα ὅσα ὑπάρχει αὐτῷ.

Ἐξερευνήσει, ζητῶν ἱκάνωσιν τῶν χρεῶν, οἷς ἔτι ζῶν περιπέπτωκε.

11β Καὶ διαρπασάτωσαν ἀλλότριοι τοὺς πόνους αὐτοῦ.

Διαρπάσουσι μετὰ τὸν δανειστὴν τὰ ὑπολειφθέντα.

12α Μὴ ὑπαρξάτω αὐτῷ ἀντιλήπτωρ.

Οὐχ ὑπάρξει· μετὰ θάνατον δηλονότι.

12β Μηδὲ γενηθήτω οἰκτίρμων τοῖς ὀρφανοῖς αὐτοῦ.

Οὐ γενηθήσεται διὰ τὴν ἀνωτέρω ῥηθεῖσαν αἰτίαν. Ps 108.10β

13α Γενηθήτω τὰ τέκνα αὐτοῦ εἰς ἐξολόθρευσιν.

Ἐξολοθρευθήσονται, καὶ οὐχ ἁπλῶς, ἀλλὰ ἄγονα· ἐπήγαγε γάρ·

13β Ἐν γενεᾷ μιᾷ ἐξαλειφθείη τὸ ὄνομα αὐτοῦ.

Ἐξαλειφθήσεται τὸ μνημόσυνον αὐτοῦ, ἐν γενεᾷ | μιᾷ συγκλειόμενον, τῇ τῶν τέκνων μόνων, μὴ ὑπολιμπανομένων ἐκγόνων.

[9][3] ἐπιβουλεύσαντος CFV : ἐπιβουλεύσαντα MPAS[2]H [cf. PG.55.262: αἰνίττεται δέ τινα, ἱεροσύνῃ ἐπιβουλεύσαντα].

This and the following verses do not relate to Judas, for nothing is recorded about his wife and children. Hence Chrysostomos says that David prophesied these things about someone else who had plotted against the priesthood after the years of the return from Babylon, in whom all these things were manifestly fulfilled. PG55.262

10α Shocked and shaken, let his sons be removed from their home and become beggars.

Being violently unsettled, they will be removed from their own house and will beg, suffering in addition to orphanhood, also dislocation and penury.

10β Let them be cast out from the sites of their houses.

They will be cast out from them also, not being allowed to live even in them. 'Sites of houses' are the ruins of houses.

They, too, will pay such a penalty as having participated in the depravity of their father.

11α Let the money-lender search out all that belongs to him.

He will search out seeking satisfaction for the debts into which he had fallen while still alive.

11β And let strangers seize his labours.

After the money-lender they will seize what is left.

12α Let there be no helper for him.

There will be no helper; after death, that is.

12β Nor let there be any with compassion for his orphans.

There will not be for the reason mentioned above. Ps 108.10β

13α Let his children be given over to destruction.

They will be destroyed and not simply so, but without offspring, for he added:

13β May his name be wiped out in a single generation.

His memory will be extinguished, being closed off in a single generation, that of his children alone, grandchildren not being left behind.

14α *Ἀναμνησθείη ἡ ἀνομία τῶν πατέρων αὐτοῦ ἔναντι Κυρίου.*

Τοῦ πατρὸς καὶ τοῦ πάππου, ὡς κἀκείνων ἢ συμπραξάντων αὐτῷ ἢ παιδοτριβησάντων εἰς κακίαν.

Ἀναμνησθήσεται δὲ, ἀντὶ τοῦ, οὐ παροραθήσεται, οὐ συγχωρηθήσεται αὐτοῖς.

14β *Καὶ ἡ ἁμαρτία τῆς μητρὸς αὐτοῦ μὴ ἐξαλειφθείη.*

Οὐκ ἐξαλειφθήσεται, κἀκείνης ὁμοίως τοῖς πατράσιν αὐτοῦ κατακρινομένης.

Ἀνομίαν δὲ καὶ ἁμαρτίαν λέγει, τὴν ἐπὶ τῷ συμπρᾶξαι ἢ παιδοτριβῆσαι πρὸς κακίαν, ὡς εἴρηται.

15α *Γενηθήτωσαν ἐναντίον Κυρίου διὰ παντός.*

Γενήσονται ἡ ἀνομία καὶ ἡ ἁμαρτία αὐτῶν· ἤγουν ἀνεπίληστοι ἀεὶ ἔσονται παρὰ Θεῷ.

15β *Καὶ ἐξολοθρευθείη ἐκ γῆς τὸ μνημόσυνον αὐτοῦ.*

Πάλιν εἰς τὴν περὶ τοῦ Ἰούδα προφητείαν ἀνέδραμεν· εἶδος γὰρ καὶ τοῦτο προφητείας, μεταξὺ διακόπτειν, καὶ ὑπόθεσιν ἑτέραν ἐμβάλλειν, εἶτα πάλιν ἐπὶ τὴν προτέραν ἀνάγεσθαι, καθὼς ἂν ὑφηγήσηται τὸ Πνεῦμα τὸ ἅγιον.

Ἐξολοθρευθήσεται, φησὶ, μήτε κτήσεώς τινος, μήτε γένους κατὰ διαδοχὴν τὸ μνημόσυνον αὐτοῦ σῳζούσης.

16α *Ἀνθ’ ὧν οὐκ ἐμνήσθη ποιῆσαι ἔλεος.*

Διότι, φησὶν, οὐκ ἠθέλησε ποιῆσαι ἔλεος εἰς τὸν ἀδίκως ἐπιβουλευόμενον, ἀλλὰ καὶ μᾶλλον συνέπραξε τοῖς ἐπιβουλεύουσι. Διότι οὐκ ἐμνήσθη ὧν εὐηργετήθη παρὰ τοῦ Χριστοῦ, ὥστε μνησθεὶς αὐτῶν, ποιῆσαι ἔλεος, εἴτουν ἐλεῆσαι.

16β *Καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχὸν καὶ κατανενυγμένον τῇ καρδίᾳ τοῦ θανατῶσαι.*

Κατεδίωξεν αὐτὸν, ὅτε λαβὼν ὄχλον πολὺν μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν *ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ, ἦλθε ζητῶν αὐτόν.* Mt 26.47

Πένης δὲ καὶ πτωχὸς ὁ Χριστὸς, διὰ τὴν εὐτέλειαν τῆς σαρκὸς, καὶ τὸ *μὴ ἔχειν* Mt 8.20
ποῦ τὴν κεφαλὴν κλίνῃ· ἀνάγνωθι καὶ τὴν ἐξήγησιν τοῦ α′ στίχου τοῦ μ′ ψαλμοῦ. Ps 40.2α

Κατανενυγμένος δὲ τῇ καρδίᾳ, κατὰ τὸ, *Μάθετε ἀπ’ ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.* Mt 11.29

14α May the lawlessness of his fathers be brought to mind before the Lord.

Of his father and grandfather, they also having either acted with him or educated him into evil.

'It will be brought to mind', in the sense of, 'it will not be overlooked', 'it will not be forgiven them'.

14β And may the sin of his mother not be obliterated.

It will not be obliterated, she also like his fathers being condemned.

'Lawlessness' and 'sin' are what he calls the sin of having acted with or of having educated into evil as was said.

15α Let them be before the Lord continually.

Their lawlessness and sin will be; namely, they will be unforgotten always with God.

15β And may his memory be destroyed from the earth.

Once again he reverted to the prophecy about Judas, for this, too, is a style of prophecy, to break off in the middle and to insert a different subject then to come back to the former topic in whatever way the holy Spirit may dictate.

It will be destroyed, he says, with neither any possessions nor offspring in succession preserving his memory.

16α Because he did not remember to show mercy.

Because, he says, he did not wish to show mercy to the one being unjustly plotted against, but rather worked together with the plotters. Because he did not remember the things wherein he had been benefited by Christ so as, having remembered them, to show mercy, that is, to be merciful.

16β And he pursued a man needy and poor and pierced at heart so as to put him to death.

He pursued him when, having taken *a great crowd with swords and clubs, from the chief priests and the elders of the people*, he came in search of him. Mt 26.47

Christ is needy and poor on account of the meanness of the flesh and of his having *nowhere to lay his head*. Mt 8.20 Read also the explanation of the first verse of the fortieth psalm. Ps 40.2α

'Pierced at heart' according to, *Learn from me that I am gentle and lowly in heart*. Mt 11.29

17 Καὶ ἠγάπησε κατάραν, καὶ ἥξει αὐτῷ, καὶ οὐκ ἠθέλησεν εὐλογίαν, καὶ μακρυνθήσεται ἀπ' αὐτοῦ.

Διὰ τῶν ἔργων γὰρ τὴν μὲν ἐπεσπάσατο, τὴν δὲ ἀπεκρούσατο· καὶ καταρῶνται μὲν αὐτῷ πάντες οἱ εὐσεβεῖς, εὐλογεῖ δὲ οὐδείς.

18α Καὶ ἐνεδύσατο κατάραν ὡς ἱμάτιον.

Ὅλον αὐτὸν δι' ὅλου συνέχουσαν καὶ μὴ χωριζομένην· ἐνεδύσατο δὲ αὐτὴν διὰ τοῦ μύσους τῆς προδοσίας.

18β Καὶ εἰσῆλθεν ὡσεὶ ὕδωρ εἰς τὰ ἔγκατα αὐτοῦ.

Οὐκ ἔξω μόνον περιέσχεν αὐτὸν, ἀλλὰ καὶ ἔνδον ἐχώρησε.

18γ Καὶ ὡσεὶ ἔλαιον ἐν τοῖς ὀστέοις αὐτοῦ.

Οὐκ ἔνδον μόνον, ἀλλὰ καὶ ἐνδοτέρω. Αὔξει δὲ τὸ πρᾶγμα, δηλῶν τὸ μέγεθος τῆς κατάρας· καὶ διὰ μὲν τοῦ ὕδατος, αἰνιττόμενος τὸ σφοδρὸν αὐτῆς, διὰ δὲ τοῦ ἐλαίου, τὸ δυσέκνιπτον καὶ μόνιμον.

19 Γενηθήτω αὐτῷ ὡς ἱμάτιον, ὃ περιβάλλεται, καὶ ὡσεὶ ζώνη, ἣν διὰ παντὸς περιζώννυται.

Γενήσεται ὥστε συνέχειν καὶ διασφίγγειν αὐτόν.

20α Τοῦτο τὸ ἔργον τῶν ἐνδιαβαλλόντων με παρὰ Κυρίου.

Αὕτη ἡ τιμωρία παρὰ Κυρίου τῶν ἐν Ἰουδαίοις διαβαλλόντων με, τουτέστι, τοῦ Ἰούδα καὶ τῶν κατ' αὐτόν. Τοῦτο τὸ κολαστικὸν ἔργον, περὶ οὗ προείρηται, ὅτι πείσεται τόδε καὶ τόδε.
Ἢ τῶν ἐνδιαβαλλόντων με παρὰ Κυρίῳ, ἐν τῷ λέγειν με ἀντίθεον. Jn 9.16

20β Καὶ τῶν λαλούντων πονηρὰ κατὰ τῆς ψυχῆς μου.

Εἴρηται ἐν τῷ δηλωθέντι μʹ ψαλμῷ, *Κατ' ἐμοῦ ἐλογίζοντο κακά μοι*, καὶ ζήτησον Ps 40.8β
τὴν ἐξήγησιν αὐτοῦ.

21α Καὶ σὺ, Κύριε Κύριε, ποίησον μετ' ἐμοῦ ἕνεκεν τοῦ ὀνόματός σου. |

Ποίησον εἰς ἐμὲ ἔλεος δηλονότι, οὐκ ἐπειδὴ ἄξιός εἰμι, ἀλλὰ διὰ σαυτὸν, ὅτι

20α^{1-2-5} ἐνδιαβαλλόντων HV[Ra] : ἐνδιαβαλόντων MPASCFB[T].

17 And he loved cursing and it will come upon him, and did not wish for blessing and it will be removed far from him.

For through his actions he attracted the one and rejected the other, and all the pious curse him while none bless him.

18α And he clothed himself in cursing like a garment.

Enclosing his whole self entirely and not separating from him. He clothed himself in it through the defilement of the betrayal.

18β And it entered like water into his entrails.

Not only did it surround him outwardly, but also permeated within.

18γ And like oil into his bones.

Not only within, but penetrating even more deeply. He amplifies the matter indicating the magnitude of the curse, and through the water alluding to its force and through the oil to its resistance to removal and permanence.

19 Let it become for him like a garment that invests him and like a girdle that engirds him forever.

It will become so as to surround and constrict him.

20α This is the work of those who accuse me falsely from the Lord.

This is the punishment from the Lord for those among the Jews who slander me, that is, for Judas and those like him. This is the work of punishment about which is was previously said that he will suffer this and that.

Or else of those who accuse me falsely 'before the Lord' in calling me contrary to God. Jn 9.16

20β And who speak evils against my soul.

In the above-mentioned fortieth psalm is was said, *They would calculate evils against me*, Ps 40.8β
and look for the exposition there.

21α And you, O Lord, O Lord, show with me for the sake of your name.

Show mercy on me, that is to say, not because I am worthy, but on your own account, for

φιλάνθρωπος εἶ καὶ ἐλεήμων.

Ὡς ἄνθρωπος δὲ καθικετεύει, παιδεύων ἡμᾶς, ἀδικουμένους, μετριοφρονεῖν, καὶ οὕτω τὴν θείαν ἐπισπᾶσθαι βοήθειαν.

Εἴρηται δὲ καὶ ἐν τῷ δηλωθέντι ψαλμῷ, *Σὺ δέ, Κύριε, ἐλέησόν με*, καὶ ἐν τῷ εἰκοστῷ δὲ πρώτῳ, πολλὰ τοιαῦτα γέγραπται. Ps 40.11

21β *Ὅτι χρηστὸν τὸ ἔλεός σου.*

Ὅτι χρήσιμον ἀεί, ὅτι ἐνεργόν· τὸ δὲ τῶν ἀνθρώπων ἔστιν ὅτε βλαβερὸν ἢ καὶ ἀνενέργητον.

22α *Ῥῦσαί με, ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ.*

Περὶ πτωχοῦ καὶ πένητος ἀνωτέρω δεδήλωται. Ps 108.16β

Εἴρηται δὲ καὶ ἐν τῷ κα´ ψαλμῷ, *Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχήν μου*, καὶ ἐν τῷ Ps 21.21
Εὐαγγελίῳ δὲ γέγραπται, *Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.* Jn 12.27

22β *Καὶ ἡ καρδία μου τετάρακται ἐντός μου.*

Καὶ τοῦτο ἐν τῷ Εὐαγγελίῳ γέγραπται, *Νῦν γὰρ*, φησὶν, *ἡ ψυχή μου τετάρακται*, Jn 12.27
καὶ, *Περίλυπός ἐστιν ἡ ψυχή μου, ἕως θανάτου.* Mt 26.38

23α *Ὡσεὶ σκιὰ ἐν τῷ ἐκκλῖναι αὐτὴν ἀντανηρέθην.*

Ἀνηρέθην οὕτω ταχέως ὡσεὶ σκιὰ ἐν τῷ ἀφανισθῆναι αὐτήν.

Ἢ τοίνυν περιττὴ ἡ πρόθεσις κατὰ τὸ ἰδίωμα τῆς Ἑβραΐδος διαλέκτου, ἢ ἀντὶ τῶν ἀγαθῶν ὧν ἐποίησα αὐτοῖς ἀνηρέθην. Ps 7.4

23β *Καὶ ἐξετινάχθην ὡσεὶ ἀκρίδες.*

Οὕτως εὐκόλως ὡσεὶ ἀκρίδες· ἐξετινάχθην δὲ τῆς παρούσης ζωῆς ὑπὸ τοῦ φθόνου, ὡσεὶ ἀκρίδες τοῦ τυχόντος τόπου ὑπὸ ἀνέμου.

24 *Τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας, καὶ ἡ σάρξ μου ἠλλοιώθη δι᾽ ἔλαιον.*

Ἐστενωμένον γὰρ καὶ κατεσκληκότα καὶ αὐχμηρὸν βίον ἔζησε, καὶ μάρτυς Mt 4.2
ἡ τεσσαρακονθήμερος νηστεία, καὶ οἱ κρίθινοι ἄρτοι, καὶ οἱ τιλλόμενοι παρὰ τῶν Jn 6.9
μαθητῶν στάχυες, εἰ καὶ κατ᾽ οἰκονομίαν ἔστιν ὅτε μετελάμβανεν ἱλαρωτέρας Mt 12.1
τραπέζης.

Καὶ ἡ σάρξ μου, φησὶν, ἠλλοιώθη πρὸς σκληρότητα καὶ δυσμορφίαν, δι᾽ ἔνδειαν ἐλαίου δι᾽ ἀναλειψίαν· οἱ παλαιοὶ γὰρ λουόμενοι, ἠλείφοντο.

you are benevolent and merciful.

As a man he makes entreaty, teaching us when wronged to be restrained and so to attract divine help.

In the previously mentioned psalm it was said, *But you, O Lord, have mercy on me*, and in the twenty-first psalm many such things are written. Ps 40.11

21β For your mercy is good.

For it is ever beneficial, for it is efficacious. Whereas the mercy of men is at times harmful or else inefficacious.

22α Deliver me, for I am poor and needy.

It was explained above about the poor and needy man. Ps 108.16β

And in the twenty-first psalm is was said, *Deliver my soul from the sword*, and in the Gospel it is written, *Father, save me from this hour*. Ps 21.21 Jn 12.27

22β And my heart is troubled within me.

And this is written in the Gospel, for it says, *Now is my soul troubled*, and, *My soul is very sorrowful, even to death*. Jn 12.27 Mt 26.38

23α Like a shadow at its moment of decline I have been done away with in return.

I have been done away with as quickly as a shadow as it vanishes.

Either therefore the preposition 'in return' is redundant in accordance with the idiom of the Hebrew dialect, or I have been done away with in return for the good things which I have done for them. Ps 7.4

23β And I have been blown away like locusts.

So easily like locusts; I have been blown away from the present life by jealousy like locusts are from any chance place by the wind.

24 My knees have grown weak from fasting, and my flesh has become distorted for oil.

For he lived a straitened and austere and parched life, and witness to this is the forty day fast and the barley loaves and the heads of grain plucked by the disciples, even if at times by dispensation he would partake of a more cheerful table. Mt 4.2 Jn 6.9 Mt 12.1

And my flesh, he says, has become distorted with hardness and disfigurement for want of oil for anointing, for the ancients used to anoint themselves when bathing.

25α Κἀγὼ ἐγενήθην ὄνειδος αὐτοῖς.

Τοῖς μιαιφόνοις Ἰουδαίοις· ὠνείδιζον γὰρ καὶ ἐνέπαιζον αὐτῷ, ὡς ἐν τοῖς Εὐαγγελίοις ἱστόρηται. Mk 15.31-32

25β Εἴδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν.

Εἶδόν με κρεμάμενον ἐπὶ τοῦ σταυροῦ· *Οἱ δὲ παραπορευόμενοι*, φησὶν, *ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν.* Mt 27.39-40

26 Βοήθησόν μοι, Κύριε ὁ Θεός μου, καὶ σῶσόν με κατὰ τὸ ἔλεός σου.

Ὥσπερ ὡς ἄνθρωπος ἔπαθεν, οὕτω καὶ ὡς ἄνθρωπος παρακαλεῖ τὸν Θεόν.
Τὸ δὲ, *κατὰ τὸ ἔλεός σου*, ἀντὶ τοῦ, ἐν τῷ ἐλέει σου, ἢ ὡς ἐλεήμων.

27 Καὶ γνώτωσαν ὅτι ἡ χείρ σου αὕτη, καὶ σὺ, Κύριε, ἐποίησας αὐτήν.

Ὅτι ἡ βοήθειά σου, αὕτη ἡ βοήθεια· τουτέστιν, ὅτι σὴ ἡ βοήθεια καὶ ἀντίληψις, βοηθοῦντος ὡς ἠγαπημένῳ υἱῷ, καὶ οὐ παρορῶντος ὡς ἀντίθεον.

28α Καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις.

Ἔλεγον γὰρ οἱ θεομάχοι, *Μή τις τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι.* Κατάρα δὲ ἄλλως, καὶ ἡ βλασφημία. Jn 7.48-49

28β Οἱ ἐπανιστάμενοί μοι αἰσχυνθήτωσαν.

Αἰσχυνθήσονται, ἢ μετὰ τὴν ἐμὴν ἀνάστασιν ἢ μετὰ τὴν παγκόσμιον.

28γ Ὁ δὲ δοῦλός σου εὐφρανθήσεται.

Ἐπὶ τοῖς σεσωσμένοις τῶν ἀνθρώπων.

29α Ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπήν.

Ἐνδύσονται αἰσχύνην, εἰς πάντα τὰ ἔθνη διασκορπιζόμενοι, καὶ δουλεύοντες καὶ ἀτιμαζόμενοι.

29β Καὶ περιβαλέσθωσαν ὡς διπλοΐδα αἰσχύνην αὐτῶν. |

25α And I have become a reproach for them.

For the murderous Jews; for they would reproach and mock him as is told in the Gospels. Mk 15.31-32

25β They saw me, they shook their heads.

They saw me hanging on the Cross. *Those who passed by*, it is said, *would deride him, wagging their heads and saying, 'You who would destroy the temple and build it in three days, save yourself.'* Mt 27.39-40

26 Help me, O Lord my God, and save me according to your mercy.

Just as he suffered as a man, so as a man he makes supplication to God.
'According to your mercy' is in the sense of, 'in your mercy', or 'as merciful'.

27 And let them know that this your hand, and you, O Lord, have done this.

That your help, this help, that is, that the help and succour is yours, giving help as to a beloved son and not overlooking him as one opposed to God.

28α They will call down curses and you will bless.

For the ones fighting against God said, *Have any of the rulers or of the Pharisees believed in him? But this crowd, who do not know the law, they are accursed*. And otherwise a curse also indicates blasphemy. Jn 7.48-49

28β Let those rising up against me be shamed.

Let them be shamed either after my resurrection or after the universal resurrection.

28γ But your servant will be glad.

In regard to those saved among men.

29α Let those who accuse me falsely be clothed in disgrace.

They will be clothed in disgrace, being scattered into all the nations and in servitude and dishonoured.

29β And let them be wrapped in their shame as in a double-folded mantle.

Περιβαλοῦνται· τὸ αὐτὸ δὲ λέγει καὶ νῦν. Διπλοΐς δὲ, τὸ διπλοῦν ἱμάτιον.

30α *Ἐξομολογήσομαι τῷ Κυρίῳ σφόδρα ἐν τῷ στόματί μου.*

Εὐχαριστήσω, ὡς Ῥύστῃ καὶ Σωτῆρι.

30β *Καὶ ἐν μέσῳ πολλῶν αἰνέσω αὐτόν.*

Καὶ ὄντως εὐχαριστεῖ καὶ αἰνεῖ αὐτὸν ἐν μέσῳ πολλῶν, ἀναγινωσκομένων τῶν Εὐαγγελίων, ἐν οἷς πανταχοῦ δοξάζει τὸν Πατέρα.

31 *Ὅτι παρέστη ἐκ δεξιῶν πένητος, τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου.*

Ἐκ τοῦ δεξιοῦ γὰρ μέρους οἱ συμμαχοῦντες παρίστανται.
Ἢ καὶ ἄλλως· ἐκ τῶν δεξιῶν πράξεων παρέστη, ὑπὸ τῶν ἀρετῶν ἐπισπώμενος εἰς ἀντίληψιν, καὶ ἔσωσεν αὐτὸν, ἀναστήσας ἐκ νεκρῶν.

109 ρθʹ

1α Ψαλμὸς τῷ Δαυίδ.

Εἴρηται περὶ τῆς τοιαύτης ἐπιγραφῆς πολλάκις.
Εἰς τὸν Χριστὸν δὲ καὶ ὁ ψαλμὸς οὗτος ἀναγέγραπται.

1β *Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου.*

Ὁ Θεὸς καὶ Πατὴρ, πρὸς τὸν Θεὸν καὶ Υἱὸν, μετὰ τὴν ἀπὸ γῆς εἰς οὐρανοὺς ἀνάληψιν. Εἰ δὲ καὶ γέγραπται, *Κύριος ὁ Θεός σου, Κύριος εἷς ἐστιν*, οὐ πρὸς Dt 6.4
ἀθέτησιν τοῦτο τοῦ Μονογενοῦς, ἀλλὰ πρὸς ἀντιδιαστολὴν τῶν οὐκ ὄντων θεῶν. Εἶπε δὲ θεοπρεπῶς.
Καὶ τοῦτο δὲ τὸ ῥητὸν ἐμφράττει τὰ στόματα τῶν Ἰουδαίων. Τίνες γὰρ οἱ δύο Mt 22.44
κύριοι τοῦ Δαυὶδ, ὧν ἅτερος *ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγεννήθη* καὶ ἱερωσύνῃ Ps 109.3γ
κεκόσμηται *κατὰ τὴν τάξιν Μελχισεδέκ*, οὐκ ἔχουσιν ὅλως εἰπεῖν. Ps 109.4γ

1γ *Κάθου ἐκ δεξιῶν μου.*

Ὥσπερ διὰ τοῦ, *Κύριος* καὶ *Κύριος*, τὸ ἰσότιμον δείκνυται, οὕτω καὶ διὰ τῆς ἐκ δεξιῶν καθέδρας ἐπὶ τοῦ βασιλικοῦ θρόνου· ὧν γὰρ ἡ καθέδρα κοινὴ, τούτων καὶ ἡ βασιλεία κοινή. Ἐπιστομιζέσθωσαν οἱ ἄνισον τῷ Πατρὶ τὸν Υἱὸν ληροῦντες, Ἄρειος καὶ Εὐνόμιος.

They will be wrapped; he says the same here also. A double-folded mantle is a double cloak.

30α I shall confess to the Lord most fervently with my mouth.

I shall give thanks to him as deliverer and saviour.

30β And in the midst of many I shall praise him.

And truly he will give thanks to him and praise him in the midst of many when the Gospels are read in which he glorifies the Father everywhere.

31 For he has stood in support at the right hand of a pauper to save my soul from those pursuing.

For those who assist in battle stand at the right hand side.

Or else in a different way, he has stood in support as a result of his right-handed actions, namely, being drawn to help by his virtues, and he saved him, having raised him from the dead.

109 Psalm 109

1α A psalm belonging to David.

The superscription of this kind has been spoken about often.

This psalm is also composed about Christ.

1β The Lord said to my Lord.

God the Father said to God the Son after his assumption from earth to the heavens. And
even though it is written, *The Lord your God is one Lord*, this does not negate the Only-be- Dt 6.4
gotten, but is in contradistinction to non-existent gods. He said in a manner befitting God.

And this verse stops the mouths of the Jews, for they have no answer at all as to who Da- Mt 22.44
vid's two Lords are, the one of whom was *born from the womb before the morning star* and is Ps 109.3γ
adorned with priesthood *according to the order of Melchisedek*. Ps 109.4γ

1γ Sit at my right hand.

Just as the equality of honour is shown through the Lord and Lord, so it is through the sitting at the right hand on the royal throne, for those who share a common throne also share a common kingship. Let a curb then be placed in the mouths of Arius and Eunomius who foolishly speak of the inequality of the Son with the Father.

Ἐπεὶ δὲ ὁ Θεὸς καὶ Πατὴρ, ἀσώματος ὢν, οὐκ ἔχει δεξιὰ καὶ ἀριστερὰ — τῶν σωμάτων γὰρ ταῦτα — λοιπὸν τὸ μὲν καθῆσθαι, τὴν ἀνάπαυσιν δηλοῖ καὶ ἀπόλαυσιν τῆς θείας βασιλείας, τὸ δὲ ἐκ δεξιῶν, τὴν γνησιότητα καὶ οἰκείωσιν καὶ ὁμοτιμίαν.

1δ *Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.*

Τοὺς Ἰουδαίους, τοὺς Ἕλληνας, καὶ τοὺς αἱρετικοὺς καὶ τοὺς δαίμονας.

Τὸ δὲ, ἕως, οὐ πάντοτε ἀντιδιαστέλλεται τῷ μέλλοντι, ἀλλὰ πολλάκις, τὸ μέχρι μὲν τοῦδε δηλοῖ, τὸ δ' ἐφεξῆς οὐκ ἀναίνεται, καθάπερ καὶ νῦν, περὶ οὗ καὶ ὁ Θεολόγος Γρηγόριος ἐν τῷ *Περὶ Υἱοῦ πρώτῳ λόγῳ* πεφιλοσόφηκε, καὶ ἡμεῖς ἐν τῷ Εὐαγγελικῷ ῥητῷ, τῷ, *Ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*, ἡρμηνεύσαμεν, τοῖς Πατράσιν ἀκολουθήσαντες. Πῶς γὰρ ἂν καὶ φυλαχθείη τὸ, *Καὶ ἡ βασιλεία αὐτοῦ, βασιλεία ἥτις οὐ διαφθαρήσεται*, καὶ τὸ, *Καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος*; [PG36.108B; Mt 1.25; PG129.133; Dan 7.14; Lk 1.33]

Εἰ δ' ἐνταῦθα μὲν ἀκούεις ὅτι ὁ Πατὴρ τίθησι τοὺς ἐχθροὺς ὑποπόδιον, παρὰ δὲ Παύλῳ ὅτι ὁ Υἱὸς — *Δεῖ γὰρ*, φησὶν, *αὐτὸν βασιλεύειν ἄχρις ἂν θῇ πάντας τοὺς ἐχθροὺς αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ* — μὴ θορυβηθῇς· κοινὴ γὰρ ἀμφοῖν ἡ ἐνέργεια, καὶ κοινὰ τὰ κατορθώματα. Πάντες δὲ ὑποταγήσονται, οἱ μὲν ἑκόντες, οἱ δὲ ἄκοντες, ὅταν αὐτὸν ἴδωσιν ἐξ οὐρανοῦ κατερχόμενον, περὶ οὗ σαφέστερον ἐδίδαξε Παῦλος. Ὑποπόδιον δὲ, ἀντὶ τοῦ, ὑποτεταγμένους. [1Cor 15.25; 1Thes 4.16; Jos 10.24]

2α *Ῥάβδον δυνάμεως ἐξαποστελεῖ σοι Κύριος ἐκ Σιών.*

Ἡ ῥάβδος ποτὲ μὲν εἰς σύμβολον κολάσεως παραλαμβάνεται, ὡς τὸ, *Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ*; ποτὲ δὲ εἰς ποιμαντικὴν, ὡς τὸ, *Ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ*, | ποτὲ δὲ εἰς βασιλείαν, ὡς τὸ, *Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί*, ποτὲ δὲ εἰς δύναμιν, ὡς τὸ προκείμενον ῥητόν. [1Cor 4.21; Ps 2.9; Isa 11.1]

Ἐξαπέστειλε γὰρ Κύριος τῷ Χριστῷ, ὡς ἀνθρώπῳ, δύναμιν ἐκ Σιὼν, τῆς ἐν οὐρανοῖς, ἢ ἐκ Σιὼν, τῆς ἐν Ἱεροσολύμοις. Ἐκεῖθεν γὰρ ἤρξατο καὶ ἡ τῶν κατορθωμάτων δύναμις καὶ ἡ τοῦ κηρύγματος.

Νοηθείη δ' ἂν ῥάβδος δυνάμεως, καὶ ὁ σταυρός· τί γὰρ αὐτοῦ δυνατώτερον, οὕτως εὐχερῶς τροπουμένου τοὺς ἐχθρούς.

2β *Καὶ κατακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου.*

Ὑποτάττων αὐτοὺς καὶ κατεξουσιάζων, καὶ τῇ ζεύγλῃ τῶν εὐαγγελικῶν σου νόμων ὑπάγων.

Τοῦτο γὰρ ἦν τὸ παράδοξον, ὅτι μέσον τῶν ἐχθρῶν ἐναπειλημμένοι, πανταχόθεν οἱ ἀπόστολοι περιεγίνοντο, καὶ οὐχ ἁπλῶς ἐκράτουν, ἀλλ' ἐπιτατικώτερον κατεκράτουν.

[1γ][2] καθῆσθαι PCV : καθίσθαι MS[2] : καθέζεσθαι B : καθίσασθαι F.

And since God the Father, being bodiless, has no right or left – these things belong to bodies – the sitting therefore signifies the rest and enjoyment of divine kingship while the right hand signifies the legitimacy and kinship and equality of honour.

1δ Until I make your enemies a footstool for your feet.

The Jews, the Greeks and the heretics and the demons.

The word 'until' is not always used in contradistinction to the future, but often it indicates
up to some point but does not negate what comes thereafter, as in the present case. Gregory PG36.108B
the Theologian reflected about this in his first homily *Concerning the Son*, and we interpreted Mt 1.25
it following the Fathers in the Gospel saying, *Until she bore her first-born son*. How otherwise PG129.133
could the sayings be preserved, *And his kingship is a kingship that will not be destroyed*, and, Dan 7.14
And of his kingship there will be no end? Lk 1.33

If you hear in this verse that the Father makes the enemies a footstool while in Paul that
it is the Son – *For he must reign*, he says, *until he has put all his enemies under his feet* – do 1Cor 15.25
not be perplexed, for the energy is common to both and the achievements are common. For
all will be subordinated, the ones voluntarily, the others involuntarily, when they see him
coming down from heaven, about which Paul taught more clearly. 'Footstool' is in the sense 1Thes 4.16
of, 'subordinated'. Jos 10.24

2α The Lord will send out to you a rod of power from Zion.

The rod is sometimes taken as a symbol of punishment, as in, *What do you wish? Shall I
come to you with a rod, or with love?* and sometimes in regard to shepherding, as in, *You will* 1Cor 4.21
shepherd them with an iron rod, and sometimes in regard to kingship, as in, *A rod will come* Ps 2.9
forth from Jesse, and sometimes in regard to power, as in the present verse. Isa 11.1

For the Lord sent out to Christ as a man power from Zion, the Zion in the heavens or the Zion in Jerusalem, because from there the power of his deeds and of his preaching began.

The rod of power may also be understood as the Cross, for what is more powerful than it, putting enemies to flight so easily.

2β And gain full dominion in the midst of your enemies.

Subjecting them and exercising authority over them and bringing them under the yoke of your Gospel commandments.

For this was what was extraordinary, namely, that while being cut off amid enemies the Apostles would prevail on every side, and not only would they prevail but would do so utterly.

3α Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου.

Ἐν ἡμέρᾳ ὅτε ἡ δύναμίς σου δείκνυται, τότε μετὰ σοῦ ἡ ἀρχὴ, τουτέστιν, ἐν σοὶ ἡ βασιλεία, οὐκ ἔξωθεν ἐπιγενομένη, ἀλλ' ἐνοῦσα τῇ φύσει τῆς θεότητός σου.

Ἡμέρα δὲ δυνάμεως, ἡ τῆς πρώτης αὐτοῦ παρουσίας καὶ τῶν ἀπείρων θαυμάτων, ἢ ἡ τῆς δευτέρας καὶ τῆς ἐσχάτης σάλπιγγος, τῆς ἀνιστώσης τοὺς νεκρούς. 1Cor 15.52

3β Ἐν ταῖς λαμπρότησι τῶν ἁγίων σου.

Ὅτε λάμψουσιν οἱ ἅγιοί σου. Τί γὰρ λαμπρότερον τῶν ἀποστόλων, οἳ περιέτρεχον τὴν οἰκουμένην, λάμποντες ὡς ὁ ἥλιος ταῖς τῶν ἀρετῶν ἀκτῖσιν; εἰ δὲ ἐνταῦθα τοιοῦτοι, ποταποὶ ἐν τῇ ἀναστάσει ἔσονται, ὅτε *Οἱ δίκαιοι λάμψουσιν ὡς ὁ ἥλιος*, Mt 13.43
κατὰ τὴν τοῦ Κυρίου φωνήν;

Εἴτε γὰρ ἐπὶ τῆς παρελθούσης ἡμέρας, εἴτε ἐπὶ τῆς μελλούσης, ὡς εἴρηται, τοῦτο νοήσεις, οὐχ ἁμαρτήσεις.

3γ Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε.

Τὸ μὲν, *Κάθου ἐκ δεξιῶν μου*, καὶ τὸ, *Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε*, προσώπῳ τοῦ Πατρὸς εἴρηται πρὸς τὸν Υἱόν· τὸ δὲ, *Ῥάβδον δυνάμεως*, καὶ τὸ, *Μετὰ σοῦ ἡ ἀρχὴ*, προσώπῳ τοῦ προφήτου.

Καὶ τὸ μὲν, *ἐκ γαστρὸς*, τὸ γνήσιον δηλοῖ τῆς γεννήσεως καὶ τὸ ταὐτὸν τῆς οὐσίας. Τὸ δὲ, *πρὸ ἑωσφόρου*, τὸ πρὸ τοῦ γενέσθαι τὸν ἥλιον. Καὶ ἐν τῷ οα´ δὲ ψαλμῷ φησι, *Πρὸ τοῦ ἡλίου διαμένει τὸ ὄνομα αὐτοῦ*. Ps 71.17β

Τί οὖν; πρὸ τοῦ ἡλίου μόνον ἐγέννησεν αὐτόν; Οὐδαμῶς, ἐπεὶ καὶ ἀλλαχοῦ φησι, *Καὶ ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος, σὺ εἶ*· καίτοι οὐκ ἀπὸ τοῦ αἰῶνος μόνον, Ps 89.2
ἀλλὰ καὶ πρὸ τοῦ αἰῶνος· καὶ οὐχ ἕως τοῦ αἰῶνος μόνον, ἀλλ' ἀπεράντως.

Θεοπρεπῶς οὖν χρὴ τὰ τοιαῦτα δέχεσθαι, καὶ τὸ πρὸ πάντων νοεῖν ἐκ τούτων καὶ τὸ προαιώνιον.

Οἱ δὲ νοοῦντες, *πρὸ ἑωσφόρου*, τὴν νύκτα καθ' ἣν τὸν Χριστὸν ἐγέννησεν ἡ Παρθένος εὐδοκίᾳ Πατρὸς καὶ συνεργίᾳ Πνεύματος ἁγίου, κακῶς ἄρα νοοῦσιν· ἔδει γὰρ εἰρῆσθαι, *πρὸ ἀνατολῆς ἑωσφόρου*, καὶ μὴ, *πρὸ ἑωσφόρου*, μόνον· ἀεὶ γὰρ τὸ πρὸ ἡλίου ἁπλῶς, τὸ πρὸ τῆς ὑπάρξεως αὐτοῦ βούλεται σημαίνειν, ὥσπερ καὶ τὸ, *πρὸ ἀνατολῆς αὐτοῦ*, τὸν ὄρθρον.

4α Ὤμοσε Κύριος.

Ὥσπερ ὁ θυμὸς ἐπὶ Θεοῦ λεγόμενος οὐ σημαίνει πάθος, ἀλλὰ τὴν κίνησιν τῆς τιμωρητικῆς δυνάμεως, οὕτω καὶ ὁ ὅρκος αὐτοῦ τὴν βεβαίωσιν δηλοῖ, καὶ οὐ τὸν Ps 2.5β
παρ' ἡμῖν γινόμενον ὅρκον.

3α Add. [MA in marg.]PBHV : Εἴη δ' ἂν ἀρχὴ, καὶ ὁ Υἱὸς τοῦ Θεοῦ, ὡς αἴτιος πάντων, ἤτοι Δημιουργὸς, ὅς ἐστι μετὰ τοῦ Πατρός. : om. CS²F.
3γ Add. [MPA in marg.]BV : Τὰ γνήσια γὰρ γεννήματα, ἐκ γαστρὸς τῶν γονέων ἀπογεννῶνται. : om. CS²FH.

3α With you is sovereignty on the day of your power.

On the day when your power is shown forth, then with you is sovereignty, that is, kingship is in you, not something added from outside, but innate in the nature of your divinity.

The day of power is that of his first coming and of the countless miracles or else that of his second coming and of the last trumpet that raises the dead. 1Cor 15.52

3β Amid the splendours of your saints.

When your saints will shine. For what is more brilliant than the Apostles who circumambulated the inhabited world, shining like the sun with the rays of their virtues? And if they are such in this world, what will they be like at the resurrection when *The just will shine like the sun*, according to the words of the Lord? Mt 13.43

Whether you will understand this in relation to the day past or the day to come, as has been said, you will not go wrong.

3γ From the womb before the morning star I have begotten you.

The words, *Sit at my right hand*, and, *From the womb before the morning star I have begotten you*, are spoken in the person of the Father to the Son, while, *The Lord will send out to you a rod of power*, and *With you is sovereignty*, are spoken in the person of the prophet.

The phrase 'from the womb' indicates the legitimacy of the birth and the identity of essence. "Before the morning star' signifies before the sun came to be. And in the seventy-seventh psalm he says, *Before the sun his name remains*. Ps 71.17β

What then? Did he beget him only before the sun? In no way, since elsewhere he says, *And from the age and to the age you are*. And indeed he is not 'from the age' only, but also before Ps 89.2
the age, and not only 'to the age', but boundlessly.

We need accordingly to take such expressions in a manner befitting God and above all to understand from them the pre-eternal also.

Those who understand 'before the morning star' as the night in which the Virgin gave birth to Christ by the good pleasure of the Father and with the co-operation of the holy Spirit are therefore mistaken. It would need to have said, 'before the rising of the morning star' and not simply 'before the morning star', for 'before the sun' simply always means 'before its existence', just as 'before its rising' means the time before dawn.

4α The Lord has sworn.

Just as rage when said in relation to God does not mean a passion, but the movement of his punishing power, so also his oath signifies an affirmation and not the oath that is taken by us. Ps 2.5β

3α: 'Sovereignty' may be taken in the sense of 'origin' and interpreted as the Son of God as the origin and cause, that is, Creator, of all things, who is with the Father.
3γ: For the legitimate offspring are generated from the belly of their parents.

4β Καὶ οὐ μεταμεληθήσεται.

Οὐ μεταβαλεῖ τὸ δεδογμένον, οὐκ ἀλλοιώσει, καθάπερ ποιεῖ πολλάκις ἐπ' ἄλλων, δι' οἰκονομίας τινας.

Τί δὲ ὤμοσεν, ἤτοι βεβαίως ἀπεφήνατο, ἄκουσον·

4γ Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

Ἱερεὺς μὲν, ὡς ἄρτου καὶ οἴνου μεταδοὺς τοῖς ἀποστόλοις ἐν τῷ μυστικῷ δείπνῳ, κα | θάπερ ὁ Μελχισεδὲκ τοῖς περὶ τὸν Ἀβραὰμ, ὅτε ὑπέστρεψεν ἀπὸ τοῦ πολέμου. Gen 14.18

Αἰώνιος δὲ, ὡς μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, κατὰ τὴν θεότητα, ὥσπερ ὁ Μελχισεδὲκ, κατὰ τὴν ἱστορίαν. Ἀλλὰ Μελχισεδὲκ μὲν οὐκ ἔχει ταῦτα, διὰ τὸ παρασιωπηθῆναι τῇ ἱστορίᾳ τῆς Γραφῆς, ὁ δὲ Χριστὸς, διὰ τὴν ἀλήθειαν.

Τοῦτο δὲ τὸ ῥητὸν ἡρμήνευσε σοφῶς ἅμα καὶ σαφῶς ὁ μέγας Παῦλος ἐν τῇ πρὸς Ἑβραίους ἐπιστολῇ, ἔνθα καὶ ἄλλας εὑρήσεις ὁμοιότητας. Heb 6.20-7.2

5α Κύριος ἐκ δεξιῶν σου.

Βοηθῶν ὡς ἀνθρώπῳ. Καὶ ἐν τῷ ιε´ δὲ ψαλμῷ γέγραπται, *Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντὸς, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.* Ps 15.8

5β Συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς.

Περὶ τῆς ἡμέρας τῆς κρίσεως ὁ λόγος, ὅτι συντρίψει τοὺς ἀσεβεῖς βασιλεῖς ἐν ταῖς ἀποτεταγμέναις κολάσεσιν. Εἰ δὲ τοὺς βασιλεῖς, δῆλον ὡς καὶ τοὺς ἄλλους πάντας.

6α Κρινεῖ ἐν τοῖς ἔθνεσι.

Κρινεῖ τὰ ἔθνη· ἢ κρινεῖ ἐν τοῖς ἔθνεσιν τοὺς ἀξίους κρίσεως.

6β Πληρώσει πτώματα.

Πληθυνεῖ πτώσεις, πολλοὺς καταβάλλων, ὅσοι κακῶς ἵσταντο.

6γ Συνθλάσει κεφαλὰς ἐπὶ γῆς πολλῶν.

Κεφαλὰς πολλῶν, τουτέστι, πολλούς. Ὃ γὰρ εἶπεν ἀνωτέρω περὶ τῶν βασιλέων εἰδικῶς, τοῦτο λέγει νῦν καθολικώτερον καὶ περὶ τῶν ἄλλων.

Οὐ μόνον δὲ ταῦτα νοοῦνται περὶ τῆς μελλούσης κρίσεως, ἀλλὰ καὶ ἄλλως διδάσκουσι τὴν ἀνυπόστατον ἰσχὺν αὐτοῦ, ὅτι ὅταν ὀργισθῇ, συνθλάσει βασιλεῖς, καὶ τ' ἄλλα ποιήσει.

4β And he will not repent.

He will not change what he has ordained, as he often does in other things for certain purposes of economy.

As to what he swore, that is, declared with certainty, listen now:

4γ You are a priest to the age according the the order of Melchisedek.

You are a priest, as having given out bread and wine to the Apostles at the mystical supper, just as Melchisedek did to those around Abraham when he returned from the war. Gen 14.18

And you are eternal, as having neither a beginning of days nor an end to life, in accordance with his divinity, just in the case of Melchisedek according to the story. But Melchisedek has these characteristics on account of their having been passed over in silence in the story of Scripture, while Christ has them in truth.

The great Paul interpreted this verse both wisely and clearly in the letter to the Hebrews in which you will also find other similarities. Heb 6.20-7.2

5α The Lord is at your right hand.

Helping him as a man. And in the fifteenth psalm it is written, *I would see the Lord before me at all times, for he is at my right hand that I may not be swayed*. Ps 15.8

5β He has shattered kings on the day of his anger.

The verse is about the day of judgement, that he will crush the impious kings in the appointed punishments. And if kings, then manifestly also all others.

6α He will judge among the nations.

He will judge the nations; or else he will judge among the nations those worthy of judgement.

6β He will make full with the fallen.

He will multiply downfalls, overthrowing many, namely, those who were standing poorly.

6γ He will shatter the heads of many on the earth.

The heads of many, that is, many. What he said above about the kings specifically he he now says more generally about the others.

And these things are not only understood about the last judgement, but they also tell moreover of his irresistible strength, that when he will be angered he will shatter kings and also do the other things.

7α Ἐκ χειμάῤῥου ἐν ὁδῷ πίεται.

Ἐνταῦθα τὴν εὐτέλειαν προαγορεύει τῆς διαίτης αὐτοῦ, ὅτι λιτὸν βίον μετιὼν, ἐκ χειμάῤῥου πίεται· ἐκ χειμάῤῥου τοῦ ἐν ὁδῷ ῥέοντος, ἢ ἐν ὁδῷ ὁδεύων, πίεται.

Ἀναγωγικῶς δὲ, χείμαῤῥον μὲν νοήσεις, τὸν χειμῶνα καὶ τὴν σύῤῥοιαν καὶ πλημμύραν τῶν πειρασμῶν· ὁδὸν δὲ, τὸν παροδικὸν τοῦτον βίον· πόσιν δὲ, τὴν μέθεξιν, ὅτι πειρασθήσεται.

7β Διὰ τοῦτο ὑψώσει κεφαλήν.

Διὰ τὴν εὐτέλειαν καὶ ταπείνωσιν ὑψωθήσεται καὶ δοξασθήσεται, εἰς οὐρανοὺς ἀνελθὼν καὶ καθίσας ἐν δεξιᾷ τοῦ Θεοῦ. Οὐ μόνον γὰρ οὐδὲν αὐτὸν ταῦτα Eph 1.20
παρέβλαψεν, ἀλλὰ καὶ εἰς ὕψος ἄφατον ἀνήγαγεν.

110 ρι´
1α Ἀλληλούϊα.

Εὐχαριστήριος γὰρ καὶ οὗτος ὁ ψαλμός.

1β Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.

Εὐχαριστήσω σοι, οὐ μόνον ἐν ῥήμασιν, οὐδ᾽ ἁπλῶς ἐν γλώσσῃ καὶ στόματι, ἀλλ᾽ ἐν ὅλῃ καρδίᾳ, ἐν συντεταμένῃ ψυχῇ, ἐν προσεχούσῃ διανοίᾳ, πάσης βιωτικῆς φροντίδος ἀπαλλαγεὶς καὶ μετάρσιος ἤδη πρὸς σὲ γενόμενος.

Εὐχαριστήσω δὲ ὑπέρ τε τῶν εἰς ἐμὲ γινομένων εὐεργεσιῶν ἀεὶ, καὶ ὑπὲρ τῶν εἰς τοὺς ἄλλους ἀνθρώπους. Τοῦτο, θυσία πρόχειρος· τοῦτο, εὐπόριστος προσφορά· τοῦτο, ἀναγκαῖον ἔργον, καὶ διηνεκῶς ἀπαιτούμενον.

1γ-2α Ἐν βουλῇ εὐθέων καὶ συναγωγῇ, μεγάλα τὰ ἔργα Κυρίου.

Ἐν βουλῇ καὶ συναγωγῇ τῶν ὀρθὰ φρονούντων, μεγάλα τὰ ἔργα Κυρίου πάντα, ὅσα τε θαυματουργῶν ἐργάζεται, καὶ πάλαι καὶ νῦν καὶ μετέπειτα, καὶ ὅσα παράγων τὸν κόσμον ἔκτισε.

Καὶ ἐπὶ θαυμάτων γὰρ καὶ ἐπὶ κτισμάτων λαμβάνεται τὸ ῥητόν· βουλευομένων γὰρ καὶ συναγομένων τῶν εἰρημένων, εἴτουν διασκεπτομένων περὶ τῶν τοιούτων ἔργων, οὐδὲν τούτων φαίνεται μικρὸν, οὐδ᾽ ἀνάξιον τοῦ ποιήσαντος· πάντα δὲ μεγάλα καὶ λόγου τινὸς ἐχόμενα, κἂν μὴ τοῖς ἄλλοις τοιαῦτα πολλάκις δοκῇ διὰ τὸ διεστραμμένον τῆς φρονήσεως αὐτῶν. |

2β Ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ.

7α He will drink from a winter torrent on the way.

Here he foretells the frugality of his way of life, that following an austere life, he will drink from a winter torrent; he will drink from a torrent flowing on the path, or while walking on the path.

In an anagogical sense you will understand 'winter torrent' as the wintry storm and confluence and flood of temptations, and the 'way' as this passing life, and the 'drinking' his participation, for he will be tempted.

7β On this account he will raise up his head.

On account of his frugality and humility he will be exalted and glorified, having gone up to the heavens and having sat at the right hand of God. For not only did these things not harm him at all, but they brought him up to an ineffable height. Eph 1.20

110 Psalm 110
1α Alleluia.

For this psalm also is a psalm of thanksgiving.

1β I shall confess to you, O Lord, with my whole heart.

I shall give thanks to you, not only with words, nor simply with my tongue and mouth, but with my whole heart, with an earnestly striving soul, with an attentive intellect, having freed myself from all earthly care and having already raised myself up towards you.

And I shall thank you for both the benefactions being ever performed for me, and for those towards other people. This is a sacrifice ever accessible; this is an offering easy to procure; this is a necessary work and one continuously demanded.

1γ-2α In the deliberation of the upright and congregation the works of the Lord are great.

In the deliberation and congregation of the right minded, all the works of the Lord are great, both such as he does in working wonders, both in the past and now and hereafter, and such as he produced in creating the world.

For the verse is taken both in respect of miracles and in respect of creations. For in deliberating on and gathering these things together, that is, in considering such works, none of them appears small or unworthy of the Maker, all being great and having some reason, even if often it does not seem so to other people on account of the perversion of their thinking.

2β Sought out for all his desires.

Ἐξηκριβωμένα, καθὼς ἕτερος ἑρμηνευτὴς ἐξέδωκεν· ἀπηρτισμένα τὰ ῥηθέντα ἔργα, τουτέστιν, ἐπιτήδεια εἰς πάντα τὰ θελήματα αὐτοῦ, παρασκευάζοντα τοὺς συνετοὺς ποιεῖν αὐτά.

Τίς γὰρ ὁρῶν καὶ ἀκούων τὰ τοιαῦτα ἔργα, οὐ δι' αὐτῶν ἀναχθήσεται πρὸς ἀποπλήρωσιν τῶν θελημάτων τοῦ ἐργασαμένου αὐτά, συνιεὶς ὅτι Θεός ἐστιν ὄντως, καὶ φιλάνθρωπος ὄντως;

Θελήματα δὲ αὐτοῦ, αἱ ἐντολαὶ αὐτοῦ.

3α Ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ.

Εὐχαριστία καὶ μεγαλοπρεπὴς αἴνεσις τὸ ἔργον αὐτοῦ· οὐχὶ τόδε ἢ τόδε, ἀλλ' ἁπλῶς πᾶν, ὡς ἱκανὸν κινεῖν εἰς εὐχαριστίαν καὶ μεγαλοπρεπῆ αἴνεσιν τοῦ κτίσαντος αὐτὸ τὸν ὁρῶντα καὶ ἀκούοντα.

Νοεῖται δὲ καὶ εἰδικῶς ἔργον τοιοῦτον, ἡ ἐνανθρώπησις αὐτοῦ.

3β Καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Τοῦτο, πρὸς παραμυθίαν μὲν τῶν ἀδικουμένων, σωφρονισμὸν δὲ τῶν ἀδικούντων· ὅτι ἡ δικαία κρίσις αὐτοῦ μένει αὐτούς, ἀΐδιος οὖσα, καὶ τοῖς μέν, ἄνεσιν, τοῖς δέ, κόλασιν ἐπάξει· ἢ ὅτι ἡ δικαιοσύνη αὐτοῦ διηνεκής ἐστιν, εἴτουν ἀμετακίνητος.

4α Μνείαν ἐποιήσατο τῶν θαυμασίων αὐτοῦ.

Τό, *ἐμνήσθη*, καὶ τό, *μνείαν ἐποιήσατο*, καὶ τὰ τοιαῦτα, ἐπὶ τῆς ἐνεργείας οἱ προφῆται λαμβάνουσι πολλάκις, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν. Ps 77.39

Λέγει γοῦν ὅτι ἐνεργεῖ τὰ θαυμάσια αὐτοῦ, καὶ οὐ παύεται θαυματουργῶν διὰ πάσης γενεᾶς, ἵνα τοὺς παχυτέρους ἐπαγάγηται διὰ τῶν τεραστίων, οἷα τὰ ἐπὶ τοῦ κατακλυσμοῦ, τὰ ἐπὶ τῆς συγχύσεως τῶν γλωσσῶν, τὰ ἐπὶ τῶν Σοδόμων, τὰ ἐπὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τὰ ἐν Αἰγύπτῳ, τὰ ἐν τῇ ἐξόδῳ τῶν Ἰουδαίων, τὰ ἐν τῇ ἐρήμῳ, τὰ ἐν τῇ γῇ τῆς ἐπαγγελίας, τὰ ἐν Βαβυλῶνι, τὰ μετὰ τὴν ἐπάνοδον, τὰ ἐπὶ τῶν Μακκαβαίων, τὰ ἐπὶ τῆς τοῦ Χριστοῦ παρουσίας, τὰ μετ' αὐτὴν ἄχρι καὶ νῦν, ἰδίᾳ καὶ δημοσίᾳ, ἐπί τε τῶν ἀποστόλων καὶ τῶν μαρτύρων καὶ τῶν ἄλλων ἁγίων, καὶ ἐν οἰκίαις καὶ ἐν πόλεσι καὶ πανταχοῦ τερατουργούμενα.

4β Ἐλεήμων καὶ οἰκτίρμων ὁ Κύριος.

Ὁ τὰ ῥηθέντα ποιῶν, ἐλεῶν γὰρ καὶ οἰκτείρων ταῦτα ποιεῖ, καὶ θέλων τὴν σωτηρίαν τῶν ἀνθρώπων.

5α Τροφὴν ἔδωκε τοῖς φοβουμένοις αὐτόν.

[2β][2-3] *τουτέστιν... αὐτά* MPABH[F in marg.]V : om. CS. [2β][4] *ἀναχθήσεται* MCBHV : *ἐναχθήσεται* PAS²F.

'Precisely contrived', as another translator rendered it; the works mentioned are perfectly fashioned, that is, fitting for all his desires and preparing the wise to do them.

For who on seeing or hearing of such works will not be led through them to fulfil the desires of the one who has performed them, having understood that he is truly God and truly benevolent to man?

His desires are his commandments.

3α Confession and magnificence are his work.

Thanksgiving and magnificent praise are his work; not this work or that, but simply every work, as able to move the one seeing and hearing to thanksgiving and magnificent praise of the one who produced it.

His incarnation is understood in particular as such a work.

3β And his justice awaits to the age of the age.

This is for the comfort of those suffering injustice and the correction of those perpetrating injustice, for his just judgement awaits them, being eternal, and will bring to the ones relief and to the others punishment; or else that his justice is continuous, namely, immovable.

4α He has made remembrance of his wonders.

The prophets very often take the expressions 'he has remembered' and 'he has made remembrance' and suchlike, in respect of the activation, as we have said elsewhere. Ps 77.39

He says accordingly that he activates his wonders and does not cease working wonders through every generation, so that he may win over the more dull minded through marvels, such as the marvels worked at the time of the flood, at the time of the confusion of tongues, at the time of Sodom, at the time of Abraham and Isaac and Jacob, the marvels in Egypt, those at the exodus of the Jews, those in the wilderness, those in the promised land, those in Babylon, those after the return, those at the time of the Maccabees, those at the time of Christ's appearance, those thereafter and until the present, privately and publicly, both at the time of the Apostles and of the martyrs and of the other saints, and in homes and in cities and everywhere.

4β The Lord is merciful and compassionate.

Who does the things mentioned, for he does them showing mercy and having compassion and desiring the salvation of men.

5α He has given food to those who fear him.

Καὶ μὴν καὶ τοῖς μὴ φοβουμένοις αὐτόν· ἀλλὰ τροφὴν ἐνταῦθα, τὴν ψυχικὴν λέγει, τὴν λογικὴν, τὴν πνευματικὴν, τὸν οὐράνιον ἄρτον, ἣν ἐξαιρέτως δίδωσι μόνοις τοῖς φοβουμένοις αὐτόν.

Νοηθείη δ' ἂν καὶ ὁ μυστικὸς δεῖπνος, ἢ καὶ ὅτι τρέφει πολλάκις ἀπορουμένους 3Rg 17.6,
τοὺς αὐτοῦ, ὡς τὸν Ἠλίαν καὶ τὸν Δανιὴλ καὶ ἄλλους πολλούς. 19.6 Dan 1

5β Μνησθήσεται εἰς τὸν αἰῶνα διαθήκης αὐτοῦ.

Ἰουδαῖοι μέν φασιν, ἐμνήσθη αἰωνίου διαθήκης αὐτοῦ, ἐνήργησεν ἀμετάβλητον διαθήκην αὐτοῦ, τὴν περὶ τοῦ πληθυσμοῦ τοῦ σπέρματος Ἀβραὰμ καὶ τὴν περὶ τῆς ἐπαγγελθείσης γῆς.

Ἡμεῖς δὲ λέγομεν, ὅτι προφητεία ἐστὶ περὶ τοῦ Χριστοῦ· μνησθήσεται γὰρ, φησὶν,
εἰς τὸν αἰῶνα τὸν πρέποντα τῆς πρὸς τοὺς πατριάρχας διαθήκης, ὅτι τῷ σπέρματι Gen 22.18
αὐτῶν ἐνευλογηθήσονται πάντα τὰ ἔθνη, καὶ πληρώσει αὐτήν. Ps 71.17γ

6α Ἰσχὺν ἔργων αὐτοῦ ἀνήγγειλε τῷ λαῷ αὐτοῦ.

Τῷ μὲν παλαιῷ λαῷ ἔδειξεν ἰσχὺν ἔργων αὐτοῦ, τουτέστι, δύναμιν ἐν ἔργοις, διὰ τῶν τότε γεγονότων τεραστίων· τῷ δὲ νέῳ, | διὰ τῶν μετὰ τὴν ἐνανθρώπησιν αὐτοῦ τελουμένων ἑκάστοτε.

6β Τοῦ δοῦναι αὐτοῖς κληρονομίαν ἐθνῶν.

Τοῖς μὲν Ἰουδαίοις, τὴν γῆν τῆς ἐπαγγελίας, ἣν ἔθνη κατῴκουν πρότερον· ἡμῖν δὲ, ταύτην τε, καὶ τὴν τῶν ἄλλων, ὅσης ἐκυρίευσαν οἱ πιστοί.

7α Ἔργα χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις.

Χεῖρας τοῦ Πατρὸς, τινὲς τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα νενοήκασιν, ὡς συν-
δημιουργοὺς, ὧν φασιν ἔργα τοῦ μὲν ἁγίου Πνεύματος, ἀλήθεια — Ἐκεῖνος γὰρ,
φησὶν, ὑμᾶς ὁδηγήσει εἰς πᾶσαν τὴν ἀλήθειαν — τοῦ δὲ Υἱοῦ, κρίσις — Πᾶσαν Jn 16.13
γὰρ, φησὶ, τὴν κρίσιν δέδωκε τῷ Υἱῷ. Ταῦτα δὲ μάλιστα τούτοις πολλάκις ἡ Γραφὴ Jn 5.22
προσανατίθησιν.

Ἢ τὰ ἔργα φησὶ τοῦ Χριστοῦ, ἀληθινὰ, καὶ οὐ κατὰ φαντασίαν, καὶ δίκαια, ἢ διακριτικὰ καὶ οἰκονομικά.

Ὁ δὲ Χρυσόστομος ἑρμηνεύων τὸ προκείμενον ῥητὸν, λέγει τὴν Γραφὴν πολλάκις PG55.287
ἀλήθειαν ὀνομάζειν τὴν φιλανθρωπίαν, καθ' ὃ σημαινόμενον χρὴ νοεῖν, ὅτι τὰ ἔργα τοῦ Θεοῦ φιλανθρωπίας μεστὰ καὶ δικαιοσύνης, πανταχοῦ μιγνῦντος ἀμφοτέρας· εἴτε γὰρ φιλανθρωπίᾳ μόνον ἐκέχρητο, πάντες ἂν ἐῤῥαθυμήσαμεν, εἴτε δικαιοσύνη μόνη, πάντες ἂν ἀπωλώλεισαν.

And indeed even to those who do not fear him, but 'food' here is what he calls food for the soul, rational, spiritual food, the heavenly bread that he gives especially only to those who fear him.

This may also be understood as the mystical supper, or also that he often feeds his own 3Rg 17.6,
when in want, such as Elijah and Daniel and many others. 19.6 Dan 1

5β He will remember his covenant to the age.

Jews say he remembered his eternal covenant, he activated his immutable covenant, namely the covenant about the multiplication of the seed of Abraham and the covenant about the promised land.

We say that it is a prophecy about Christ, for he will remember, he says, to the fitting age
his covenant towards the patriarchs that in their seed all nations will be blessed, and he will Gen 22.18
fulfil it. Ps 71.17γ

6α He has proclaimed the strength of his works to his people.

To the old people he displayed the strength of his works, that is, his power in works, through the marvels that took place then. To the new people he has shown it through the works being performed at each time after his incarnation.

6β So as to give to them an inheritance of nations.

To the Jews, the promised land, in which nations formerly dwelt. To us, both this land and the others such as the faithful came to rule over.

7α The works of his hands are truth and judgement.

Some have understood the hands of the Father as the Son and the holy Spirit, as co-creators, whose works they say are, of the the holy Spirit, truth (for it is written, *He will guide you
into all the truth*), and of the Son, judgement (for it is written, *All judgement he has given to* Jn 16.13
the Son). Scripture often attributes these things most particularly to them. Jn 5.22

Or else, he says, the works of Christ are true and not imaginary, and just, or discriminating and dispensatory.

Chrysostom in interpreting the present verse says that Scripture often calls benevolence PG55.287
'truth', according to which meaning one would understand that God's works are full of benevolence and justice, everywhere intermingling both, for if he had employed benevolence only we would all have become careless, and if justice only we would all have perished.

7β Πισταὶ πᾶσαι αἱ ἐντολαὶ αὐτοῦ.

Πιστεύεσθαι ἄξιαι· ἢ ἐπειδὴ πᾶσαι εἶπε, νόει μοι πρῶτα μὲν τὰς τῆς κτίσεως, ἃς διατηροῦσι φυσικῶς, οὐρανὸς, καὶ ἥλιος, καὶ σελήνη, καὶ ἄστρα, καὶ ἡμέρα, καὶ νὺξ, καὶ ὧραι, καὶ γῆ, καὶ ποταμοὶ, καὶ λίμναι, καὶ πηγαὶ, καὶ φυτὰ, καὶ βοτάναι, καὶ ἁπλῶς ὅσα τε τῆς ἀψύχου φύσεως, καὶ ὅσα τῆς ἐμψύχου μὲν, ἀλόγου δέ· ἔπειτα καὶ τὰς συγκαταβληθείσας ἐξ ἀρχῆς τῇ φύσει τῶν ἀνθρώπων, ἃς φυλάττουσι καὶ οἱ μὴ νόμον ἔγγραφον εἰληφότες· εἶθ' οὕτως καὶ τὰς γραπτὰς ἐντολὰς τοῦ διὰ Μωυσέως δοθέντος νόμου· καὶ τελευταῖον, τὰς εὐαγγελικὰς, αἳ πᾶσαι, φησὶ, πισταὶ, τουτέστι, βέβαιαι, ἀμετακίνητοι. Εἰ γὰρ καί τινες τοῦ Μωσαϊκοῦ νόμου κατελύθησαν, ἀλλ' ἐπὶ τὸ βέλτιον, ἐπὶ τὸ ὑψηλότερον. Οὐδεὶς οὖν δύναται ταύτας ἀφανίσαι· *Ὁ οὐρανὸς* Mt 5.17-48
γὰρ, φησὶ, *καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.* Mt 24.35

8α Ἐστηριγμέναι εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἑδραῖαι, διηνεκεῖς, μόνιμοι.

8β Πεποιημέναι ἐν ἀληθείᾳ καὶ εὐθύτητι.

Οὐδὲν, φησὶν, ἐν αὐταῖς ψευδὲς, οὐδὲ σκολιόν.

Ἢ καὶ ἄλλως, ἀλήθειαν μὲν νόησον, τὴν σαφήνειαν, εὐθύτητα δὲ, τὴν ὀρθοτομίαν, ὅτι πᾶσαι ἀληθεῖς καὶ σαφεῖς καὶ ὀρθὰ βαίνειν διδάσκουσαι.

9α Λύτρωσιν ἀπέστειλε τῷ λαῷ αὐτοῦ.

Ὁ Πατὴρ, τὸν Υἱὸν, ἤτοι τὸν Χριστόν· *Ἀπέσταλκε γάρ με*, φησὶ, *κηρύξαι αἰχ-* Lk 4.18
μαλώτοις ἄφεσιν, καὶ πάλιν, *Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ*· καὶ ὃς *ἐδόθη ἡμῖν τά* Mt 1.21
τε ἄλλα ἀπὸ Θεοῦ, καὶ ἀπολύτρωσις, κατὰ τὸν Ἀπόστολον. 1Cor 1.30

9β Ἐνετείλατο εἰς τὸν αἰῶνα διαθήκην αὐτοῦ.

Ἐνετείλατο εἰς τὸν αἰῶνα τὸν πρέποντα διαθήκην αὐτοῦ τὴν νέαν· ἢ αἰώνιον διαθήκην αὐτοῦ, τὴν εὐαγγελικήν· *Δώσω γὰρ*, φησὶν, *ὑμῖν διαθήκην αἰώνιον*· ἡ γὰρ Bar 2.35
Μωσαϊκὴ, πρόσκαιρος ἦν, τό γε φαινόμενον αὐτῆς, καὶ ὅσον τυπικὸν καὶ σκιῶδες.

9γ Ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.

Τὸ, *Χριστός*· ἅγιον μὲν, ὡς μυρία θαύματα ἐργαζόμενον, φοβερὸν δὲ, ὡς ἐλαῦνον δαίμονας καὶ νόσους.

Εἰ δὲ ἅγιον, ἁγίων ἄρα δεῖται στομάτων εἰς ὑμνολογίαν.

7β All his commandments are sure.

Worthy to be trusted; or because he said 'all', understand first the commandments of nature that are observed in a natural way by sky and sun and moon and stars and day and night and seasons and earth and rivers and lakes and springs and plants and herbs and simply all of both inanimate nature and of nature that is animate but irrational; then the commandments deposited from the beginning in the nature of men, that even those who have not received the written law observe; then the written commandments of the law given through Moses; and finally, the Gospel commandments, all of which he says are sure, that is, certain, immovable. For if some commandments of the Mosaic law were abolished, it was for what was better, what was higher. No one accordingly is able to do away with these, for it is written, *Heaven* Mt 5.17-48
and earth will pass away, but my words will not pass away. Mt 24.35

8α Firmly established to the age of the age.

Steadfast, continuous, permanent.

8β Made in truth and directness.

Nothing in them, he says, is false or crooked.

Or in a different way, understand truth as clarity and directness as cutting a straight path, for all are true and clear and teach to walk straight.

9α He has sent redemption to his people.

The Father has sent the Son, namely, Christ, for it is written, *He has sent me to proclaim* Lk 4.18
release to the captives, and again, *For he will save his people*; and who, according to the Apostle, Mt 1.21
has been given to us from God as both other things and as *redemption*. 1Cor 1.30

9β He has commanded his covenant to the age.

He has commanded to the fitting age his new covenant, or his eternal covenant, the Gospel covenant, for it is written, *I shall give to you an everlasting covenant*, for the Mosaic cov- Bar 2.35
enant was temporary, at least in its outward appearance and in what was prefiguration and foreshadowing.

9γ Holy and fearful is his name.

The name 'Christ'; it is holy as working countless miracles and fearful as driving out demons and illnesses.

And if it is holy, it accordingly needs holy mouths for the singing of its praise.

10α Ἀρχὴ σοφίας, φόβος Κυρίου.

Πηγὴ σοφίας, ῥίζα, ὑπόθεσις. Οὗ γὰρ φόβος, ἐντολῶν τήρησις, οὗ δὲ αὕτη, κάθαρσις, οὗ δὲ κάθαρσις, ἔλλαμψις. PG36.344A

10β Σύνεσις δὲ ἀγαθὴ πᾶσι | τοῖς ποιοῦσιν αὐτήν.

Τοῖς ποιοῦσι τὴν σοφίαν, τοῖς ἐργαζομένοις ταύτην, τοῖς εὐποροῦσιν αὐτῆς, σύνεσις ἀγαθὴ προσγίνεται. Ἔστι γὰρ καὶ σύνεσις πονηρά· *Σοφοὶ γὰρ, φησὶ, τοῦ κακοποιῆσαι.* Ἢ καὶ ἑτέρως, ἡ σύνεσις ἀγαθή ἐστιν, εἴτουν ὠφέλιμος, οὐ τοῖς ἁπλῶς ἔχουσιν αὐτὴν, ἀλλὰ τοῖς καὶ χρωμένοις αὐτῇ πρὸς ἔργα καὶ λόγους. Jer 4.22

10γ Ἡ αἴνεσις αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἡ αἴνεσις τοῦ Χριστοῦ μένει ἀτελεύτητος, παρά τε ἀγγέλοις καὶ ἀνθρώποις· δεῖ οὖν αἰνεῖν αὐτὸν διὰ παντὸς καὶ εὐχαριστεῖν.

111 ρια´

1α Ἀλληλούϊα.

Σφόδρα μοι δοκεῖ τῷ τέλει τοῦ πρὸ τούτου ψαλμοῦ ἕπεσθαι τὸ τοῦ παρόντος προοίμιον· διὸ τὴν αὐτὴν καὶ οὗτος εἴληχεν ἐπιγραφὴν, ὡς ἐκείνου μέρος. Ἐκεῖ μὲν γάρ φησιν, *Ἀρχὴ σοφίας, φόβος Κυρίου*, ἐνταῦθα δὲ, *Μακάριος ἀνὴρ ὁ φοβούμενος τὸν Κύριον.* Ps 110.10α

Φασὶ δέ τινες τὸν προκείμενον ψαλμὸν, δύο τε καὶ εἴκοσι στίχους ἔχειν, κατὰ τὸν ἀριθμὸν τῶν Ἑβραϊκῶν γραμμάτων, καὶ τὰς ἀρχὰς τῶν στίχων ἐν τῷ Ἑβραϊκῷ, τὰς ἀρχὰς τῶν Ἑβραϊκῶν φέρειν γραμμάτων.

1β Μακάριος ἀνὴρ ὁ φοβούμενος τὸν Κύριον.

Ἐν τῷ προλαβόντι μὲν ψαλμῷ, τὸν φόβον τοῦ Κυρίου, σοφὸν ποιεῖν εἶπεν, ἐν τούτῳ δὲ, μακάριον. Μακάριος ὁ φοβούμενος τὸν Κύριον, οὐχ ἁπλῶς, καθάπερ οἱ δαίμονες, ἀλλ’ ὥστε φυλάττειν τὰς ἐντολὰς αὐτοῦ· ἐκεῖνος μὲν γὰρ, φόβος ψιλὸς, τοῦτο δὲ, φόβος ἐνεργός. Jc 2.19

1γ Ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα.

Ὁ τοιοῦτος ἐν ταῖς ἐντολαῖς τοῦ Κυρίου αὐτοῦ χαιρήσει, εὐφρανθήσεται· τοῦτο γὰρ τὸ, θελήσει σφόδρα. Καὶ ἀλλαχοῦ γὰρ, δεικνὺς τὴν ἡδονὴν ἣν ἔχει περὶ τὰ προστάγματα τοῦ Θεοῦ, φησὶν, *Ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου.* Ps 118.103

10α Fear of the Lord is the beginning of wisdom.

The source of wisdom, the root the presupposition, for *Where there is fear, there is keeping of commandments*, and where there is this, there is purification, and where there is purification, there is illumination. PG36.344A

10β And understanding is good for all who enact it.

To those who enact wisdom, to those who cultivate it, to those who attain it, good understanding accrues. For there is also evil understanding, for it is written, *They are wise in doing evil*. Jer 4.22

Or else in a different way, understanding is good, that is, beneficial, not for those who simply possess it, but for those who use it for actions and words.

10γ His praise remains to the age of the age.

The praise of Christ remains without end among both angels and men, and so we ought to praise and give thanks to him always.

111

1α Psalm 111

Alleluia.

The introduction to the present psalm seems to me to follow very closely the end of the previous psalm, and hence this psalm has been allotted the same superscription, as being part of the previous one, for there he says, *The fear of the Lord is the beginning of wisdom*, and here, Ps 110.10α
Blessed is the man who fears the Lord.

Some say that the present psalm has twenty-two verses according to the number of the Hebrew letters, and that the beginnings of the verses in the Hebrew bear the beginnings of the Hebrew letters.

1β Blessed is the man who fears the Lord.

In the previous psalm he said that the fear of the Lord makes wise, in this psalm, that is makes blessed. Blessed is the one who fears the Lord, not simply as do the demons, but so as Jc 2.19
to keep his commandments, for the former is bare fear, the latter is active fear.

1γ In his commandments he will delight greatly.

Such a man will take pleasure in, he will be joyful in, the commandments of his Lord, for this is what 'he will delight greatly' means. And elsewhere indeed, displaying the pleasure he had in regard to the ordinances of God, he says, *How sweet to my throat are your oracles, above honey to my mouth*. Ps 118.103

2α Δυνατὸν ἐν τῇ γῇ ἔσται τὸ σπέρμα αὐτοῦ.

Δυναμούμενον ὑπὸ τοῦ Θεοῦ κατὰ τῶν ἐπηρεαζόντων.

Σπέρμα δὲ αὐτοῦ, οἱ μαθηταὶ καὶ μιμηταὶ, καὶ τὴν ὁμοιότητα καὶ τὸ γνήσιον ἀπὸ τῶν χαρακτήρων τῆς πολιτείας σῴζοντες, καὶ καθάπερ τινὰ κλῆρον ἐκ πατρὸς, τὰς ἀρετὰς τοῦ διδασκάλου διαδεξάμενοι.

2β Γενεᾷ εὐθέων εὐλογηθήσεται.

Ὑπὸ τῆς γενεᾶς τῶν μὴ διεστραμμένων, ἀλλ' ὀρθὰ φρονούντων, εὐλογηθήσεται.

3α Δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ.

Δόξα παρὰ Θεοῦ, καὶ πλοῦτος ἐν ἔργοις ἀγαθοῖς· ἢ καὶ δόξα παρὰ ἀνθρώπων, τιμώντων αὐτὸν διὰ τὰς ἀρετὰς αὐτοῦ, καὶ πλοῦτος, τὸ εὐπορεῖν ὧν ἂν βούλοιτο, ὅτε καὶ θελήσει, διὰ τὴν εἰς Θεὸν πίστιν καὶ παῤῥησίαν αὐτοῦ.

3β Καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἡ ἀρετὴ ἡ δικαιοῦσα αὐτὸν μένει ἀνώλεθρος εἰς τὸν αἰῶνα τὸν μέλλοντα, συναποδημοῦσα τούτῳ.

4α Ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσιν.

Ἐξανέτειλεν ὁ Θεὸς τοῖς ἐν σκότει πειρασμῶν καὶ θλίψεων φῶς ἀπαλλαγῆς καὶ ψυχαγωγίας.

Ἢ ἐκ γῆς ἀνέτειλεν ἐν σκότει τῆς πλάνης φῶς ἀληθείας, ὁ Χριστός· *Ἐγὼ γὰρ*, φησὶν, *εἰμὶ τὸ φῶς τοῦ κόσμου.* Ἐξανέτειλε δὲ τοῖς εὐθέσι, τοῖς ὀρθὰ φρονεῖν Jn 8.12
δυναμένοις· οὗτοι μὲν γὰρ εἶδον αὐτό· οἱ δὲ σκολιοὶ καὶ διεστραμμένοι ἔμυσαν πρὸς αὐτό.

4β Ἐλεήμων καὶ οἰκτίρμων καὶ δίκαιος.

Περὶ τοῦ Θεοῦ καὶ τοῦτο· ἐλεήμων μὲν γὰρ καὶ οἰκτίρμων ἐστὶν ὡς ἀγαθὸς, δίκαιος δὲ, ὡς κριτής. Ζήτησον καὶ ἐν τῷ ρ′ ψαλμῷ τὸ, *Ἔλεον καὶ κρίσιν ᾄσομαί σοι, Κύριε.* | Ps 100.1β

5α Χρηστὸς ἀνὴρ ὁ οἰκτείρων καὶ κιχρῶν.

Ὁ οἰκτείρων μὲν, τοὺς ἐν ἀνάγκαις, κιχρῶν δὲ, τοῖς δανείου χρῄζουσι. Γέγραπται δὲ καὶ ἐν τῷ λς′ ψαλμῷ, *Ὅλην τὴν ἡμέραν ἐλεεῖ καὶ δανείζει ὁ δίκαιος.* Ps 36.26α

2β[1] γενεᾷ MB : γενεα S[2]C : γενεὰ PFV[RaT]. 2β[2] ὑπό MPS[2]BFV : ὑπέρ C.

2α His seed will be powerful on the earth.

Empowered by God against those assailing them.

His seed are his disciples and emulators and those who preserve the likeness and legitimate descent from the marks of their way of life, and who have succeeded to the virtues of the teacher as if to some inheritance from their father.

2β The generation of the straight will be blessed.

It will be blessed by the generation of those who are not perverted but right minded.

3α Glory and riches will be in his house.

Glory from God and riches in good works; or else glory from men, honouring him on account of his virtues, and riches in his abounding in whatsoever he may desire whenever he will so wish on account of his faith in God and freedom of speech before him.

3β And his justice remains to the age of the age.

The virtue justifying him remains indestructible in the age to come, passing over with him to that age.

4α He has made light spring up in darkness on the upright.

God has caused the light of liberation and relief to spring up on those in the darkness of temptations and afflictions.

Or else Christ, the light of truth, has risen up from the earth in the darkness of error, for it
is written, *I am the light of the world*. The light has risen up on the upright, those able to think Jn 8.12
straight, for they saw it, while the crooked and perverted were blind to it.

4β Merciful and compassionate and just.

This also is about God, for he is merciful and compassionate as good and just as a judge.
See also in the one hundredth psalm, *I shall sing to you, O Lord, of mercy and judgement*. Ps 100.1β

5α A good man is one who is compassionate and lends freely.

Who is compassionate to those in constraints and who lends freely to those requiring a loan. And in the thirty-sixth psalm it is written, *All day long the just man shows mercy and
lends*. Ps 36.26α

5β Οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει.

Οὗτος εὖ χρήσεται τοῖς λόγοις αὐτοῦ, ἐν διακρίσει λέγων, καὶ οὐχ ὡς ἔτυχεν, οὐδ' ἀπερισκέπτως.
Ἢ εὖ διαθήσει τὰ κατ' αὐτὸν πράγματα, μετὰ διακρίσεως· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκεν.
Ἢ εὖ διαθήσει τὰς ἀπολογίας αὐτοῦ, ἐν κρίσει τῇ μελλούσῃ, τουτέστι, συνηγορίαν Lk 16.5-9
ἑαυτῷ παρασκευάσει, κατὰ τὸν πιστὸν καὶ φρόνιμον οἰκονόμον. Lk 12.42

6α Ὅτι εἰς τὸν αἰῶνα οὐ σαλευθήσεται.

Εἰς τὸν αἰῶνα τοῦτον οὐ σαλευθήσεται πειρασμοῖς, ἀσφαλῶς τεθεμελιωμένος
ἐπὶ τὴν πέτραν τῆς εἰς Θεὸν πίστεως καὶ ἀγάπης καὶ ἐλπίδος, καὶ τὸ συνειδὸς ἔχων 1Cor 13.13
ἀπερίτρεπτον ἄγκυραν.
Οὐκ εἶπε δὲ ὅτι οὐκ ἐπιβουλευθήσεται — *Πολλὰ γὰρ*, φησὶν, *αἱ θλίψεις τῶν*
δικαίων — ἀλλ' ὅτι οὐ σαλευθήσεται. Τοῦτο γὰρ τὸ θαυμαστὸν, ὅτι μυρία πάσχοντες Ps 33.20
οἱ ἅγιοι, οὐ περιετρέποντο, ἀλλ' ἀκλινὲς ἄχρι τέλους ἔσῳζον τὸ φρόνημα· τοῦτο περιφανὴς νίκη, τοῦτο λαμπρὰ τῶν ἀριστέων ἀνάῤῥησις.
Ἢ καὶ εἰς τὸν αἰῶνα τὸν μέλλοντα οὐ σαλευθήσεται· *Ἡτοιμάσθην γὰρ*, φησὶ, *καὶ* Ps 118.60
οὐκ ἐταράχθην, οὐδὲν ἑαυτῷ φαῦλον συνειδώς. 1Cor 4.4

6β Εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος.

Διὰ τὰς ἀρετὰς αὐτοῦ μνημονευόμενος, οὐ μόνον ζῶν, ἀλλὰ καὶ θανών.

7α Ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται.

Ἀπὸ ἀγγελίας φοβερᾶς οὐ δειλιάσει. Οὐκ εἶπε δὲ καὶ νῦν ὅτι οὐκ ἀκούσεται, ἀλλ' ὅτι οὐ φοβηθήσεται· προαπέθετο γὰρ αὐτοῦ τὸν πλοῦτον ἐν ἀσύλῳ χωρίῳ, καὶ
σπεύδει μᾶλλον ἀπελθεῖν ἐκεῖ. *Ὅπου γάρ ἐστι*, φησὶν, *ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται* Php 1.23
καὶ ἡ καρδία ὑμῶν· καὶ διὰ τοῦτο οὐ φοβεῖται, οὐδὲ τοὺς ἀποκτένοντας τὸ σῶμα, Mt 6.21
τὴν δὲ ψυχὴν μὴ δυναμένους ἀποκτεῖναι. Mt 10.28

7β Ἑτοίμη ἡ καρδία αὐτοῦ ἐλπίζειν ἐπὶ Κύριον.

Ἑδραία ἐλπίζειν, ἀμετακίνητος ἀπὸ τῆς ἐπὶ Κύριον ἐλπίδος, ἐλπίζων ὅτι νικήσει δι' αὐτοῦ καὶ τεύξεται σωτηρίας.

8α Ἐστήρικται ἡ καρδία αὐτοῦ· οὐ μὴ φοβηθῇ.

Ὡς ἀνωτέρω δεδήλωται.

5β He will manage well his words in judgement.

He will employ his words well, speaking with discrimination and not at random or thoughtlessly.

Or else he will dispose well the matters concerning himself, with discrimination, for this is how Symmachus rendered it.

Or else he will manage well his defence at the last judgement, that is, he will prepare an advocacy for himself, following the example of the trusty and wise manager. Lk 16.5-9 Lk 12.42

6α For to the age he will not be shaken.

In this age he will not be shaken by temptations, being securely founded on the rock of faith in God and of love and hope and having his conscience as an unmoveable anchor. 1Cor 13.13

He did not say that he will not be subject to attack – for it is written, *Many are the afflictions of the just* – but that he will not be shaken. For this is what is wondrous, namely, that while suffering countless afflictions the saints were not deflected, but preserved their spirit unswerving. This is a conspicuous victory; this is a brilliant public proclamation of the champions. Ps 33.20

Or else he will not be shaken in the age to come, for it is written, *I have prepared myself and have not been troubled*, having nothing evil on his conscience. Ps 118.60 1Cor 4.4

6β In eternal remembrance he will be just.

Being remembered on account of his virtues, not only when alive, but also when having died.

7α He will not fear evil tidings.

He will not be afraid of fearful news. Here also he did not say that he will not hear, but that he will not be afraid. For he has already deposited his wealth in an inviolable place, and has his mind set rather on going there, for it is written, *Where your treasure is, there will your heart be also*. And for this reason he is not afraid either of *those who kill the body but cannot kill the soul*. Php 1.23 Mt 6.21 Mt 10.28

7β His heart is ready to hope in the Lord.

To hope firmly, being immovable from his hope in the Lord, hoping that he will be victorious through him and will attain salvation.

8α His heart is firmly established; he will not fear.

As stated above.

8β Ἕως οὗ ἐπίδῃ ἐπὶ τοὺς ἐχθροὺς αὐτοῦ.

Κυρίως τοὺς δαίμονας· ἕως οὗ ἐπίδῃ ἐπ' αὐτοὺς ἃ βούλεται, ἢ ἃ πείσονται, ὡς εἴρηται καὶ ἐν τῷ τέλει τοῦ νγ′ ψαλμοῦ, ἔνθα τὸ, *Καὶ ἐν τοῖς ἐχθροῖς μου ἐπεῖδεν ὁ ὀφθαλμός μου.* Ps 53.9β

Εἰ δ' οὐ μὴ φοβηθῇ μέχρι τῆς πτώσεως τῶν ἐχθρῶν αὐτοῦ, πολλῷ μᾶλλον, οὐδὲ μετὰ ταύτην. Περὶ γὰρ τοῦ ἀμφιβόλου διδάξας, τὸ ἑξῆς, ὡς ἀναμφίβολον, παρεσιώπησεν· ἰδίωμα δὲ καὶ τοῦτο τοῦ, ἕως οὗ. Ps 109.1δ

9α Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν.

Ἐσκόρπισε τὰ ὄντα. Διὰ τοῦ ἐσκόρπισε δὲ, τὴν δαψίλειάν τε τοῦ παρέχοντος ἐνέφηνε καὶ σπόρον τινὰ τὸ πρᾶγμα ὑπεδήλωσε· σκορπίζουσι γὰρ οἱ σπείροντες.

9β Ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἀνωτέρω περὶ ταύτης εἰρήκαμεν· παλιλλογεῖ γὰρ εἰς βεβαίωσιν τῶν τοιούτων Ps 111.3β
λόγων· ἢ καὶ εἰδικῶς δικαιοσύνην ἐνταῦθα λέγει, τὴν ἐκ τῆς ἐλεημοσύνης.

9γ Τὸ κέρας αὐτοῦ ὑψωθήσεται ἐν δόξῃ.

Ἡ τιμὴ αὐτοῦ μεγαλυνθήσεται.

Περὶ δὲ τοῦ μεταφορικοῦ κέρατος εἴρηται σαφῶς ἐν τῷ πη′ ψαλμῷ, ἔνθα τὸ, *Καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτοῦ.* Ps 88.25β

10α Ἁμαρτωλὸς ὄψεται καὶ ὀργισθήσεται.

Ἔλεγχον τῆς ἀπανθρωπίας ἑαυτοῦ, τὴν φιλανθρωπίαν τοῦ δικαίου νομίζων. Τοιοῦτον γὰρ ἡ ἀρετὴ, φορτικὸν καὶ ἐπαχθὲς ἀεὶ τῇ κακίᾳ.

10β Τοὺς ὀδόντας αὐτοῦ βρύξει καὶ τακήσεται.

Βρύξει μὲν, τὴν ἔνδον ὀδύνην | διὰ τῶν ὀδόντων ἐπιδεικνύμενος, οὐ τολμήσει δὲ φθέγξασθαι, τῆς ἀρετῆς ἐμφραττούσης αὐτοῦ τὸ στόμα· διὸ καὶ τακήσεται δακνόμενος τοῖς ἐκείνου κατορθώμασι, καὶ κατατεινόμενος τῷ φθόνῳ, καὶ δήμιος αὐτὸς ἑαυτοῦ γινόμενος.

10γ Ἐπιθυμία ἁμαρτωλοῦ ἀπολεῖται.

Ἀπολλυμένων καὶ φθαρτῶν πραγμάτων ἐπιθυμοῦντος, ὧν ἀπολλυμένων, συναπόλλυται καὶ αὐτή.

10α[2] ἑαυτοῦ MPAF : αὐτοῦ SCBHV.

8β Until he will look upon his enemies.

Primarily on the demons; until he will see on them what he desires, or what they will suffer, as was said at the end of the fifty-third psalm, at the the verse, *And my eye has seen among my enemies*. Ps 53.9β

If he will not fear until the fall of his enemies, much less will he fear thereafter, for having taught about what was in doubt, he passed over in silence what follows thereon, as being beyond doubt; and this is an idiom of the use of 'until'. Ps 109.1δ

9α He has scattered abroad; he has given to the poor.

He has dispersed his belongings. By the use of 'he scattered abroad' he indicated both the profusion of the giver and implied that what was given was a kind of seed, for those who are sowing scatter abroad.

9β His justice remains to the age of the age.

We spoke about this above, for he repeats himself in confirmation of such words, or else Ps 111.3β
here he is calling justice in a specific sense that which comes from alms-giving.

9γ His horn will be exalted in glory.

His honour will be magnified.

The metaphorical horn was spoken about clearly in the eighty-eighth psalm at the verse, *And in my name his horn will be exalted*. Ps 88.25β

10α The sinner will see and will be provoked to anger.

Considering the benevolence of the just man as a rebuke to his inhumanity, for such is virtue, being ever something burdensome and invidious to wickedness.

10β He will grit his teeth and melt away.

He will clench his teeth, exhibiting with his teeth his inner pain, but he will not dare to speak, with virtue stopping his mouth, and hence he will melt away, being stung by the achievements of the just man, and racked by envy, and himself becoming his own executioner.

10γ The desire of the sinner will perish.

Desiring things that perish and are corruptible, when they perish his desire perishes along with them.

Τινὲς δὲ καὶ τό, *Ἐξανέτειλεν ἐν σκότει φῶς τοῖς εὐθέσι*, τῷ μακαρισθέντι ἀνδρὶ προσνέμουσιν, ὅτι φωτίσει τὰς ἐσκοτισμένας ψυχὰς τῶν εὐπειθῶν. Ὁμοίως δὲ καὶ τὸν ἐφεξῆς στίχον, ὅτι ἐλεεῖ καὶ οἰκτείρει καὶ δίκαια κρίνει. Ps 111.4α

112 ριβʹ

1α Ἀλληλούϊα.

Εὐχαριστήριος καὶ οὗτος, διὸ τοιαύτην ἔσχεν ἐπιγραφήν.

1β Αἰνεῖτε, παῖδες, Κύριον, αἰνεῖτε τὸ ὄνομα Κυρίου.

Παῖδας ἐνταῦθα, τοὺς δούλους ὠνόμασε, καὶ γὰρ ἐν τῷ ρλδʹ ψαλμῷ φησιν, *Αἰνεῖτε τὸ ὄνομα Κυρίου, αἰνεῖτε, δοῦλοι, Κύριον*, τὸ αὐτὸ λέγων κατ' ἐναλλαγὴν τῶν στίχων. Ps 134.1β

Τινὲς δὲ παῖδας ἐνόησαν, τοὺς ἀκάκους, ἢ τοὺς μαθητὰς τοῦ Χριστοῦ, ἢ τοὺς τῶν ἀποστόλων. Mt 21.15

Αἰνεῖτε δὲ αὐτὸν, οὐ διὰ λόγων μόνον, ἀλλὰ καὶ δι' ἔργων· *Ὅπως γὰρ*, φησὶν, *ἴδωσι τὰ καλὰ ἔργα ὑμῶν καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς*. Mt 5.16

2 Εἴη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Εἴη εὐλογημένον ἐν ἡμῖν καὶ μὴ βεβλασφημημένον, ἀεὶ εὐλογούντων ἡμῶν αὐτὸ, διὰ παντὸς ὑμνούντων, πάντοτε δοξαζόντων, καὶ λόγοις καὶ ἔργοις, ὡς ἀνωτέρω δεδήλωται.

Καθ' ἑαυτὸ μὲν γὰρ, εὐλογημένον ἐστί· γίνεται δὲ καὶ ἐν ἡμῖν εὐλογημένον, ὅταν μὴ λόγοις μόνον, ἀλλὰ καὶ ἔργοις εὐλογῶμεν αὐτὸ, τῶν ὁρώντων αὐτὰ δοξαζόντων τὸν Δεσπότην ἡμῶν.

3 Ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν αἰνετὸν τὸ ὄνομα Κυρίου.

Οὐκ ἐν Παλαιστίνῃ μόνον, ἀλλὰ καὶ πανταχοῦ τῆς οἰκουμένης, αἰνετὸν τὸ ὄνομα Κυρίου.

Προαγορεύει δὲ τὸν εἰς πᾶσαν τὴν γῆν ἐξελθόντα φθόγγον τοῦ κηρύγματος. Rom 10.18

4α Ὑψηλὸς ἐπὶ πάντα τὰ ἔθνη ὁ Κύριος.

Ὑψηλὸς ἐν τοῖς ἔθνεσιν ἔσται, οὐ τότε τοῦτο γινόμενος, ἀλλὰ τότε τοῦτο φαινόμενος αὐτοῖς, ὑψηλὰ περὶ αὐτοῦ δογματιζόντων καὶ ὑψούντων αὐτὸν ταῖς θεοπρεπέσι δοξολογίαις.

4β Ἐπὶ τοὺς οὐρανοὺς ἡ δόξα αὐτοῦ.

Some assign the verse, *He has made light spring up in darkness on the upright*, to the man called blessed, namely, that he will give light to the darkened souls of those disposed to obedience. Just as similarly the following verse that he shows mercy and is compassionate and judges justly. Ps 111.4α

112 Psalm 112

1α Alleluia.

This also is a psalm of thanksgiving, whence it has such a superscription.

1β Praise the Lord, O you children, praise the name of the Lord.

'Children' here is what he called the servants, and indeed in the one hundred and thirty-fourth psalm he says, *Praise the name of the Lord, O you servants, praise the Lord,* by an interchange of the phrases. Ps 134.1β

Some have understood 'children' here as the innocents, or as Christ's disciples, or as those of the Apostles. Mt 21.15

Praise him not only through words, but also through works, for it is written, *That they may see your good works and glorify your Father in the heavens*. Mt 5.16

2 May the name of the Lord be blessed from now and until the age.

May it be blessed among us and not blasphemed, as we bless it at all times, continually singing praise and ever glorifying it with both words and works, as was stated above.

And indeed it is blessed in itself, but it becomes blessed also among us when we bless it not only with words, but also with works, with those seeing them glorifying our Master.

3 From the rising of the sun to its setting the name of the Lord is to be praised.

Not in Palestine only, but throughout the inhabited world the name of the Lord is to be praised.

He foretells the sound of the Gospel preaching that went out into all the earth. Rom 10.18

4α The Lord is high over all the nations.

He will be high among the nations, not at that time becoming such, but at that time appearing to them as such, as they express high doctrines concerning him and exalt him in doxologies befitting God.

4β His glory is upon the heavens.

Ἐν τοῖς οὐρανοῖς δοξαζομένου παρὰ τῶν ἀγγέλων.

Νοηθεῖεν δ' ἂν ταῦτα καὶ εἰδικῶς περὶ τοῦ Χριστοῦ καὶ τῶν ἀγγέλων τῶν ἐπὶ τῇ γεννήσει αὐτοῦ αἰνούντων τὸν Θεὸν καὶ λεγόντων, *Δόξα ἐν ὑψίστοις Θεῷ*, καὶ τὰ ἑξῆς. Lk 2.14

5α Τίς ὡς Κύριος ὁ Θεὸς ἡμῶν;

Τοῦτο πρὸς διασυρμὸν καὶ χλεύην εἶπε τῶν παρὰ τοῖς ἔθνεσι ψευδωνύμων θεῶν.

5β-6α *Ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν.*

Καὶ μὴν ἐμέτρησε τὸν οὐρανὸν σπιθαμῇ καὶ τὴν γῆν δρακὶ, καὶ τὸν οὐρανὸν Isa 40.12
καὶ τὴν γῆν πληροῖ, καὶ πανταχοῦ πάρεστι, καὶ ἀχώρητός ἐστι καὶ ἀπερίγραπτος. Καὶ πῶς ἐν οὐρανῷ κατοικεῖ καὶ τὴν γῆν ἐφορᾷ; ἢ δῆλον ὅτι συγκαταβὰς πρῶτον ὁ Δαυὶδ τῇ παχύτητι τῶν Ἰουδαίων, εἶτα κατὰ μικρὸν ἀνάγει τὴν διάνοιαν αὐτῶν· ἐπήγαγε γάρ·

6β *Ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ.*

Καὶ ἄνω καὶ κάτω ὢν δηλαδὴ, τουτέστι, πανταχοῦ. Ζήτησον καὶ ἐν τῷ β´ ψαλμῷ τὸ, *Ὁ κατοικῶν ἐν οὐρανοῖς*. Ps 2.4α

Ἄλλοι δὲ καὶ συντάττουσι, *Τίς ὡς Κύριος ὁ Θεὸς ἡμῶν, ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ;*

7 *Ὁ ἐγείρων ἀπὸ γῆς πτωχὸν, καὶ ἀπὸ κοπρίας ἀνυψῶν πένητα.*

Γῆν καὶ κοπρίαν, τὴν εὐτέλειαν ὀνομάζει· καὶ ὑμνεῖ τὴν δύναμιν τοῦ Θεοῦ, ῥᾳδίως μεταβάλλουσαν | ἃ βούλεται.

8 Τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων, μετὰ ἀρχόντων λαοῦ αὐτοῦ.

Οὐ μόνον πλουτίζων αὐτὸν καὶ δοξάζων, ἀλλὰ καὶ τοῖς ἄρχουσι τοῦ λαοῦ αὐτοῦ συγκαθίζων, καὶ εἰς ἀρχὴν καὶ τοῦτον ἀνάγων.

Νοεῖται δὲ καὶ ὁ ἐξ ἐθνῶν λαὸς, πτωχὸς καὶ πένης, ὃν ὁ Χριστὸς ἀπὸ τῆς ἀτιμίας τῶν παθῶν ἐγείρας, καὶ ὑψώσας διὰ τοῦ Εὐαγγελίου, ἰσότιμον ἐποίησε τοῖς ἀποστόλοις, οὓς κατέστησεν ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν, ὡς ἐν ἑτέρῳ ψαλμῷ δεδήλωται. Ps 44.17β

Εἶτα ὑμνεῖ καὶ μείζονα δύναμιν αὐτοῦ, μεταβάλλοντος οὐ πράγματα μόνον ἁπλῶς, ἀλλὰ καὶ φύσεις.

9 *Ὁ κατοικίζων στεῖραν ἐν οἴκῳ, μητέρα ἐπὶ τέκνοις εὐφραινομένην.*

Τὴν στεῖραν ποιῶν οἰκεῖν ἐν οἴκῳ, μητέρα ἐπὶ τέκνοις εὐφραινομένην, ὡς ἐπὶ πολλῶν γέγονε. Τινὲς δὲ οἶκον, τὴν φαμιλίαν τῶν παίδων ἐνόησαν.

Being glorified in the heavens by the angels.

These words may be also understood particularly about Christ and the angels praising God at his birth and saying, *Glory to God in the highest*, and so on. Lk 2.14

5α Who is like the Lord our God?

He said this in disparagement and mockery of the gods falsely so-called found among the nations.

5β-6α Who dwells in the heights and watches over the lowly.

And yet *He has measured the heaven with a span and the earth with a fist*, and he fills both heaven and earth and is everywhere present and can neither be contained nor circumscribed. How then does he dwell in heaven and look upon the earth? It is clear that David having condescended first to the dullness of the Jews, then raised up their mind a little, for he continues: Isa 40.12

6β In heaven and upon the earth.

Being both above and below, that is, everywhere. Seek also in the second psalm the verse, *He who dwells in the heavens*. Ps 2.4α

Others read the syntax as, *Who is like the Lord our God in heaven and on earth?*

7 Who raises up the pauper from the earth and the poor man from the dunghill.

Earth and dunghill is what he calls destitution, and he hymns the power of God, easily transforming whatever he wishes.

8 So as to make him sit alongside rulers, alongside rulers of his people.

Not only enriching and glorifying him, but also sitting him along with those ruling his people, and raising him also to a position of power.

The people from the nations may also be understood as the pauper and poor man: Christ, having raised them from the dishonour of the passions and having exalted them through the Gospel, made them equal in honour with the Apostles, whom he established as 'rulers over all the earth' as was stated in another psalm. Ps 44.17β

He then hymns an even greater power of his, transforming not only things, but even natures.

9 Who settles a barren woman in a home as a mother rejoicing in children.

Who makes the barren woman dwell in a house as a mother rejoicing in children, as has happened with many. Some have understood the 'home' as the household of children.

113
1α

ριγʹ
Ἀλληλούϊα.

Εὐχαριστήριος καὶ οὗτός ἐστι, τὰς Ἰουδαίοις ὑπὸ τοῦ Θεοῦ πάλαι παρασχεθείσας εὐεργεσίας διεξιὼν, καὶ τὴν θείαν δύναμιν ὑμνῶν, καὶ τῶν εἰδώλων κωμῳδῶν τὴν ἀσθένειαν.

1β-2 Ἐν ἐξόδῳ Ἰσραὴλ ἐξ Αἰγύπτου, οἴκου Ἰακὼβ ἐκ λαοῦ βαρβάρου, ἐγενήθη Ἰουδαία ἁγίασμα αὐτοῦ, Ἰσραὴλ ἐξουσία αὐτοῦ.

Ἰσραὴλ μὲν καὶ οἶκον Ἰακὼβ, τὸ γένος λέγει τῶν Ἰσραηλιτῶν· Αἴγυπτον δὲ καὶ λαὸν βάρβαρον, τὸ ἔθνος τῶν Αἰγυπτίων.

Ἐν τῇ ἐξόδῳ τῶν Ἰσραηλιτῶν, φησὶ, τῇ ἐκ τοῦ ἔθνους τῶν Αἰγυπτίων, τουτέστι, μετὰ τὸ ἐξελθεῖν τοὺς Ἑβραίους ἐξ Αἰγύπτου, ἐγένετο ἡ νῦν Ἰουδαία χώρα, ἁγίασμα αὐτοῦ, ἀφωρισμένον ἀνάθημα, καὶ ὁ Ἰσραηλίτης λαὸς, κλῆρος αὐτοῦ, ἐξουσιαζόμενος καὶ στρατηγούμενος καὶ διατάττόμενος ὑπ' αὐτοῦ· οἱ μὲν γὰρ ἄλλοι πάντες κατὰ φύσιν ἦσαν ἐξουσία αὐτοῦ, οὗτοι δὲ μόνοι κατ' οἰκείωσιν, ὡς περιούσιος λαός. Ex 19.5

3α Ἡ θάλασσα εἶδε καὶ ἔφυγεν.

Ἔγνω τὴν δύναμιν αὐτοῦ· ᾔσθετο ἀποῤῥήτως καθάπερ τις λογικὴ τοῦ θείου θελήματος, καὶ διαιρεθεῖσα, ἔφυγεν ἐκ τοῦ μέσου, καὶ παρέσχε δίοδον ξηρὰν τοῖς Ἰσραηλίταις. Λέγει δὲ περὶ τῆς Ἐρυθρᾶς, ὁπότε Μωυσῆς ἐξῆγε τὸν λαόν. Ex 14.21-22

Ἔφυγε δὲ εἰπὼν, τὸν φόβον καὶ τὸ τάχος τῆς διαιρέσεως αὐτῆς ἐνέφηνεν.

3β Ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω.

Ἐπὶ Ἰησοῦ τοῦ Ναυῆ, ὅτε ἀνεχαίτισε τὸ ῥεῦμα ἑαυτοῦ, παρέχων καὶ αὐτὸς δίοδον ἄβροχον τῇ κιβωτῷ τοῦ Θεοῦ. Jos 3.13

Ὁμοίως δὲ καὶ ἐν τῷ ξεʹ ψαλμῷ τὰ δύο ταῦτα θαύματα ὁμοῦ τέθειται· *Ὁ μεταστρέφων γὰρ, φησὶ, τὴν θάλασσαν εἰς ξηρὰν, ἐν ποταμῷ διελεύσονται ποδί.* Ps 65.6α-β

4 Τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ, καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων.

Τὴν ὑπερβολὴν τῆς τηνικαῦτα χαρᾶς ἐμφῆναι βουλόμενος, περιτίθησι καὶ τοῖς ἀψύχοις αἴσθησιν αὐτῆς καὶ ἀγαλλίασιν, λέγων ὅτι καὶ αὐτὰ τὰ ὄρη καὶ οἱ βουνοὶ τῆς Ἰουδαίας ἐσκίρτησαν, ἤγουν ἐχάρησαν. Οἱ κριοὶ γὰρ καὶ τὰ ἀρνία ὅτε εὐφραίνονται τοῖς σκιρτήμασι δηλοῦσι τὴν ἡδονήν.

Εἴρηται δὲ ἡμῖν καὶ ἐν τῷ ϟεʹ ψαλμῷ περὶ χαρᾶς τῶν ἀψύχων, ἔνθα τὸ, *Ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται·* ἐν ἐκείνῳ γὰρ γέγραπται τὸ, *Εὐφραινέσθωσαν οἱ* Ps 95.13α
οὐρανοὶ, καὶ πολλὰ τοιαῦτα. Ps 95.11α

113 Psalm 113
1α Alleluia.

This is also a psalm of thanksgiving, recounting the benefactions bestowed in the past by God on the Jews and hymning the divine power and mocking the weakness of the idols.

1β-2 At the exodus of Israel from Egypt, of the house of Jacob from a barbarous people, Judea became his place of sanctification, Israel his authority.

Israel and the house of Jacob is what he calls the race of Israelites, and Egypt and a barbarous people what he calls the nation of the Egyptians.

At the exodus of the Israelites, he says, from the nation of the Egyptians, that is, after the Hebrews had come out from Egypt, the present land of Judea became his place of sanctification, the place set up and consecrated to him, and the Israelite people became his inheritance, held under his authority and commanded and organised by him, for all the other peoples were by nature under his authority, but they alone by adoption as kin, as his peculiar people. Ex 19.5

3α The sea saw and fled.

It recognized his power; like a rational being of some kind it sensed ineffably the divine will, and having been parted, it fled from the middle and granted a dry passage to the Israelites. He is speaking about the Red Sea when Moses was leading out the people. Ex 14.21-22

In saying that it fled, he indicated the fear and the speed of its parting.

3β Jordan was turned back.

At the time of Joshua the son of Nun when it checked its flow, granting in turn unwetted passage to the ark of God. Jos 3.13

In the same way in the sixty-fifth psalm also he placed these two miracles together, for it is written, *Who converts the sea into dry land, through a river they will pass on foot*. Ps 65.6α-β

4 The mountains skipped like rams and the hills like lambs in the flock.

Wishing to indicate the excess of joy at that time, he confers on inanimate things a sense of this joy and exultation, saying that the very mountains and hills of Judea skipped, that is, rejoiced, for rams and lambs when they are happy display their pleasure by skipping.

We also spoke in the ninety-fifth psalm about the joy of inanimate beings at the verse, *Before the face of the Lord, for he is coming*, for in that psalm is written, *Let the heavens be glad*, Ps 95.13α
and many such things. Ps 95.11α

5-6 Τί σοί ἐστι, θάλασσα, ὅτι ἔφυγες, καὶ σοί, Ἰορδάνη, ὅτι ἐστράφης εἰς τὰ ὀπίσω; τὰ ὄρη, ὅτι ἐσκιρτήσατε ὡσεὶ κριοί, καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων;

Προσωποποιῶν, διαλέγεται τοῖς στοιχείοις, ἐρωτῶν, διατί οὕτω πεποιήκασιν, ὡς παραδόξου καὶ ὑπερφυοῦς πράγματος γεγονότος· εἶτα αὐτὸς ἀντ' ἐκείνων ἀποκρίνεται, λέγων·

7α Ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ.

Ἀπὸ τῆς ἐπιφανείας τοῦ Κυρίου ἐσκίρτησεν ἡ γῆ, τὰ ὄρη | δηλαδὴ καὶ οἱ βουνοί. Ἐπιφάνειαν δὲ νόει μοι, τὴν ἐν Ἰουδαίᾳ παρουσίαν τοῦ Θεοῦ· ἢ τοῦτο νοήσεις κατὰ τὸ λεχθὲν ἐν τῷ ῥηθέντι ψαλμῷ, τό, *Τότε ἀγαλλιάσεται πάντα τὰ ξύλα τοῦ δρυμοῦ, ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται.* Περὶ μέντοι τῆς θαλάσσης καὶ τοῦ Ἰορδάνου, Ps 95.12β-13α
οὐδὲν εἶπε πλέον, ὡς ἐγνωσμένης τῆς αἰτίας.

7β Ἀπὸ προσώπου τοῦ Θεοῦ Ἰακώβ.

Τοῦ Θεοῦ τοῦ Ἰακώβ· γέγραπται γάρ, *Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.* Ex 3.6

8α Τοῦ στρέψαντος τὴν πέτραν εἰς λίμνας ὑδάτων.

Τοῦ μεταβαλόντος τὴν πέτραν ἀπὸ τῆς κατὰ φύσιν σκληρότητος εἰς τὸ λιμνάζειν ὕδασιν, ὡς ἐν τῷ οζʹ ψαλμῷ δεδήλωται. Ps 77.16

8β Καὶ τὴν ἀκρότομον εἰς πηγὰς ὑδάτων.

Τὸ αὐτὸ λέγει πάλιν. Ἀκρότομον δὲ τὴν πέτραν εἶπεν, ὡς ἐκ τῶν ἄκρων μόλις ἀποθραυομένην σιδήρῳ, διὰ τὴν ἄγαν ἀντιτυπίαν, ἵνα τὸ θαῦμα πλέον ἐπιτείνῃ.

Διηγησάμενος οὖν τὰς παλαιὰς εὐεργεσίας, δεῖται καὶ ὑπὲρ τῶν παρόντων.

9α Μὴ ἡμῖν, Κύριε, μὴ ἡμῖν.

Μὴ δι' ἡμᾶς ποιήσῃς ἔλεος· ἀνάξιοι γάρ ἐσμεν ὥσπερ καὶ οἱ τῶν εἰρημένων εὐεργεσιῶν ἀπολαύσαντες.

9β Ἀλλ' ἢ τῷ ὀνόματί σου δὸς δόξαν.

Ἀλλὰ τὸ ὄνομά σου δόξασον.

9γ Ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου.

5-6 What is with you, O sea, that you fled, and with you, O Jordan, that you were turned back? O you mountains, that you skipped like rams, and you hills like lambs in the flock?

Personifying them, he holds dialogue with the elements, asking, why did they do thus, as when a strange and most extraordinary thing has happened; then in their stead he himself replies, saying:

7α Before the face of the Lord the earth was shaken.

At the epiphany of the Lord the earth skipped, namely, the mountains and the hills. Understand by epiphany the appearance of God in Judea; or else you will understand this in accordance with what was said in the above-mentioned psalm, namely, *Then all the trees of the wood will rejoice before the face of the Lord, for he is coming*. About the sea and the Jordan Ps 95.12β-13α
he said no more, as the reason being already well known.

7β Before the face of the God of Jacob.

The God of Jacob, for it is written, *I am the God of Abraham and the God of Isaac and the God of Jacob*. Ex 3.6

8α Who turned the rock into pools of waters.

Who changed the rock from its natural hardness into bringing forth pools of waters, as was stated in the seventy-seventh psalm. Ps 77.16

8β And the top-cut rock into springs of waters.

He says the same again. He called the rock 'top-cut', as being broken off just at the top points by iron, on account of its extreme hardness, so as to increase the miracle even more.

Having recounted accordingly the benefactions of old, he entreats also about those of the present.

9α Not for us, O Lord, not for us.

Do not show mercy on our account, for we are unworthy as were those who enjoyed the benefactions already mentioned.

9β But rather to your name give glory.

But glorify your name.

9γ In the power of your mercy and your truth.

Δόξασον αὐτὸ ἐν τῷ ἐλέει σου καὶ τῷ ἀληθεῖ σου ἐλέει, τουτέστιν, ἐλεήσας ἡμᾶς καὶ ἀληθῶς ἐλεήσας. Ἔλεος γὰρ καὶ ἀλήθειαν πολλάκις, τὸν ἔλεον τὸν ἀληθῆ φησιν ὁ προφήτης, τὸν κυρίως, ὅσον πρὸς τὸν ἀνθρώπινον. Ps 137.2β

10 Μήποτε εἴπωσι τὰ ἔθνη, Ποῦ ἐστιν ὁ Θεὸς αὐτῶν;

Μήποτε, κατακυριευθέντων ἡμῶν, ἀσθένειαν ὀνειδίσωσι τὰ ἔθνη.

11 Ὁ δὲ Θεὸς ἡμῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ πάντα ὅσα ἠθέλησεν ἐποίησε.

Τὰ ἔθνη μὲν ἴσως τοιαῦτα ληρήσουσιν· ὁ δὲ Θεὸς ἡμῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ πάντα δύναται, θελήσας μόνον· μακροθυμεῖ δὲ πολλάκις καὶ ἀνεξικακεῖ κατ᾽ οἰκονομίαν.

12-15 Τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων· στόμα ἔχουσι καὶ οὐ λαλήσουσιν· ὀφθαλμοὺς ἔχουσι καὶ οὐκ ὄψονται· ὦτα ἔχουσι καὶ οὐκ ἀκούσονται· ῥῖνας ἔχουσι καὶ οὐκ ὀσφρανθήσονται· χεῖρας ἔχουσι καὶ οὐ ψηλαφήσουσι· πόδας ἔχουσι καὶ οὐ περιπατήσουσιν· οὐ φωνήσουσιν ἐν τῷ λάρυγγι αὐτῶν.

Πάντα αὐτῶν ἔπεισι τὰ μέρη, πλατύνων τὴν κωμῳδίαν. Καὶ πρῶτα μὲν τοὺς τύπους τῶν αἰσθητηρίων, εἶτα τὰς χεῖρας καὶ τοὺς πόδας αὐτῶν διέβαλεν εἰς ἀναισθησίαν, ὡς ὕλην ἄψυχον.

Ζητήσαι δ᾽ ἄν τις, πῶς ἐπὶ τοῦ στόματος αὐτῶν οὐκ εἶπεν ὅτι οὐ γεύσονται, ἵνα κἀνταῦθα τῆς καταλλήλου αἰσθήσεως ἐπιμνησθῇ. Δοκεῖ μοι γὰρ διότι τὸ μὲν ὁρᾶν καὶ ἀκούειν καὶ ὀσφραίνεσθαι, καὶ τὰ λοιπὰ, λέγονται πολλάκις ἐπὶ Θεοῦ, τὸ δὲ ἐσθίειν οὐ λέγεται, διὸ ἀντὶ τῆς γεύσεως, τὸν λόγον παρέλαβε, καὶ πρῶτον καὶ ὕστερον, ὡς ἀπόδειξιν ζωῆς ἐναργεστάτην.

16 Ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ᾽ αὐτοῖς.

Ὅμοιοι αὐτοῖς, κωφοὶ καὶ ἀναίσθητοι καὶ ἀνενέργητοι. Ἀλλὰ τὰ μὲν εἴδωλα τῶν ἐθνῶν, τοιαῦτα, καὶ οἱ τιμῶντες αὐτὰ, οὕτως ἀνόητοι, μηδεμιᾶς ἐπικουρίας αὐτῶν ἀπολαύοντες, ἡμεῖς δὲ, οὐχ οὕτως.

17-19 Οἶκος Ἰσραὴλ ἤλπισεν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν. Οἶκος Ἀαρὼν ἤλπισεν ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν. Οἱ φοβούμενοι τὸν Κύριον ἤλπισαν | ἐπὶ Κύριον· βοηθὸς καὶ ὑπερασπιστὴς αὐτῶν ἐστιν.

Οὐ μάτην, φησὶν, ἠλπίσαμεν ἐπὶ Κύριον· βοηθεῖ γὰρ καὶ ὑπερασπίζει ἡμῶν.

Διαιρεῖ δὲ τὸν λαὸν τοῦ Θεοῦ εἴς τε τὸν ἁπλῶς Ἰσραὴλ, καὶ εἰς τὸ ἱερατικὸν γένος, καὶ εἰς τοὺς προσηλύτους· οἶκον μὲν Ἰσραὴλ ὀνομάζων, τοὺς ἁπλῶς Ἰσραηλίτας,

Glorify it in the power of your mercy and of your true mercy, that is, having shown mercy on us and having truly shown mercy, for the prophet often calls mercy and truth true mercy, Ps 137.2β
namely, mercy in the eminent sense, as opposed to human mercy.

10 Lest the nations say, 'Where is their God?'

Lest, we having been overpowered, the nations reproach [God] with weakness.

11 But our God in heaven and on earth has done all that he willed.

The nations will perhaps speak such delirious nonsense, but our God in heaven and on the earth is able to do everything, by willing alone; but he is often long-suffering and shows forbearance for reasons of divine economy.

12-15 The idols of the nations are silver and gold, works of human hands; they have a mouth and will not speak; eyes and will not see; ears and will not hear; noses and will not smell; hands and will not feel; feet and will not walk; nor will they have voice in their throat.

He goes through all their parts, amplifying the mockery. And first he reproached the forms of the organs of sense, then their hands and feet for their lack of sensation as inanimate matter.

One might ask how in relation to their mouth he did not say that they will not taste, so that here, too, he would make mention of the appropriate sense. It seems to me that because seeing and hearing and smelling and the rest are often spoken of in relation to God, while eating is not, he therefore, instead of taste, cited speech both first and last as a very palpable proof of life.

16 May those who make them and all who trust in them become like them.

Like them, deaf and without sensation and inefficacious. But the idols of the nations are such and those who honour them are in this way foolish, enjoying no help from them at all, but we are not so.

17-19 The house of Israel has hoped in the Lord; he is their helper and defender. The house of Aaron has hoped in the Lord; he is their helper and defender. Those who fear the Lord have hoped in the Lord; he is their helper and defender.

Not in vain, he says, have we hoped in the Lord, for he helps and defends us.

He divides the people of God into Israel in general, and the priestly line and the proselytes, calling those simply Israelites 'the house of Israel', whom he places first on account of

οὓς καὶ προτάττει διὰ τὸ πλῆθος αὐτῶν· οἶκον δὲ Ἀαρὼν, τὸ ἱερατικὸν γένος, πρὸ πάντων γὰρ οὗτος ἱεράτευσε καὶ γέγονε ῥίζα τῶν μετ' αὐτόν· φοβουμένους δὲ τὸν Κύριον, τοὺς προσηλύτους, ὡς ἐξ ἐθνῶν προσελθόντας καὶ φοβουμένους αὐτόν.

20α Κύριος μνησθεὶς ἡμῶν εὐλόγησεν ἡμᾶς.

Τί ἐστιν, εὐλόγησεν ἡμᾶς; Μυρίων ἐνέπλησεν ἀγαθῶν, ἄνωθεν ἐκ προγόνων καὶ μέχρις ἡμῶν εὐεργετῶν τὸ ἔθνος ἡμῶν.

20β- Εὐλόγησε τὸν οἶκον Ἰσραὴλ, εὐλόγησε τὸν οἶκον Ἀαρὼν, εὐλόγησε τοὺς φοβου-
21α μένους τὸν Κύριον.

Τῇ αὐτῇ διαιρέσει καὶ νῦν ἐχρήσατο. Ps 113.17-19

21β Τοὺς μικροὺς μετὰ τῶν μεγάλων.

Τοῦτο, κοινῶς περὶ πάντων. Μικροὺς δὲ καὶ μεγάλους, μὴ καθ' ἡλικίαν μόνον ὑποληπτέον, ἀλλὰ καὶ κατ' ἀδυναμίαν καὶ δύναμιν, καὶ πενίαν καὶ πλοῦτον, καὶ ἀδοξίαν καὶ δόξαν, καὶ δουλείαν καὶ ἐλευθερίαν.

22 Προσθείη Κύριος ἐφ' ἡμᾶς, ἐφ' ἡμᾶς καὶ ἐπὶ τοὺς υἱοὺς ἡμῶν.

Αὐξήσαι Κύριος ἡμᾶς καὶ τοὺς υἱοὺς ἡμῶν· προσθείη ἀγαθά.

Τινὰ δὲ τῶν ἀντιγράφων, Ἐφ' ὑμᾶς καὶ ἐπὶ τοὺς υἱοὺς ὑμῶν γράφουσιν, ὡς εἶναι δῆλον ἐντεῦθεν ὅτι τῶν Χριστιανῶν ὑπερεύχεται καὶ τοῦ γένους αὐτῶν, οἳ καὶ μᾶλλον ηὐξήθησαν, καὶ οἷς προσετέθη τὰ ὄντως ἀγαθὰ, τὰ οὐράνια.

23 Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ, τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.

Καὶ τοῦτο περὶ τούτων ὑποληπτέον, οὓς εὐλόγησεν ὁ Χριστὸς, μέλλων εἰς οὐρανὸν ἀναληφθῆναι, καθὼς ἱστόρησεν ὁ Λουκᾶς· διὰ γὰρ τῶν ἀποστόλων πάντας Lk 24.51
ηὐλόγησεν.

24α Ὁ οὐρανὸς τοῦ οὐρανοῦ τῷ Κυρίῳ.

Ὁ πρῶτος οὐρανὸς, οἰκητήριον δηλονότι τῷ Κυρίῳ. Ζήτησον καὶ ἐν τῷ πρὸ τούτου ψαλμῷ τὴν ἐξήγησιν τοῦ, Ὁ ἐν ὑψηλοῖς κατοικῶν. Ps 112.5β

24β Τὴν δὲ γῆν ἔδωκε τοῖς υἱοῖς τῶν ἀνθρώπων.

Εἰς κατοικίαν καὶ ἀπόλαυσιν, δι' οὓς καὶ πεποίηκεν αὐτήν.

22[4] καὶ τοῦ γένους αὐτῶν MAS[2]CBFHV : om. P. 23[4] ηὐλόγησεν MAS[2]BFH : εὐλόγησεν PV.

their number, the priestly line 'the house of Aaron', for he above all fulfilled the office of priest and became the root of those after him, and the proselytes 'those who fear the Lord', as having come from the nations and fearing him.

20α The Lord having remembered us has blessed us.

What is, 'he has blessed us'? He has filled us with countless good things, benefitting our nation from the beginning, from our forefathers up until ourselves.

20β- He has blessed the house of Israel, he has blessed the house of Aaron, he has blessed those
21α who fear the Lord.

He used the same division here also. Ps 113.17-19

21β The small and the great.

This is in common about all. Small and great is not to be understood only in terms of age, but also in terms of weakness and strength, poverty and wealth, disregard and glory, and slavery and freedom.

22 May the Lord add to us, to us and to our sons.

May the Lord increase us and our sons; may he add blessings.

A number of copies write, 'to you and to your sons', as being clear from this that he is praying for the Christians and their race, who were increased most especially and to whom the true, heavenly blessings were added.

23 You are blessed by the Lord who has made heaven and earth.

This also is to be understood about those whom Christ blessed as he was about to be taken up to heaven, as Luke related, for through the Apostles he blessed all. Lk 24.51

24α The heaven of the heaven is the Lord's.

That is to say the first heaven is the dwelling place of the Lord. See also in the previous psalm the explanation of, *Who dwells in the heights*. Ps 112.5β

24β He has given the earth to the sons of men.

As a dwelling place and for enjoyment, for whom also he made it.

25-26 Οὐχ οἱ νεκροὶ αἰνέσουσί σε, Κύριε, οὐδὲ πάντες οἱ καταβαίνοντες εἰς ᾅδου· ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσομεν τὸν Κύριον, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ὅμοιον τοῦτο δοκεῖ τῷ, *Μὴ ἐξομολογήσεταί σοι χοῦς, ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου;* καὶ τῷ, *Μὴ διηγήσεταί τις ἐν τῷ τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ;* Ps 29.10β Ps 87.12

Τοῖς δὲ βαθύτερον ἐπισκεπτομένοις, νεκροὺς μὲν λέγει, τοὺς νεκρωθέντας εἰς ἐργασίαν ἀρετῆς, καὶ πρὸ τοῦ φυσικοῦ θανάτου φθαρέντας ὑπὸ τῆς ἁμαρτίας· ζῶντας δὲ, τοὺς ζῶντας ἐναρέτως, καὶ ἀπὸ τῆς ζωῆς ταύτης εἰς τὴν ὑψηλοτέραν καὶ θείαν μεταβαίνοντας. Ἐκεῖνοι μὲν γὰρ, οὔτε ἐνταῦθα αἰνέσουσιν (*Οὐχ ὡραῖος γὰρ αἶνος ἐν στόματι ἁμαρτωλοῦ*), οὔτε ἐκεῖ, ὡς διηνεκῶς βασανιζόμενοι. Οὗτοι δὲ, καὶ ὧδε κἀκεῖ· *ἀπὸ τοῦ νῦν* γὰρ, φησὶ, *καὶ ἕως τοῦ αἰῶνος.* Κἀκεῖνοι μὲν καταβαίνουσιν εἰς ᾅδου, οὗτοι δὲ ἀναβαίνουσιν εἰς οὐρανόν. Ἡμεῖς δὲ εἰπὼν, ὑπεδήλωσε τοὺς κατ' αὐτὸν, τοὺς ἐναρέτους. Jn 5.24 Sir 15.9

114 ριδ'

1α Ἀλληλούϊα.

Καὶ οὗτος εὐχαριστήριος ὁ ψαλμός.

1β Ἠγάπησα, ὅτι εἰσακούσεται Κύριος τῆς φωνῆς τῆς δεήσεώς μου.

Ηὐφράνθην ἐν τούτῳ.

2α Ὅτι ἔκλινε τὸ οὖς αὐτοῦ ἐμοί.

Περὶ κλίσεως ὠτὸς, εἰρήκαμεν ἐν τῷ ις' ψαλμῷ, ἔνθα τὸ, *Κλῖνον τὸ οὖς σου ἐμοί.* Ps 16.6β

2β Καὶ ἐν ταῖς ἡμέραις μου ἐπικαλέσομαι. |

Καὶ ἐν ταῖς ἡμέραις πάσαις τῆς ζωῆς μου.

3-4α Περιέσχον με ὠδῖνες θανάτου, κίνδυνοι ᾅδου εὕροσάν με, θλῖψιν καὶ ὀδύνην εὗρον, καὶ τὸ ὄνομα Κυρίου ἐπεκαλεσάμην.

Ὑπολαμβάνω συνῳδὰ ταῦτα εἶναι τοῖς ἐν τῷ ιζ' ψαλμῷ ῥηθεῖσι. Φησὶ γὰρ ἐκεῖ μὲν, *Ἀγαπήσω σὲ, Κύριε·* εἶτα καὶ τὴν αἰτίαν προστίθησι δι' ἣν αὐτὸν ἀγαπήσει. Λέγει γὰρ, ὅτι ἐνισχύεις με, ὅτι στερεοῖς με, ὅτι καταφυγή μου εἶ, ὅτι ῥύστης μου, καὶ τὰ τοιαῦτα. Ἔπειτα ἐπάγει ὅτι καὶ ἔτι ἐπικαλέσομαι τὸν Κύριον. Εἶθ' οὕτως διηγεῖται τὰς συμφορὰς, αἷς περιπεσὼν καὶ θλιβεὶς, ἐπεκαλέσατο τὸν Κύριον καὶ εἰσηκούσθη. Ps 17.2-7

25-26 The dead, O Lord, will not praise you, nor all who go down to Hades, but we the living will bless the Lord, from now and until the age.

This seems similar to, *Shall dust confess you or shall it proclaim your truth?* and to, *Shall any* Ps 29.10β
in the grave tell of your mercy and of your truth in destruction? Ps 87.12
For those who reflect more deeply on the words, he is calling 'the dead' those who have become dead to cultivating virtue and who before their natural death have been corrupted by sin, and 'the living' those who are living virtuously and are passing over from this life to the higher and divine life. For the former will neither praise here (*For praise is not seasonable* Jn 5.24
in the mouth of a sinner) nor there, as being continually tortured. The latter, however, will Sir 15.9
praise both here and there, for the verse says, 'from now and until the age'. And the former descend into Hades, while the latter ascend into heaven. In saying 'we', he implied those like him, namely, the virtuous.

114
Psalm 114
1α
Alleluia.

This psalm also is one of thanksgiving.

1β I have loved, for the Lord will hear the voice of my entreaty.

I have been glad in this.

2α For he has inclined his ear to me.

About inclining of the ear we spoke in the sixteenth psalm at the verse, *Incline your ear*
to me. Ps 16.6β

2β And in my days I shall make invocation.

And in all the days of my life.

3-4α Pangs of death encompassed me, dangers of Hades befell me, affliction and pain I found, and I called upon the name of the Lord.

I conceive these words to be very much in accord with those spoken in the seventeenth
psalm, for there he says, *I shall love you, O Lord*, then he adds the reason for which he will love Ps 17.2-7
him, namely, because you strengthen me, because you support me, because you are my refuge, because you are my deliverer, and suchlike. Then he adds that yet again I shall call upon the Lord. Then in this way he relates the misfortunes into which he had fallen and been afflicted and how he had called on the Lord and had been heard.

Ἐνταῦθα δὲ, τὰ αὐτὰ πάλιν. *Ἠγάπησα ὅτι εἰσακούσεται*, ἀντὶ τοῦ, ὅτι εἰσήκουσε δεηθέντος μου, ἢ ὅτι εἰσακούσεται καὶ ἔτι, εἰσήκουσε γὰρ νῦν. Αἰτία δὲ τῆς ἀγάπης, τὸ, *ὅτι εἰσακούσεται*. Ἔπειτα ὁμοίως ἐπάγει ὅτι καὶ ἐν ταῖς ἡμέραις μου ταῖς ἑξῆς, ἐπικαλέσομαι. Εἶθ' οὕτως, καθάπερ ἐποίησεν ἐκεῖ, διηγεῖται τὰς συμφορὰς, αἷς περιπεσὼν καὶ θλιβεὶς, ἐπεκαλέσατο πάλιν τὸν Κύριον, καὶ ἐῤῥύσθη δηλονότι· διὰ τοῦτο γὰρ καὶ εἶπεν ὅτι ἠγάπησα. Ὀνομάσας δὲ ὠδῖνας θανάτου καὶ κινδύνους ᾅδου, ἐφηρμήνευσεν αὐτὰ, ἐπάγων, *θλῖψιν καὶ ὀδύνην εὗρον*. Εἴρηται δὲ καὶ περὶ αὐτῶν πλατύτερον ἐν τῷ ῥηθέντι ψαλμῷ. Ps 17.5-6

4β Ὦ Κύριε, ῥῦσαι τὴν ψυχήν μου.

Ἔτι καὶ ἔτι ἀπὸ τῶν μελλόντων κακῶν.

5 Ἐλεήμων ὁ Κύριος καὶ δίκαιος, καὶ ὁ Θεὸς ἡμῶν ἐλεεῖ.

Ὅρα πῶς παιδεύει τὸν ἀκροατήν. Ἐλεήμων, φησὶν, ὁ Κύριος, μὴ ἀπογνῷς ἁμαρτήσας, ἀλλὰ καὶ δίκαιος, μὴ τῷ ἐλέει αὐτοῦ θαῤῥήσας ἀναπέσῃς. Εἶτα δεικνὺς τὸν Θεὸν ἐπιῤῥεπέστερον εἰς φιλανθρωπίαν, προσέθηκεν ὅτι *Καὶ ὁ Θεὸς ἡμῶν ἐλεεῖ*.

Τὸ δὲ, *ὁ Θεὸς ἡμῶν*, πρὸς ἀντιδιαστολὴν εἴρηται τῶν παρὰ τοῖς ἔθνεσι θεῶν.

6α Φυλάσσων τὰ νήπια ὁ Κύριος.

Συνεξακούεται, τὸ, *ἐστίν*. Ὑμνεῖ γὰρ καὶ ταύτην αὐτοῦ τὴν μεγίστην πρόνοιαν. Εἰ γὰρ μὴ αὐτὸς ἐφύλασσεν ἕκαστον, ῥᾳδίως ἂν καὶ ὄφις ἀνεῖλε καὶ σκορπίος καὶ πολλὰ τῶν ἑρπόντων ἰοβόλων, καὶ ταχέως ἂν ἀπωλώλεισαν, εἰς βόθρους καὶ κρημνοὺς καὶ πολλὰ τοιαῦτα κατενεχθέντα.

Τινὲς δὲ περὶ τῶν ἐμβρύων ἐνόησαν τὸν λόγον, ἅπερ ἐν σκοτεινοῖς καὶ ὑγροῖς χωρίοις, δίκην ἰχθύων, φερόμενα, καὶ μηδὲ ἀναπνεῖν κατ' ἄνθρωπον ἔχοντα, εἶτα ἀπὸ τῆς ἐν τῇ μήτρᾳ θερμότητος ἐπὶ τὸν ἀέρα τὸν ψυχρὸν καὶ ἀσυνήθη τοῦτον ἐξολισθαίνοντα, οὐδὲ πρὸς βραχὺ διήρκεσεν ἂν, εἰ μὴ παρὰ τῆς θείας προνοίας ἐφυλάττετο.

Ἢ καὶ ἑτέρως, νήπια νοήσεις, τοὺς ἀρτιπαγεῖς εἰς ἀρετὴν, οὓς φυλάσσει διὰ τὴν αὐτῶν ἀπειρίαν, ἄχρις ἂν γένωνται πρὸς τοὺς ἐχθροὺς ἀξιόμαχοι.

6β Ἐταπεινώθην, καὶ ἔσωσέ με.

Ἐταλαιπωρήθην τοῖς πειρασμοῖς, καὶ ἐῤῥύσατό με τούτων. Εἴασε μὲν γάρ με κακοπαθῆσαι, ἵνα φιλοσοφώτερος γένωμαι· ἔλυσε δέ μοι τοὺς πειρασμοὺς, ἵνα γνῶ τὴν χάριν αὐτοῦ, καὶ ἑκατέρωθεν εὐηργέτησε.

Καὶ ἄλλως δὲ, τὸν κατορθώσαντα τὴν ἀρετὴν τῆς ταπεινώσεως οἶδε σῴζειν ὁ Θεός.

And here he says the same again. *I have loved, for he will hear*, in the sense of, for he has heard me making entreaty, or for he will hear me yet again, for he has heard now. The reason for the love is that *he will hear*. He then similarly adds, and in my remaining days I shall make invocation. Then in this way, just as he did there, he relates the misfortunes into which he had fallen and been afflicted and how he had called again on the Lord, and had evidently been delivered, for on this account he said that *I have loved*. Having mentioned pangs of death and dangers of Hades, he interpreted them by adding, *affliction and and pain I found*. In the psalm mentioned these things are discussed more extensively. Ps 17.5-6

4β O Lord, deliver my soul.

Again and again from future evils.

5 The Lord is merciful and just and our God shows mercy.

Observe how he instructs the listener. The Lord, he says, is merciful, so do not despair when having sinned, but also just, so do not relapse, having trusted in his mercy. Then showing God to be more inclined to benevolence, he added that *And our God shows mercy*.

'Our God' is said in contradistinction to the gods among the nations.

6α The Lord [is] keeping watch over the infants.

The copula 'is' is understood. For he hymns also this very great providence of his. For if he were not keeping watch over each, a snake and scorpion and many of the venomous reptiles would easily have killed them, and they would swiftly have perished, having been brought down into pits and precipices and many suchlike.

Some have understood the verse as about the embryos, which being carried in dark and moist places like fish and not even able to breathe in a human way, then sliding out from the warmth of the womb into the cold and unaccustomed air, would not have survived even for a little, if they were not being watched over by divine providence.

Or else in a different way you will understand 'infants' as those freshly formed in virtue whom he guards on account of their inexperience until they become ready for battle with the enemies.

6β I was humbled and he saved me.

I was distressed by temptations and he delivered me from them. For he allowed me to be distressed so that I might become wiser, and he put an end to the temptations for me so that I might know his grace, and in each case he benefited me.

And in another way, God knows how to save the one who has achieved the virtue of humility.

7-8α Ἐπίστρεψον, ψυχή μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε, ὅτι ἐξείλετο τὴν ψυχήν μου ἐκ θανάτου, τοὺς ὀφθαλμούς μου ἀπὸ δακρύων, καὶ τοὺς πόδας μου ἀπὸ ὀλισθήματος.

Δοκεῖ μέν τισι, προτρέπειν ἑαυτὸν εἰς ἀνάπαυσιν καὶ ἐλευθερίαν τῶν ἄχρι τότε πειρασμῶν, ὡς εὐεργετηθέντα ἤδη, καὶ ἐξαιρεθέντα τοῦ προσδοκωμένου θανάτου, ἤτοι τῆς διαζεύξεως, | καὶ τῶν ἀπὸ τῆς θλίψεως δακρύων καὶ τῶν παγίδων, ἃς ἔπησσον αὐτῷ οἱ ἐχθροὶ, εἰς ἃς πολλάκις ὠλίσθαινεν.

Εἰ δέ τις κατὰ ἀναγωγὴν ἐκλάβοι ταῦτα, ἀνάπαυσιν μὲν ἐρεῖ, τὴν ἐντεῦθεν τῆς τοῦ δικαίου ψυχῆς ἐκδημίαν, ἀπαλλάττουσαν παντὸς ἀνιαροῦ λοιπὸν, ὃ καὶ εὐεργεσία Θεοῦ τούτοις ἐστὶν, ἐλευθερουμένοις τοῦ βάρους τοῦ σώματος καὶ τῶν ἐκ τούτου κακῶν. Φησὶ γὰρ ὁ Παῦλος, ὅτι, *Οἱ ὄντες ἐν τῷ σκήνει τούτῳ στενάζομεν βαρούμενοι,* 2Cor 5.4
καὶ πάλιν, *Τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρεῖσσον.* Php 1.23

Ἁρμόζουσι δὲ ταυτὶ τὰ ῥητὰ τοῖς ἐξερχομένοις ἤδη τοῦ σώματος δικαίοις. Εἰπὼν γοῦν ὅτι *Κύριος εὐηργέτησέ σε*, προσέθηκεν, ὅτι ἐξείλετο λοιπὸν τὴν ψυχήν μου ἐκ τῆς ἁμαρτίας, ἥτις ἐστὶ θάνατος, νεκροῦσα τὰς εἰς ἀρετὴν ἐνεργείας τῆς ψυχῆς, τοὺς ὀφθαλμούς μου ἀπὸ δακρύων, μηκέτι δακρυόντων ὑπὸ τῶν συνεχῶν θλίψεων, καὶ τοὺς πόδας μου ἀπὸ ὑποσκελίσματος τοῦ παρὰ τῶν ἐπιβουλευόντων ὁρατῶν τε καὶ ἀοράτων ἐχθρῶν.

8β Εὐαρεστήσω ἐνώπιον Κυρίου ἐν χώρᾳ ζώντων.

Χώρα ζώντων, ὁ οὐρανὸς ἢ ὁ μέλλων κόσμος, ἔνθα οὐδείς ἐστιν ἀποθνήσκων· ὁ δὲ παρὼν κόσμος, χώρα ἐστὶν ἀποθνησκόντων, ἐν ᾧ οὐδείς ἐστι μὴ ἀποθνήσκων. Εὐαρεστήσω, φησὶν, ἐν ἐκείνῃ τῇ χώρᾳ, μετὰ τῶν ἀγγέλων λατρεύων ἀνεμποδίστως, οὐδενὸς ἐνεδρεύοντος. Ἢ εὐαρεστήσω, ἀντὶ τοῦ, εὐάρεστος κριθήσομαι.

Τὰ παρόντα δὲ ῥητὰ ἐν τῷ νε΄ ψαλμῷ καθ' ἑτέραν ἔννοιαν ἡρμηνεύθησαν. Ps 55.14γ

115 ριε΄
1α Ἀλληλούϊα.

Καὶ οὗτος ὁμοίως εὐχαριστήριος.

1β Ἐπίστευσα, διὸ ἐλάλησα.

Φησὶν ὁ μέγας Βασίλειος, ὅτι εἰπὼν ὁ προφήτης ἐν τῷ τέλει τοῦ προλαβόντος PG30.105BC
ψαλμοῦ, *Εὐαρεστήσω ἐνώπιον Κυρίου ἐν χώρᾳ ζώντων*, αὖθις ἐν ἀρχῇ τοῦ παρόντος λέγει, Ἐπίστευσα, περὶ οὗ προεφήτευσα ἐκεῖ, ὅτι εὐαρεστήσω ἐνώπιον Κυρίου ἐν χώρᾳ ζώντων, διὸ καὶ ἐλάλησα τοῦτο. Καὶ γὰρ καὶ ἐν τῷ κς΄ ψαλμῷ πάλιν εἴρηκε,
Πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ Κυρίου ἐν γῇ ζώντων· εἰ καὶ καθ' ἑτέραν ἐπιβολὴν ἐκεῖ Ps 26.13
τοῦτο διηρμήνευται.

7-8α Return, O my soul, to your rest, for the Lord has been good to you, for he has delivered my soul from death, my eyes from tears and my feet from slipping.

It seems to some that he is urging himself to find rest and release from his trials up to that time as having already received God's benefaction and having been delivered from his expected death, namely, from the parting of soul and body, and from the affliction of tears and from the snares that his enemies were setting for him, into which he would often slip.

If one is to take these words in an anagogical sense, one will call rest the departure of the just man's soul from this world, setting it free henceforth from all grievous pain, which for them is also a benefaction of God, being freed from the weight of the body and of the evils flowing therefrom. For Paul says, *We who are in this tent groan as we are weighed down*, and 2Cor 5.4
again, *Departing and being with Christ is very much better*. Php 1.23

These words are fitting for the just who are already exiting the body. So having said that the Lord has been good to you, he added that he has delivered my soul henceforth from sin, which is death, mortifying the energies of the soul for virtue, my eyes from tears, no longer weeping at continuous afflictions, and my feet from being tripped up by the visible and invisible enemies assailing me.

8β I shall be well pleasing before the Lord in the land of the living.

'The land of the living' is heaven or the world to come, in which there is none who dies; the present world is the land of the dying, in which there is none who does not die. I shall be well pleasing, he says, in that land, worshipping along with the angels unimpeded, with none laying ambush. Or else, I shall be well pleasing, in the sense of, I shall be judged well pleasing.

The present words were interpreted in a different sense in the fifty-fifth psalm. Ps 55.14γ

115
Psalm 115
1α Alleluia.

And this similarly is a psalm of thanksgiving.

1β I have believed, hence I have spoken.

Basil the Great says that the prophet having said, *I shall be well pleasing before the Lord* PG30.105BC
in the land of the living, at the end of the previous psalm, says again at the beginning of the present psalm, I have believed about which I prophesied there, namely, that *I shall be well pleasing before the Lord in the land of the living*, and hence I have spoken this. And indeed in the twenty-sixth psalm also he said again, *I believe that I shall see the good things of the Lord in*
the land of the living, even it this was interpreted from a different point of view there. Ps 26.13

1γ Ἐγὼ δὲ ἐταπεινώθην σφόδρα.

Τυχὼν προγνώσεως τοιαύτης, ἐταπεινώθην σφόδρα, ἀνάξιον ἐμαυτὸν ἡγησάμενος, ἵνα μὴ ἐπαρθεὶς ἀπολέσω τὴν χάριν.

2 Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Πᾶς ἄνθρωπος ψεύστης.

Ἔκστασιν, τὴν ἔκπληξιν ὑποληπτέον. Ἐκπλαγείς, φησὶν, ἐκείνην τὴν χώραν τῶν ζώντων, ἣν ἐφαντάσθην διὰ τοῦ ἁγίου Πνεύματος, εἶπον διαῤῥήδην, ὅτι πᾶς ἄνθρωπος ψεύστης ἐνταῦθα, κατὰ τὴν ἀνθρωπίνην μακαριότητα, ἣν καὶ ὁ μέγας Γρηγόριος, ψευδομένην εὐημερίαν ὠνόμασεν, ὡς μὴ παραμένουσαν, ἀλλὰ δίκην PG35.1048
ὀνείρων ταχέως ἀφιπταμένην. Πάντα γὰρ τὰ ἀνθρώπινα ματαιότης ματαιοτήτων, Eccl 1.2
μεταβαλλόμενα καὶ φθειρόμενα· τὰ δὲ τῶν ἐν ἐκείνῃ τῇ χώρᾳ, ἀληθῆ ὄντως, ὡς μόνιμα καὶ ἀμετάβλητα καὶ ἄφθαρτα.

3 Τί ἀνταποδώσω τῷ Κυρίῳ περὶ πάντων, ὧν ἀνταπέδωκέ μοι;

Μυρίων γὰρ ἄλλων ἐμπλήσας εὐεργεσιῶν, ἔτι καὶ τὴν εἰρημένην χάριν ἐδωρήσατο. Τὸ δὲ, ἀνταπέδωκεν, ἀντὶ τοῦ, ἀπέδωκεν ἁπλῶς, ὡς καὶ ἐν τῷ ζʹ ψαλμῷ παρεσημειωσάμεθα, ἔνθα τὸ, *Εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακά.* Εἶτα Ps 7.5
μηδὲν ἀντάξιον εὑρὼν, φησί·

4α Ποτήριον σωτηρίου λήψομαι.

Ποτήριον σωτηρίου, τὸν ὑπὲρ τοῦ Χριστοῦ θάνατον ὠνόμασε, τὸν διὰ μαρτυρίου. | Καὶ γὰρ ὁ Χριστὸς ἐν τοῖς Εὐαγγελίοις, ποτήριον αὐτὸν ὠνόμασε· *Δύνασθε γὰρ,*
φησὶ πρὸς τοὺς υἱοὺς Ζεβεδαίου, *πιεῖν τὸ ποτήριον;* Σωτηρίου δὲ τοῦτον εἶπεν οὗτος, Mk 10.38
ὡς σῴζοντα καὶ ζωοποιοῦντα πολλῷ κρεῖττον τοὺς ἀποθνῄσκοντας δι᾽ αὐτοῦ. Ὑπὲρ τοῦ Χριστοῦ, φησὶν, ἀποθανοῦμαι, διψῶν τὸν ὑπὲρ αὐτοῦ θάνατον, τοῦ τοσούτων εὐεργεσιῶν με καταξιώσαντος, ὡς Υἱοῦ τοῦ Θεοῦ.

4β Καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι.

Καὶ αὐτὸν ἐπικαλέσομαι δωρήσασθαί μοι καὶ τοῦτο· λοιπὸν οὖν, τόγε εἰς αὐτὸν ἧκον, ὑπὲρ Χριστοῦ τέθνηκεν, ὅσον ἐπὶ τῇ προαιρέσει.

5 Τὰς εὐχάς μου τῷ Κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ.

Τὰς ὑποσχέσεις, ὅσας ὑπεσχόμην· ὅσον οὔπω γὰρ ἐκδημήσω τοῦ παρόντος βίου.

6 Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ.

4α[6] δι᾽ αὐτοῦ MPACFH : δι᾽ αὐτόν SBV.

1γ But I have been greatly humbled.

Having acquired such foreknowledge, I have been greatly humbled, having regarded myself as unworthy, so that I may not lose the grace by having become elated.

2 And I said in my ecstasy, 'Every man is a liar'.

'Ecstasy' is to be understood as consternation. Having been amazed by that land of the living which I pictured to myself through the holy Spirit, I said unequivocally that every man is a liar here in regard to human blessedness, which the great Gregory called 'deceptive prosperity', as not enduring, but like dreams swiftly flitting away. For all human things are PG35.1048
vanity of vanities, changeable and corruptible, but the things in that land are really true, as Eccl 1.2
permanent and unchangeable and incorruptible.

3 What shall I repay the Lord in return for all that he in return has repaid me.

Having filled me with countless other benefactions, he has also given me the afore-mentioned gift. 'Has repaid in return', in the sense of 'has repaid' simply, as we also noted in the seventh psalm at the verse, *If I have repaid in return those who repaid me in return with evils*. Ps 7.5
Then having found nothing of equal worth, he says:

4α I shall take the cup of salvation.

The 'cup of salvation' is what he called death for Christ, namely, death through martyrdom. And Christ in the Gospels called this a 'cup', for he says to the sons of Zebedee, *Are you able to drink the cup?* He called this 'of salvation' as saving and giving life far better to those Mk 10.38
who die through it. For Christ, he says, I shall die, thirsting for death for the sake of him, who has granted me so many benefits as Son of God.

4β And I shall call upon the name of the Lord.

And I shall call upon him to give me this also; henceforth, therefore, as far as it depended on him, he died for Christ, at least in terms of his predisposition.

5 I shall repay my vows to the Lord before all his people.

My promises, as many as I promised, for very soon I shall depart from the present life.

6 Precious before the Lord is the death of his devoted servants.

Χαίρω, φησὶν, ἀποθνήσκων· τίμιος γὰρ παρὰ Θεῷ ὁ θάνατος τῶν ὡσιωμένων αὐτῷ. Εἰ γὰρ ἡ ζωὴ τούτων τιμία, πολλῷ μᾶλλον ὁ θάνατος, ὡς εἰς τὸν Δεσπότην αὐτῶν διαβιβάζων αὐτοὺς, τιμωμένους διὰ προπομπῆς ἁγίων ἀγγέλων.

7α Ὦ Κύριε, ἐγὼ δοῦλος σός.

Ὡσιωμένος σοὶ, ἀνακείμενος τῇ σῇ δεσποτείᾳ.

7β Ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου.

Ἐδιττολόγησε μὲν, ἐμφαίνων ὅτι χαίρει τοῦτο καλούμενος, καὶ ἀνεπαισχύντως ὁμολογεῖ τοῦτο καὶ κηρύττει. Υἱὸς δὲ, φησὶ, τῆς παιδίσκης σου, δηλῶν ὅτι ἐκ προγόνων δοῦλός ἐστι τοῦ Θεοῦ.

Ἀδιαφόρως δὲ τῆς μητρὸς μόνης ἐμνημόνευσεν· ἢ καὶ διότι τότε τὰ ἐκ τῶν θεραπαινίδων οἰκογενῆ, τιμιώτερα τοῖς δεσπόταις ἦσαν.

7γ Διέῤῥηξας τοὺς δεσμούς μου.

Τοὺς ἀπὸ τῆς ἁμαρτίας, τῷ ξίφει τῆς μετανοίας.

8α Σοὶ θύσω θυσίαν αἰνέσεως.

Θυσίαν λογικὴν, θυσίαν οἰκείαν, γέννημα τῆς ἐμῆς καρδίας· σοὶ θύσω θυσίαν αἰνέσεως ἐπὶ τοῦ θυσιαστηρίου τῆς ἐμαυτοῦ ψυχῆς.

8β Καὶ ἐν ὀνόματι Κυρίου ἐπικαλέσομαι.

Καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι εἰς χορηγίαν τῆς τοιαύτης θυσίας καὶ συνεργίαν.

9 Τὰς εὐχάς μου τῷ Κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ.

Εἶπε τοῦτο καὶ ἀνωτέρω, καὶ παλιλλογεῖ, βεβαιῶν τὸν λόγον αὐτοῦ. Ps 115.5

10 Ἐν αὐλαῖς οἴκου Κυρίου, ἐν μέσῳ σου, Ἱερουσαλήμ.

Λέγει καὶ τὸν τόπον ἔνθα τὰς εὐχὰς ἀποδώσει, ὅτι ἐν αὐλαῖς οἴκου Κυρίου· διαφόρους γὰρ εἶχεν αὐλὰς ἡ σκηνὴ, ἥτις τότε ἦν ἐν μέσῳ τῆς Ἱερουσαλήμ.

Ταῦτα μὲν κατὰ τὴν ἀκολουθίαν ἡρμηνεύσαμεν τοῦ προλαβόντος ψαλμοῦ. Λοιπὸν οὖν παραθώμεθα καὶ τὴν ἑρμηνείαν τοῦ Χρυσοστόμου. PG55.319-27

I rejoice in dying, he says, for with God the death of those devoted in purity to him is precious. For if the life of these is precious, much more so is their death, as transporting them to their Master, honoured by an escort of holy angels going before.

7α O Lord, I am your servant.

Devoted in purity to you, dedicated to your lordship.

7β I am your servant and son of your handmaiden.

He repeated the words, showing that he delights in this appellation and he confesses and proclaims this without shame. He says 'son of your handmaiden' indicating that he is a servant of God from his forebears.

He mentioned his mother only indifferently, or else because at that time those born in the household from serving girls were more precious to their masters.

7γ Your have broken my bonds asunder.

Those of sin, by the sword of repentance.

8α To you I shall sacrifice a sacrifice of praise.

A sacrifice in word, a sacrifice of my own, the product of my heart. To you I shall sacrifice a sacrifice of praise on the altar of my soul.

8β And I shall call on the name of the Lord.

And I shall call on the name of the Lord to provide such a sacrifice and to work together in it.

9 I shall repay my vows to the Lord before all his people.

He said this above also, and he repeats himself, confirming his word. Ps 115.5

10 In the enclosures of the house of the Lord, in the midst of you, O Jerusalem.

He says also the place in which he will repay his vows, namely, in the enclosures of the house of the Lord, for the tent-shrine, which at that time was in the midst of Jerusalem, had various enclosures.

We have interpreted these things in conformity with the meaning following from the previous psalm. Let us now then set out Chrysostom's interpretation. PG55.319-27

Λέγει γὰρ ὅτι προϊδὼν ὁ Δαυὶδ ὅσα μέλλουσι παθεῖν Ἰουδαῖοι, πολιορκηθέντες καὶ ἀπαχθέντες εἰς Βαβυλῶνα αἰχμάλωτοι, εἶτα μνησθεὶς καὶ περὶ τῆς ἀνακλήσεως
[1β] αὐτῶν καὶ αὖθις ἀποκαταστάσεως, φησὶν ἐν τῷ παρόντι ψαλμῷ· Ἐπίστευσα ὅτι καὶ αἰχμαλωτισθήσονται καὶ ἐπανελεύσονται, διδαχθεὶς ταῦτα διὰ τοῦ προφητικοῦ χαρίσματος, διὸ ἐλάλησα περὶ τούτων ἐν διαφόροις ψαλμοῖς.

[1γ] Ἐγὼ δὲ ἐταπεινώθην σφόδρα.

Ἐκακώθην σφόδρα, περιαλγήσας ἐπὶ τῇ αἰχμαλωσίᾳ.

[2] Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Πᾶς ἄνθρωπος ψεύστης.

Ἐν τῇ λύπῃ μου ἐκείνῃ· ἐξιστᾷ γὰρ τοῦ καθεστηκότος πολλάκις ἡ λύπη, σφοδρότερον δὲ καταχεθεῖσα, καὶ ἀναισθησίαν ἐργάζεται. Ἰδὼν γὰρ μάλιστα τὸ ἀβέβαιον τῆς ἀνθρωπίνης εὐημερίας ἐν τῇ μεταβολῇ τῆς εὐετηρίας τῶν Ἰουδαίων, εἶπον ὅτι ὄντως πᾶν ἀνθρώπινον ἀγαθὸν, ψευδὲς, | μὴ πεφυκὸς παραμένειν, ἀλλ᾽ ἐπεὶ πάλιν ἀνάκλησις, πάλιν ἐπάνοδος, ὑπερχαίρω, διὸ καὶ λέγω·

[3] Τί ἀνταποδώσω τῷ Κυρίῳ περὶ πάντων, ὧν ἀνταπέδωκέ μοι;

Οἰκείαν εὐεργεσίαν τοῦτο λογίζεται διὰ τὸ γένος. Πολλά με, φησὶν, εὐηργέτησεν ὁ Κύριος· τί οὖν ἀντὶ πάντων ἀνταποδώσω αὐτῷ; Πολλῆς περιχαρείας καὶ εὐγνωμοσύνης ὁ λόγος.

[4α] Ποτήριον σωτηρίου λήψομαι.

Σπονδεῖον λήψομαι· σπείσω τῷ Θεῷ ὑπὲρ σωτηρίας τοῦ λαοῦ.
Ἦσαν γὰρ παρ᾽ Ἰουδαίοις διάφοροι τρόποι θυσιῶν, ὧν εἷς ἦν, σπονδὴ σωτηρίου· Nu 6.17
σπονδεῖον δὲ, τὸ ποτήριον, δι᾽ οὗ ἔσπενδον.

[4β] Καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι.

Εἰς σωτηρίαν τοῦ λαοῦ.

[5] Τὰς εὐχάς μου τῷ Κυρίῳ ἀποδώσω ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ.

Τὰς ὑποσχέσεις ἃς ἐν περιστάσεσιν ὢν, ὑπὲρ σωτηρίας ἐπηγγειλάμην.

[6] Τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ.

Τοῦτο, καθολικὴ διδασκαλία περὶ τοῦ τιμᾶσθαι παρὰ Θεοῦ καὶ τὸν θάνατον τῶν

[2][3] καταχεθεῖσα PFH : κατασχεθεῖσα MACV.

For he says that, having foreseen what the Jews were destined to suffer, having been besieged and carried off to Babylon, and then having remembered about their recall and resto-
[1β] ration again, David says in the present psalm, *I have believed* that they will be both taken into captivity and will return again, having been taught these things through the prophetic gift, *hence I have spoken* about these things in various psalms.

[1γ] But I have been greatly humbled.

I have been sorely distressed, having been greatly pained about the captivity.

[2] And I said in my ecstasy, 'Every man is a liar'.

In that sorrow of mine, for sorrow very often displaces from one's normal state, and when poured out on one more intensely causes insensibility. For having seen most clearly the uncertainty of human prosperity in the transformation of the fortune of the Jews, I said that truly every human good is false, not of a nature that endures, but because there is a recalling once again and once again a return, I am filled with joy, and hence I say:

[3] What shall I repay the Lord in return for all that he in return has repaid me.

He regards this as a benefaction to himself on account of the race. The Lord, he says, has done many good things for me, so what shall I repay him in return for them all? The verse is an expression of great joy and gratitude.

[4α] I shall take the cup of salvation.

I shall take a libation cup; I shall make a libation to God for the salvation of the people.
For among the Jews there were various modes of sacrifice, one of which was the libation of Nu 6.17
salvation. The 'libation cup' is the cup by which they would make libation.

[4β] And I shall call upon the name of the Lord.

For the salvation of the people.

[5] I shall repay my vows to the Lord before all his people.

The promises that, being in dangerous circumstances, I promised for salvation.

[6] Precious before the Lord is the death of his devoted servants.

This is a general teaching about the death of his servants being honoured by God through

δούλων αὐτοῦ διὰ παρουσίας ἀγγέλων καὶ λοιπῶν πολλάκις ἁγίων εἰς τιμὴν τῶν ἀποθνησκόντων. Ὧν δὲ ὁ θάνατος τίμιος, τούτων ἡ ζωὴ τιμιωτέρα, ἐν ᾗ τὰς ἀρετὰς ἐργαζόμενοι, τὸν ἑαυτῶν ἐθεράπευον δεσπότην.

[7α] Ὦ Κύριε, ἐγὼ δοῦλος σὸς, ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου.

Οὐ τὴν κοινὴν λέγων δουλείαν, καθ' ἣν πάντες δοῦλοί εἰσι Θεοῦ — *Τὰ σύμπαντα, γὰρ, φησὶ, δοῦλα σά* — ἀλλὰ τὴν ἐκ προαιρέσεως καὶ πόθου καὶ στοργῆς. Ps 118.91
Τίθησι δὲ τοῦτο ἀντὶ παντὸς ἀξιώματος, ἐγκαλλωπιζόμενος τῇ τοιαύτῃ δουλείᾳ μᾶλλον ἢ τῇ βασιλείᾳ.
Τὸ δὲ, *καὶ υἱὸς τῆς παιδίσκης σου*, κατὰ τὴν προαποδοθεῖσαν ἐξήγησιν. Ps 115.7β

[7β] Διέῤῥηξας τοὺς δεσμούς μου.

Τοὺς τῆς λύπης τῆς ἀπὸ τῶν πειρασμῶν, οἳ σφόδρα με συνεῖχον καὶ συσφίγγοντες ἐπίεζον. Ἢ καὶ κατὰ τὴν ἀνωτέρω ῥηθεῖσαν ἑρμηνείαν.

[8α] Σοὶ θύσω θυσίαν αἰνέσεως.

Ὑπὲρ τῆς διαῤῥήξεως αὐτῶν, οὓς διέῤῥηξας τῷ ξίφει τῆς φιλανθρωπίας.
Θυσίαν δὲ αἰνέσεως λέγει, τὴν ὑμνολογίαν καὶ εὐχαριστίαν.

[8β] Καὶ ἐν ὀνόματι Κυρίου ἐπικαλέσομαι.

Ἀντὶ τοῦ, τὸ ὄνομα Κυρίου ἐπικαλέσομαι καὶ εἰς τοὺς ἑξῆς πειρασμοὺς, πεῖραν λαβὼν τῆς δυνάμεως τοῦ τοιούτου ὀνόματος.

Τὰ δὲ λοιπὰ, κατὰ τὴν προεξηγηθεῖσαν διάνοιαν. Ἐνώπιον δὲ παντὸς τοῦ λαοῦ ἀπεδίδου τὰς εὐχὰς, οὐκ ἐπιδεικνύμενος, ἀλλὰ πάντας εἰς τὸν ἑαυτοῦ ζῆλον ἐνάγων, καὶ κοινωνοὺς λαμβάνων τοῦ πράγματος.
Πάσης δὲ θυσίας εὐαποδεκτοτέρα Θεῷ, ἡ εὐχαριστία, καὶ πρᾶγμά ἐστιν εὐπόριστον, καὶ οὗπερ εὐπορεῖ κατὰ πάντα καιρὸν καὶ ὁ πάντων ἀπορώτατος.

116 ρις´
1α Ἀλληλούϊα.

Ὁμοίως εὐχαριστήριος καὶ οὗτος· καλεῖ γὰρ πάντα τὰ ἔθνη πρὸς ὑμνολογίαν καὶ εὐχαριστίαν Χριστοῦ, τηλικαῦτα τούτους εὐεργετήσαντος.

1β Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη.

the presence of angels and often of other saints in honour of those dying. And those whose death is precious, their life is even more precious in which, cultivating the virtues, they would serve their master.

[7α] O Lord, I am your servant; I am your servant and son of your handmaiden.

Not speaking about the common servitude whereby all people are servants of God (for it is written, *All things are your servants*), but the servitude from inner disposition and desire and love. Ps 118.91

And he places this above every dignity, taking pride in such servitude more than in kingship.

'Son of your handmaiden' in accordance with the exposition previously given. Ps 115.7β

[7β] Your have broken my bonds asunder.

Those of sorrow from the trials which were everywhere encompassing me and pressing in on me with a tight grip. Or else, in accordance with the explanation given above.

[8α] To you I shall sacrifice a sacrifice of praise.

For the breaking asunder of these bonds which you broke with the sword of benevolence.

'A sacrifice of praise' is what he calls the singing of hymns and thanksgiving.

[8β] And I shall call upon the name of the Lord.

In the sense of, I shall call upon the name of the Lord also in the trials to come, having had experience of the power of this name.

The rest is in accordance with the meaning explained previously. And he would repay his vows before all the people, not making a show, but leading all to his own zeal and making them partners in the matter.

Of all sacrifices, thanksgiving is the most acceptable to God and is something easy to furnish and something that even the most indigent of all can furnish at all times.

116 Psalm 116

1α Alleluia.

This psalm is similarly one of thanksgiving, for it summons all the nations to offer hymns and thanksgiving to Christ, who has benefited them so greatly.

1β Praise the Lord, O all you nations.

Ἀπὸ τοῦ σκότους τῆς πλάνης ἐπὶ τὸ φῶς τῆς ἀληθείας ὁδηγηθέντα δι᾽ αὐτοῦ.

1γ Ἐπαινέσατε αὐτὸν, πάντες οἱ λαοί.

Τὸ αὐτὸ λέγει, τὴν αἴνεσιν ἐπιτείνων· ἢ λαοὺς νόει, τοὺς Ἰουδαίους, ὅσοι προσῆλθον τῇ πίστει, ἢ καὶ πάντας ἁπλῶς. Δεῖ γὰρ κοινῶς πάντας ἀνθρώπους εὐχαριστεῖν αὐτῷ, ὡς ὑπὲρ τῆς πάντων σωτηρίας φιλανθρώπως ἐνανθρωπήσαντι καὶ τὰ σωτήρια πάθη καταδεξαμένῳ, μάλιστα δὲ πάντων, Ἰουδαίους πάντας· *Οὐκ ἀπεστάλην γὰρ*, φησὶν, *εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ*. | Mt 15.24

2α Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς.

Ἰσχυρὸν γέγονε, στερεὸν πολὺ, ἐῤῥύη σφοδρὸν ἐπὶ πάντας ἀνθρώπους δι᾽ ὑπερβολὴν φιλανθρωπίας, εἰ καί τινες ἀπώσαντο τοῦτο.

Καὶ ἑαυτὸν δὲ συντάττει, καθὼς ἐν πολλοῖς εἴωθε ποιεῖν, ἕνα καὶ αὐτὸν ἡγούμενος τῶν εἰς Χριστὸν πεπιστευκότων.

2β Καὶ ἡ ἀλήθεια τοῦ Κυρίου μένει εἰς τὸν αἰῶνα.

Ἡ τοῦ Εὐαγγελίου, ἡ διὰ τοῦ Χριστοῦ παραδοθεῖσα τοῖς ἀποστόλοις.

Τὰ μὲν γὰρ τοῦ νόμου, σκιαγραφία τις ἦσαν τῆς ἀληθείας, διὸ ταύτης ἐλθούσης, ἐπαύθη, καθάπερ ἡ σκιαγραφία τῶν ζωγράφων, τῶν ἀληθῶν χρωμάτων ἐπιβληθέντων αὐτῇ· *Ἡ χάρις δὲ*, φησὶ, *καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο*. Jn 1.17

117 ριζʹ
1α Ἀλληλούϊα.

Καὶ οὗτος πάλιν εὐχαριστήριος ὑπὲρ ὧν ἀπήλαυσεν εὐεργεσιῶν.

1β Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Εἶπε ταῦτα ἐν τῷ ρεʹ ψαλμῷ, καὶ ἡρμηνεύθησαν ἐκεῖ. Ps 105.1β

2-4 Εἰπάτω δὴ οἶκος Ἰσραὴλ, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. Εἰπάτω δὴ οἶκος Ἀαρὼν, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. Εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν Κύριον, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Πάντες γὰρ διαφόρως ἀπήλαυσαν τῆς χρηστότητος καὶ τοῦ ἐλέους αὐτοῦ.

Ἐποιήσατο δὲ κἀνταῦθα τὴν διαίρεσιν τοῦ ἔθνους τῶν Ἰουδαίων, οἵαν καὶ ἐν τῷ ριγʹ ψαλμῷ, ἔνθα τὸ, *Οἶκος Ἰσραὴλ ἤλπισεν ἐπὶ Κύριον*, καὶ τὰ ἑξῆς. Ps 113.17-19

Who have been led through him from the darkness of error to the light of truth.

1γ Applaud him, O all you peoples.

He says the same again, intensifying the praise. Or understand 'peoples' as those Jews who came to the faith, or else simply all peoples. For all people in common ought to give thanks to him, as having become incarnate and having undergone the saving passion out of love for mankind and for the salvation of all, and most of all, all Jews, for it is written, *I have not been sent except for the lost sheep of the house of Israel*. Mt 15.24

2α For his mercy has prevailed mightily upon us.

It has become strong, exceedingly firm, it has rushed forcefully over all people on account of his excessive love for mankind, even if some have rejected it.

And he includes himself as he was accustomed to do in many cases, regarding himself as one of those who has believed in Christ.

2β And the truth of the Lord remains to the age.

The truth of the Gospel that was transmitted through Christ to the Apostles.

For the things of the law were a kind of rough draft of the truth, hence when the truth itself had come it was brought to an end, as is the rough draft of painters when the true colours have been superimposed on it, for it is written, *Grace and truth came through Jesus Christ*. Jn 1.17

117

Psalm 117

1α Alleluia.

And this once again is a psalm of thanksgiving for the benefactions he enjoyed.

1β Confess to the Lord for he is good, for his mercy is to the age.

He spoke these words in the one hundred and fifth psalm and they were interpreted there. Ps 105.1β

2-4 Let the house of Israel say, that he is good, that his mercy is to the age. Let the house of Aaron say, that he is good, that his mercy is to the age. Let all those who fear the Lord say, that he is good, that his mercy is to the age.

For all have variously enjoyed his goodness and his mercy.

Here also he made the division of the nation of the Jews such as he made in the one hundred and thirteenth psalm at the verse, *The house of Israel has hoped in the Lord*, and so on. Ps 113.17-19

Ἕνα δὲ χορὸν πάντας ἀπεργασάμενος καὶ παρακελευσάμενος εὐχαριστεῖν τῷ Θεῷ καὶ λέγειν, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, διηγεῖται τὰ καθ' ἑαυτόν. Ἔδει γὰρ αὐτοὺς τοῦτο ποιεῖν ὑπὲρ τοῦ βασιλέως αὐτῶν, ὑπὲρ αὐτῶν πολεμοῦντος, καὶ πειρασμοῖς περιπίπτοντος, καὶ παραδόξως ῥυομένου παρὰ Θεοῦ.

5 Ἐκ θλίψεως ἐπεκαλεσάμην τὸν Κύριον, καὶ ἐπήκουσέ μου εἰς πλατυσμόν.

Οὐχ ἁπλῶς ἐπήκουσέ μου, φησὶν, ἀλλὰ καὶ εἰς πλατυσμὸν, τουτέστιν, εἰς ἐλευθερίαν, ἀπὸ στενοχωρίας εἰς εὐρυχωρίαν με καταστήσας.

Εἴρηται δὲ καὶ ἐν τῷ δʹ ψαλμῷ, *Ἐν θλίψει ἐπλάτυνάς με*, καὶ ζήτησον καὶ τὴν ἐκείνου ἐξήγησιν. Ps 4.2β

6 Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

Ὅμοιόν ἐστι τοῦτο τῷ ἐν τῷ κϛʹ ψαλμῷ, *Κύριος φωτισμός μου καὶ σωτήρ μου, τίνα φοβηθήσομαι;*

Σκόπει δὲ πῶς οὐκ εἶπεν, ὅτι οὐδὲν ὑπὸ ἀνθρώπου πάθω, ἀλλ' ὅτι οὐ φοβηθήσομαι, Ps 26.1β
εἴ τι καὶ πάθω· καὶ γὰρ εἰ πάθω, οὐκ ἐξ ἀσθενείας ἔσται τοῦ βοηθοῦντός μοι, ἀλλὰ κατὰ παραχώρησιν, εἰς παίδευσιν ἐμὴν καὶ διόρθωσιν.

7 Κύριος ἐμοὶ βοηθὸς, κἀγὼ ἐπόψομαι τοὺς ἐχθρούς μου.

Ἐκεῖνος πολεμήσει, κἀγὼ ἐπόψομαι τοὺς ἐχθρούς μου πίπτοντας· τοὺς μὲν αἰσθητοὺς ἐπόψομαι τοῖς αἰσθητοῖς ὀφθαλμοῖς, τοὺς δὲ νοητοὺς, τοῖς νοητοῖς.

Ἁρμόζουσι δὲ τὰ ῥητὰ καὶ πᾶσι τοῖς ἀδιστάκτως ἐλπίζουσιν ἐπὶ Κύριον.

8-9 Ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἢ πεποιθέναι ἐπ' ἄνθρωπον· ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον ἢ ἐλπίζειν ἐπ' ἄρχουσι.

Μακάριος γὰρ, φησὶν, *ἄνθρωπος ὁ ἐλπίζων ἐπὶ Κύριον*. Καὶ ἀλλαχοῦ, *Ἐπικατάρατος* Ps 83.13
πᾶς ὁ ἐλπίζων ἐπ' ἄνθρωπον. Καὶ ἄλλος δέ τις λέγει σοφὸς, *Ἐμβλέψατε εἰς ἀρχαίας* Jer 17.5
γενεὰς καὶ ἴδετε· τίς ἤλπισεν ἐπὶ Κύριον καὶ κατῃσχύνθη; | Εἰ δὲ καὶ κατῃσχύνθη Sir 2.10
τις, οὐκ ἤλπισεν ὡς ἐχρῆν. Διὸ καὶ ὁ Παῦλος, βεβαιῶν τὸν λόγον, εἴρηκεν, *Ἡ*
δὲ ἐλπὶς οὐ καταισχύνει. Οὐ συγκρίνων δὲ εἶπεν, ἀγαθὸν τόδε παρὰ τόδε, ἀλλὰ Rom 5.5
συγκαταβατικῶς λέγων πρὸς τὴν ἀσθένειαν τῶν ἀκροωμένων.

10-11 Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς· κυκλώσαντες ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.

Πάντα τὰ ἔθνη τὰ πέριξ τῆς Παλαιστίνης ὁμοῦ ποτε συνεπιθέμενα καὶ ὥσπερ ἐν σαγήνῃ μέσον ἐναπολαβόντα.

5[2] ἐπήκουσε PACBFV : ἐπήκουσας MS[2]. 5[3] με καταστήσας MPAS[2]BF(V) : μεταστήσας CH.
6[5] εἰ πάθω MAS[2]CFHV : εἰ καὶ πάθω PB.

Having made all into one choir and having enjoined them to give thanks to God and to say that he is good, that his mercy is to the age, he recounts the matters relating to himself. For it was incumbent on them to do this on behalf of their king, waging war on their behalf, and falling into temptations and being strangely delivered by God.

5 From out of affliction I called upon the Lord and he heard me for expansion.

Not only did he hear me, he says, but for expansion, that is, for deliverance, having placed me out of narrow constraint into wide expansiveness.

And in the fourth psalm it was said, *In affliction you have expanded me*, and seek the explanation of that verse. Ps 4.2β

6 The Lord to me is a helper and I shall not fear what any man will do to me.

This is like the verse in the twenty-sixth psalm, *The Lord is my illumination and my saviour, whom shall I fear?* Ps 26.1β

Note how he did not say that I shall not suffer anything from any man, but that I shall not fear, whatever I may suffer, and if I suffer it will not be from the weakness of the one helping me, but by permission, for my instruction and correction.

7 The Lord to me is a helper, and I shall look upon my enemies.

He will wage war and I shall look upon my enemies falling; I shall look upon the sensible enemies with my sensible eyes and the intelligible enemies with my intelligible eyes.

The words are fitting for all who hope unhesitatingly on the Lord.

8-9 It is good to have trust in the Lord rather than to have trust in man; it is good to hope in the Lord rather than to hope in rulers.

For it is written, *Blessed is the man who hopes in the Lord*. And elsewhere, *Accursed is everyone that hopes in man*. And another wise man says, *Look to the ancient generations and see: Who had faith in the Lord and was put to shame?* And if anyone was put to shame, he did not hope as he ought. And hence Paul, confirming the words, said, *Hope does not put to shame*. He did not say, 'this is good rather than that' by way of making a comparison, but speaking condescendingly to the infirmity of his listeners. Ps 83.13 Jer 17.5 Sir 2.10 Rom 5.5

10-11 All the nations encircled me, and by the name of the Lord I warded them off; having encircled they encircled me and by the name of the Lord I warded them off.

All the nations around Palestine having at some time attacked together and enclosed him as in a net in the middle.

Ἢ καὶ τὰ διάφορα πλήθη τῶν δαιμόνων δηλοῖ· ἔστιν ὅτε γὰρ ὁμοῦ πάντες ἐπιστρατεύουσι καθ' ἑνὸς δικαίου, παντοίως αὐτῷ πολεμοῦντες καὶ πολυειδῶς ἐκδειματοῦντες.

Πολλάκις δὲ καὶ περὶ τῆς κυκλώσεως καὶ περὶ τῆς ἀμύνης εἰπὼν, ἔδειξε τῆς μὲν τὸ ἄφυκτον, τῆς δὲ τὸ παράδοξον, καὶ οἵαν ἔχει δύναμιν τὸ ὄνομα τοῦ Θεοῦ.

12 Ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον, καὶ ἐξεκαύθησαν ὡς πῦρ ἐν ἀκάνθαις, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.

Διαγράφει τὸ μέγεθος τῶν δεινῶν, καὶ διὰ μὲν τῆς εἰκόνος τῶν μελισσῶν, τὸ σφοδρὸν τῆς προθυμίας αὐτῶν αἰνίττεται, διὰ δὲ τοῦ πυρὸς, τὸ ἀκάθεκτον τῆς ὀργῆς. Αἱ μέλισσαι μὲν γὰρ, εὑροῦσαι κηρίον μέλιτος, μετὰ σφοδρᾶς προθυμίας κυκλοῦσιν αὐτὸ, τὴν ἰκμάδα τοῦ μέλιτος ἐκμυζῶσαι· καὶ τὸ πῦρ ἀκανθῶν δραξάμενον, ἀκάθεκτον γίνεται.

13 Ὠσθεὶς ἀνετράπην τοῦ πεσεῖν, καὶ ὁ Κύριος ἀντελάβετό μου.

Ὠσθεὶς παρ' αὐτῶν, ἔκλινα τοῦ πεσεῖν, τουτέστιν, ἐγγὺς ἐγενόμην τοῦ πεσεῖν, καὶ ὁ Κύριος ἀντελάβετό μου, ἵνα καὶ μᾶλλον αὐτοῦ δείξῃ τὴν ἰσχὺν καὶ κηδεμονίαν, ἀφαρπάσας ἐκ στόματος τοῦ θανάτου τὸν ἀπεγνωσμένον πανταχόθεν ἑτέρωθεν.

14 Ἰσχύς μου καὶ ὕμνησίς μου ὁ Κύριος, καὶ ἐγένετό μοι εἰς σωτηρίαν.

Καὶ ἰσχύς μού ἐστιν, ἐν αὐτῷ γὰρ ἰσχύω· καὶ ὕμνησίς μου, δι' αὐτὸν γὰρ ὑμνοῦμαι καὶ δοξάζομαι παρὰ πάντων, ὡς τοιοῦτον βοηθὸν πεπλουτηκὼς, ἢ καὶ αὐτὸν ὑμνῶ διὰ παντός· καὶ ἐγένετό μοι Σωτήρ.

15α Φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων.

Καὶ ἐγένετό μοι πάλιν φωνὴ ἀγαλλιάσεως καὶ σωτηρίας, τουτέστιν, αἴτιος φωνῆς ἀγαλλιάσεως καὶ σωτηρίας, ᾀδομένης ἐν σκηναῖς δικαίων. Παραδόξως γὰρ ὑπ' αὐτοῦ σωθεὶς, ἐκινήθην εἰς τὸ ὑμνεῖν τὴν ἀγαλλίασιν καὶ τὴν σωτηρίαν ἥν μοι δεδώρηται, ἢ εἰς τὸ ὑμνεῖν αὐτὸν ἐν ἀγαλλιάσει καὶ σωτηρίᾳ.

Σκηνὰς δὲ δικαίων οἶμαι προφητικῶς λέγειν αὐτὸν, τὰς καλύβας τῶν ἀσκητῶν, ἐν αἷς μᾶλλον ᾄδονται τὰ Δαυϊτικὰ, ἢ τὰς κατὰ τόπον Ἐκκλησίας.

15β Δεξιὰ Κυρίου ἐποίησε δύναμιν.

Ἡ συμμαχία τοῦ Κυρίου εἰργάσατο τὴν νίκην, ἔστησε τὸ τρόπαιον.

16α Δεξιὰ Κυρίου ὕψωσέ με.

[10-11][4-5] ἔδειξε τῆς μὲν... τῆς δὲ MPAFBH : ἔδειξε τοῖς μὲν... τοῖς δὲ SV.

Or else he is indicating the various multitudes of the demons, for at times all together make war on a just man fighting him in every possible way and terrifying him in many forms.

Having spoken many times about encirclement and warding off, he showed on the one hand the inescapability of the encirclement, and on the other hand the paradox of the warding off and what power the name of God possesses.

12 They encircled me like bees around a honeycomb, and burned like fire among thorns, and by the name of the Lord I warded them off.

He delineates the magnitude of his sufferings, and through the image of the bees he alludes to the intensity of their eager desire, and through that of the fire to the incontrollable fury of their anger, for when bees find a honeycomb of honey they encircle it with intense eagerness to suck out the moisture of the honey, and when fire has caught thorns it becomes incontrollable.

13 Thronged around, I was toppled so as to fall and the Lord came to my aid.

Having been thronged around by them I tipped over ready to fall, that is, I came very near to falling, and the Lord came to my aid so that he might show his strength and care even more impressively, by snatching from the mouth of death one forlorn of hope on every side for help from anywhere else.

14 The Lord is my strength and my praise and he has become salvation for me.

He is both my strength, for in him I am strong, and my praise, for on his account I am praised and glorified by all, as having become rich with such a helper, or else I praise him continually and he became a Saviour for me.

15α A voice of rejoicing and of salvation in the tents of the just.

And again he has become for me a voice of rejoicing and of salvation, that is, the cause of a voice of rejoicing and salvation singing in the tents of the just. For having been saved by him against all expectation, I have been moved to praise the joy and salvation that was given to me, or else to praise him in rejoicing and salvation.

'The tents of the just' are, I believe, what he calls in a prophetic way the huts of the ascetics in which most especially the words of David are sung, or else the local Churches.

15β The right hand of the Lord has wrought power.

Alliance with the Lord has brought about victory, it has set up the victory trophy.

16α The right hand of the Lord has exalted me.

Ἀνέστησε κλιθέντα, ἢ ἐδόξασε τροπωσάμενον τοὺς ἐχθρούς.

16β Δεξιὰ Κυρίου ἐποίησε δύναμιν.

Τὸ αὐτὸ λέγει πάλιν, ὑφ' ἡδονῆς ἐπιτείνων τὴν εὐχαριστίαν.

Ἢ καὶ τρεῖς δεξιὰς εἰπὼν Κυρίου, τὴν τριπλῆν συμμαχίαν τῆς τρισυποστάτου θεότητος ὑπέφηνεν.

17 Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι καὶ διηγήσομαι τὰ ἔργα Κυρίου.

Οὐκ ἀποθανοῦμαι λοιπὸν ἀπὸ τῶν κυκλωσάντων με, καθὼς ἐκείνοις ἐδόκει, τοὐναντίον μᾶλλον αὐτῶν ἀπολωλότων· ἀλλὰ ζήσομαι καὶ ὑμνήσω τὰ θαυμάσια τοῦ Θεοῦ.

Ἢ οὐκ ἀποθανοῦμαι τὸν ψυχικὸν θάνατον, | ἀλλὰ ζήσομαι τὴν κατὰ Θεὸν ζωήν.

Ἢ οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι, τουτέστιν, ἀθάνατος ἔσομαι, διὰ τοῦ διηνεκῶς ᾄδειν παρὰ τοῖς ψάλλουσι τὰς ἐμὰς ᾠδὰς, καὶ μηδέποτε παύεσθαι μέχρι παντὸς αἰῶνος.

Ἢ καὶ περὶ τῆς ἀναστάσεως ὁ λόγος, προφητεύοντος ὅτι οὐκ ἀποθανοῦμαι εἰς τὸ μηκέτι ἀναστῆναι, ἀλλὰ ζήσομαι πάλιν μετὰ πάντων ἀνθρώπων· διὸ καὶ διηγήσομαι νῦν τὰ ἔργα Κυρίου, μετὰ τῶν ἄλλων καὶ τὴν ἀνάστασίν μοι χαρισαμένου.

18 Παιδεύων ἐπαίδευσέ με ὁ Κύριος, τῷ δὲ θανάτῳ οὐ παρέδωκέ με.

Ἐπαίδευσέ με, συγχωρήσας ἐμπεσεῖν τοῖς δεινοῖς, ἵνα τῷ φόβῳ τοῦ χαλεποῦ κινδύνου καὶ τῆς ἀνάγκης ἐκείνης βελτιωθῶ καὶ σωφρονέστερος γένωμαι. Οὐκ ἀφῆκε με δὲ ἀποθανεῖν, ἐξαρπάσας, καθὼς ἀνωτέρω δεδήλωται, ἵνα δείξῃ τὴν ἰσχὺν Ps 117.13
αὐτοῦ καὶ κηδεμονίαν.

19α Ἀνοίξατέ μοι πύλας δικαιοσύνης.

Τὰς τῆς σκηνῆς, ἐν ᾗ ἀπέκειτο ἡ νομικὴ δικαιοσύνη, τὰ δικαιώματα τοῦ νόμου.

19β Εἰσελθὼν ἐν αὐταῖς ἐξομολογήσομαι τῷ Κυρίῳ.

Εἰσελθὼν ἔνδον αὐτῶν, εὐχαριστήσω τῷ Κυρίῳ, ὑμνολογήσω αὐτὸν, ὡς ἐπηγγειλάμην.

Νοήσεις δὲ πύλας δικαιοσύνης, καὶ τὰς τῶν ἀνωτέρω ῥηθεισῶν σκηνῶν δικαίων, Ps 117.15α
καὶ τὰς τῶν πανταχοῦ Ἐκκλησιῶν, ἐν αἷς δικαιοσύνη καὶ πᾶσα ἀρετὴ πολιτεύεται, ὧν ἔνδον γενόμενος, διὰ τῶν ψαλμῶν αὐτοῦ ὁ Δαυὶδ εὐχαριστήσει τῷ Κυρίῳ.

20 Αὕτη ἡ πύλη τοῦ Κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ.

He has raised me up having been toppled, or else he has glorified me now I have put my enemies to flight.

16β The right hand of the Lord has wrought power.

He says the same again, intensifying his thanksgiving out of delight.

Or else having spoken of three right hands of the Lord, he indicated the triple alliance of the godhead in three hypostases.

17 I shall not die, but I shall live and will tell of the works of the Lord.

I shall not now die at the hands of those who surrounded me as they were expecting, with they on the contrary being the ones destroyed, but I shall live and will praise the wonders of God.

Or else, I shall not die a death of the soul, but I shall live the life according to God.

Or else, I shall not die, but I shall live, that is, I shall be immortal through the continual singing of my songs by those who sing the psalms and their never ceasing to every age.

Or else the verse is about the resurrection, prophesying that I shall not die to be no more raised up, but I shall live again along with all people, and hence I shall tell now of the works of the Lord who amongst all the other things has bestowed resurrection on me.

18 With chastisement the Lord has corrected me, but has not given me over to death.

He has corrected me by having allowed me to fall into dire sufferings so that out of fear for the extreme danger and that necessity I may become better and wiser. But he did not leave me to die, having snatched me away, as was stated above, so that he might show his strength Ps 117.13
and his care.

19α Open to me the gates of justice.

The gates of the tent-shrine in which was deposited the justice of the law, the statutes of the law.

19β Having entered within them I shall confess to the Lord.

Having entered within them I shall give thanks to the Lord, I shall praise him with hymns as I have promised.

You will understand the 'gates of justice' also as the 'tents of the just' mentioned above Ps 117.15α
and as the gates of the Churches everywhere in which justice and every virtue dwells, having entered within which David will give thanks to the Lord through his psalms.

20 This is the gate of the Lord, the just will enter within it.

Δοκεῖ μοι τὴν στενὴν λέγειν, περὶ ἧς εἴρηκεν ὁ Χριστὸς ἐν τοῖς Εὐαγγελίοις, *Εἰσέλθετε διὰ τῆς στενῆς πύλης*· διὸ καὶ προϊδὼν αὐτὴν οὗτος, ἐβόησεν, *Αὕτη ἡ* Mt 7.13
πύλη τοῦ Κυρίου, τουτέστι, περὶ ἧς ὁ Κύριος Ἰησοῦς Χριστὸς διδάξει, ἢ ἡ πρὸς Κύριον ἄγουσα.

Εἶτα προσέθηκε, *δίκαιοι εἰσελεύσονται ἐν αὐτῇ*, ἤτοι δι᾽ αὐτῆς. Καὶ γὰρ ὁ Χριστὸς εἶπεν, ὅτι *Ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν*. Mt 7.14

21 *Ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.*

Πάλιν εὐχαριστεῖν ἐπαγγέλλεται τῷ Σωτῆρι.

22 *Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.*

Καὶ τοῦτο, προφητεία περὶ τοῦ Χριστοῦ· τὸ συνεχὲς γὰρ τοῦ λόγου διακόπτουσιν ἐν πολλοῖς αἱ προφητεῖαι, διὰ τὸ δεῖν αὐτὰς συσκιάζεσθαι τέως, ἵνα μὴ καὶ τὰ βιβλία παρὰ τῶν ἐχθρῶν ἐξαλειφθῶσι. Καὶ οἰκοδομοῦντας μὲν λέγει, τοὺς ἀρχιερεῖς, τοὺς γραμματεῖς, τοὺς διδασκάλους τῶν Ἰουδαίων, ὡς προκεχειρισμένους οἰκοδομεῖν καὶ καταρτίζειν τὸν λαὸν ἐπὶ τῷ θεμελίῳ τοῦ νόμου. Λίθον δὲ ἀποδοκιμασθέντα, τὸν
Χριστόν. Λίθον μὲν, διὰ τὸ στεῤῥὸν καὶ ἀνένδοτον πρὸς κακίαν· *Ἁμαρτίαν γὰρ*, Mk 12.10
φησὶν, *οὐκ ἐποίησεν*. Ἀπεδοκίμασαν δὲ αὐτὸν, ὡς ἄχρηστον εἰς οἰκοδομήν· ἔλεγον 1Pt 2.22
γὰρ, ὅτι *Σαμαρείτης εἶ σὺ*, καὶ ὅτι, *Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν ἐκ τοῦ Θεοῦ, ἀλλὰ* Jn 8.48
πλανᾷ τὸν ὄχλον. Jn 9.16, 7.12

Ἀλλ᾽ ὅμως οὗτος ὁ παρ᾽ αὐτῶν ἀποδοκιμασθεὶς, οὕτως ἐφάνη δόκιμος, ὡς γενέσθαι
εἰς κεφαλὴν γωνίας, ἤγουν ἀκρογωνιαῖος. Οὐ πᾶς δὲ λίθος γίνεται ἀκρογωνιαῖος, Eph 2.20
ἀλλ᾽ ὁ τῶν ἄλλων δοκιμώτερος, καὶ ἐξ ἑκατέρας πλευρᾶς αὐτοῦ συνδῆσαι τοὺς δύο τοίχους εἰς μίαν γωνίαν δυνάμενος.

Πῶς δὲ ὁ Χριστὸς ἐγένετο ἀκρογωνιαῖος; ὡς ἐφ᾽ ἑαυτοῦ συνάψας τοὺς δύο λαοὺς
εἰς μίαν πίστιν, τόν τε ἐκ περιτομῆς πιστεύσαντα, καὶ τὸν ἐξ ἐθνῶν. Φησὶ γὰρ ὁ Tit 1.10
Παῦλος, ὅτι *Αὐτός ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν*. Καὶ αὐτὸς δὲ ὁ Eph 2.14
Χριστὸς εἴρηκε, *Καὶ ἄλλα πρόβατα ἔχω*, | *ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά*
με δεῖ ἀγαγεῖν, καὶ γενήσεται μία ποίμνη, εἷς ποιμήν. Jn 10.16

23 *Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.*

Αὕτη ἡ γωνία, αὕτη ἡ σύνοδος τῶν δύο λαῶν, οὗτος ὁ σύνδεσμος παρὰ Θεοῦ ἐγένετο, καὶ οὐ παρ᾽ ἀνθρώπου ψιλοῦ. Καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν, τῶν ἰδεῖν αὐτὴν ἀξιωθέντων· καὶ πῶς γὰρ οὐ θαυμαστὸν τοιοῦτον ἔργον;

24α *Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ Κύριος.*

Ἡμέραν λέγει, τὴν εὐημερίαν τῆς οἰκουμένης. Ὥσπερ γὰρ ἡμέραν λέγοντες πονηρὰν, Ps 40.2β

22 Add. [M in marg.]PABV: *Ἡ γωνίαν λέγει, τὴν ἐκκλησίαν τῶν πιστῶν, ὥσπερ γὰρ ἡ γωνία δύο τοίχων δι᾽ ἑαυτῆς ποιεῖται πρὸς ἀλλήλους συνάφειαν, οὕτω καὶ ἡ τοῦ Θεοῦ ἐκκλησία δύο λαῶν, τοῦ τε ἐξ Ἰουδαίων καὶ τοῦ ἐξ ἐθνῶν, ἕνωσιν ἀπεργάζεται· ταύτης δὲ κεφαλὴ, ὁ Χριστὸς, ὡς ἑνὸς λοιπὸν σώματος, οὐ κεφαλὴ δὲ μόνον, ἀλλὰ καὶ σύνδεσμος καὶ θεμέλιον.* : om. CSFH.

It seems to me that he is speaking of the narrow gate about which Christ spoke in the Gospels, *Enter by the narrow gate*. And hence, having foreseen it, David cried out, 'This is the gate of the Lord', that is, about which the Lord Jesus Christ will teach, or which leads to the Lord. Mt 7.13

He then added, 'the just will enter within it', namely, through it, and indeed Christ said that, *Few are those that find it*. Mt 7.14

21 I shall confess to you, for you have heard me and have become salvation for me.

Again he promises to give thanks to the Saviour.

22 The stone that the builders rejected, this has become the head angle stone.

This also is a prophecy about Christ, for the prophecies often interrupt the constant flow of the discourse on account of the need for them to be obscured for a time so that the books would not be obliterated by the enemies. The 'builders' are what he calls the chief priests, the scribes and the teachers of the Jews, as appointed to build up and perfect the people on the foundation of the law. The rejected stone is what he calls Christ, a stone on account of his firmness and intransigence to sin, for it is written, *He committed no sin*. And they rejected him as useless for building, for they would say that, *You are a Samaritan*, and that, *This man is not from God, but leads the people astray*. Mk 12.10 1Pt 2.22 Jn 8.48 Jn 9.16, 7.12

Yet he who had been rejected by them, proved so excellent as to become the head angle stone, that is, the cornerstone. Not every stone becomes the head cornerstone, but the one which is proved more excellent than the others, and which is able to connect on each of its sides the two walls into one angle. Eph 2.20

How did Christ become the head cornerstone? By uniting by himself the two peoples into one faith, both the people from the circumcision who believed and the people from the nations. For Paul says, *For he is our peace, who has made both one*. And Christ himself said, *And I have other sheep, that are not of this fold; them also I must bring, and there will be one flock, one shepherd*. Tit 1.10 Eph 2.14 Jn 10.16

23 By the Lord this has come to be and it is wondrous in our eyes.

This angle stone, this conjunction of the two peoples, this union came about by God and not by a bare man. And it is wondrous in our eyes, in the eyes of those of us who have been granted to see it. And how could such a work not be wondrous?

24α This is the day that the Lord has made.

'Day' is what he calls the well-being of the inhabited world, for just as in saying 'a grievous day' we are not speaking about the course of the sun, but about the evils in that day, so in speaking about a good day we indicate the achievements in that day. Ps 40.2β Ps 48.6α Ps 33.13β

22 Or else he is calling the Church of the faithful the 'angle stone', for just as the angle stone brings the two walls into contact with one another, so the Church of God brings about the union of the two peoples, the people from the Jews and the people from the nations. The head of this Church is Christ, as henceforth head of one body, and not only the head, but also the bond of union and foundation.

οὐ τὸν ἡλιακὸν λέγομεν δρόμον, ἀλλὰ τὰ ἐν ἐκείνῃ τῇ ἡμέρᾳ κακὰ, οὕτω καὶ ἡμέραν Ps 48.6α
ὀνομάζοντες ἀγαθὴν, τὰ ἐν αὐτῇ δηλοῦμεν κατορθώματα. Ps 33.13β

Καὶ νῦν οὖν τὰ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως τοῦ Χριστοῦ κατορθωθέντα προαγορεύει, ἃ ἐποίησεν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. Κατήλλαξε γὰρ τὸν Θεὸν πρὸς ἀνθρώπους, κατέλυσε τὴν τυραννίδα τοῦ διαβόλου, κατήργησε τὴν δύναμιν τοῦ 2Cor 5.18
θανάτου, τοὺς ἀναξίους τῆς γῆς ἐποίησεν ἀξίους τοῦ οὐρανοῦ, ἔλυσε τὸ σκότος τῆς Heb 2.14
πλάνης, ἀπήλασε τὴν ἁμαρτίαν, ἐφύτευσε τὴν ἀρετὴν, καὶ ἄλλων μυρίων ἀγαθῶν ἐνέπλησε τὴν οἰκουμένην.

24β Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Πνευματικῶς. Προτρέπεται δὲ εἰς τοῦτο τοὺς πιστοὺς, ὡς τοιούτων ἀξιωθέντας.

25α Ὦ Κύριε, σῶσον δή.

Τὸν λαόν σου.

25β Ὦ Κύριε, εὐόδωσον δή.

Τὸν αὐτὸν, καὶ τὴν πίστιν τοῦ κηρύγματος.

26α Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ τοῦτο περὶ τοῦ Χριστοῦ· οὗτος γὰρ ἦλθεν ἐν ὀνόματι Κυρίου, τουτέστιν, ἀπὸ Κυρίου, ἀπὸ τῆς οὐσίας Κυρίου. Διὸ καὶ πρὸς Ἰουδαίους ἔλεγεν· *Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με.* Jn 5.43

Ἤ, ἐν ὀνόματι Κυρίου, ἤτοι ἐν ὀνόματι Θεοῦ, τουτέστιν, ὄνομα Θεοῦ ἔχων.

26β Εὐλογήκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

Ἡμεῖς οἱ προϊδόντες ταῦτα εὐλογήκαμεν ὑμᾶς, ὦ ἐξ οἴκου Κυρίου ἄνθρωποι, ὦ τῆς Ἐκκλησίας θρέμματα, ὡς τοιούτων ἀξιωθέντας· ἢ ὑμᾶς ἐξ οἴκου Κυρίου ὄντας. Οἶκος δὲ Κυρίου, ἡ Ἐκκλησία τῶν πιστῶν.

27α Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν.

Θεός ἐστιν ὁ Χριστὸς, Κύριός ἐστιν ὁ Χριστός· καὶ ἐπέφανε τοῖς ἀνθρώποις διὰ τῆς ἐνανθρωπήσεως. Ὡς γεγονότα δὲ λέγει τὰ μέλλοντα, νόμῳ προφητείας.

27β Συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου.

26α[3] Ἰουδαίους PAS[2]CFHV : τοὺς Ἰουδαίους MB.
27β Add. [M in marg.]AB: Τὰς τῶν ἀποστόλων καὶ προφητῶν σάλπιγγας, ἃς κερατίνας ὁ νόμος φησὶ, διὰ τὸ εἶναι τὴν κατασκευὴν ἐκ τοῦ ἀληθινοῦ μονοκέρωτος, καλεῖ ὁ λόγος συστῆσαι σύμφωνον ἑορτὴν διὰ τοῦ πυκασμοῦ τῆς σκηνοπηγίας τῆς κάτω κτίσεως πρὸς τὰς ἐξαρχούσας καὶ προβεβλημένας περὶ τὸ ἄνω θυσιαστήριον δυνάμεις·

And now therefore he is foretelling the achievements in the day of Christ's resurrection. For it reconciled God towards men, it destroyed the tyranny of the devil, it abolished the power of death, it made those unworthy of the earth worthy of heaven, it dissolved the darkness of error, it banished sin, it planted virtue and filled the inhabited world with countless goods. 2Cor 5.18 Heb 2.14

24β Let us rejoice and be glad in it.

Spiritually. He urges the faithful to this as having been made worthy of such things.

25α O Lord, save most surely.

Your people.

25β O Lord, expedite most surely.

Your people and the faith of the preaching.

26α Blessed is he who comes in the name of the Lord.

This also is about Christ, for he came in the name of the Lord, that is, from the Lord, from the very being of the Lord, and hence he would say to the Jews, *I have come in my Father's name, and you do not receive me*. Jn 5.43

Or else, 'in the name of the Lord', to wit, in the name of God, that is, having the name of God.

26β We have blessed you from the house of the Lord.

We who have foreseen these things have blessed you, O you people from the house of the Lord, O nurslings of the Church, as having been made worthy of such things. Or else you who are from the house of the Lord. The house of the Lord is the Church of the faithful.

27α The Lord is God and has appeared to us.

Christ is God, Christ is Lord, and he has appeared to men through the incarnation. He speaks of things to come as having already happened according to the custom of prophecy.

27β Appoint a festival with garlands up to the horns of the altar.

27β: The verse is calling on the trumpets of the Apostles and Prophets (which the law calls 'trumpets of horn', on account of their being fashioned from the true Unicorn) to appoint, through the garlanding of the tabernacle of earthly creation, a festival in harmony with the sublime and pre-eminent powers around the heavenly altar, for the horns of the intelligible altar are the sublime and pre-eminent powers of noetic nature, the Principalities

Εἷς μὲν ἑρμηνευτής φησιν, ἑορτάσατε ἐν τοῖς καλύπτουσιν, ἤγουν ἐν θυσίαις καλυπτούσαις τὸ θυσιαστήριον ἄχρι τῶν κεράτων αὐτοῦ· κέρατα δὲ αὐτοῦ, τὰ ἀκρότατα. Ἕτερος δὲ, ἑορτάσατε ἐν τοῖς βλαστάνουσι, τουτέστιν, ἐν στεφάνοις ἀνθέων καὶ κλάδοις. Πυκάζειν γὰρ, κατὰ μέν τινας, τὸ, καλύπτειν, κατὰ δέ τινας, τὸ, βλαστάνειν.

Προτρέπεται δὲ ὁ λόγος ἑορτάζειν λαμπρῶς· καθ' Ἑβραίους μὲν, ὡς εἴρηται, καθ' ἡμᾶς δὲ, θυσίαις πνευματικαῖς καλυπτούσαις τῷ πλήθει τὸ θυσιαστήριον τῆς ψυχῆς, καὶ στεφάνοις ἀρετῶν καὶ κλάδοις ἀγαθοεργίας.

28α *Θεός μου εἶ σὺ, καὶ ἐξομολογήσομαί σοι· Θεός μου εἶ σὺ, καὶ ὑψώσω σε.*

Θεός μου εἶ σὺ, διὸ καὶ χωρὶς ὧν εὐηργετήθην, εὐχαριστήσω σοι καὶ δοξάσω σε. Χρὴ γὰρ εὐχαριστεῖν τῷ Κτίσαντι, καὶ διὰ τὸ κτίσαι μόνον καὶ προνοεῖσθαι.

28β *Ἐξομολογήσομαί σοι, ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν.*

Εὐχαριστήσω διὰ παντὸς, ὡς εὐεργέτῃ.

29 *Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.*

Εἰς τὸν ἐν ἀρχῇ στίχον ἀποπερατωθεὶς ὁ ψαλμὸς, κύκλον μιμεῖται, προτρεπόμενος αὖθις τὸν λαὸν εἰς ὃ καὶ κατ' ἀρχάς.

118
ριη´
1α *Ἀλληλούϊα.*

Πολλὰς πραγμάτων ἔσχε μεταβολὰς ὁ θεῖος Δαυὶδ, ὡς καὶ ἐν τῷ προοιμίῳ τῆς |
παρούσης βίβλου διηγησάμεθα· καὶ γὰρ ποτὲ μὲν ἔφευγε πολεμίους, ποτὲ δὲ περι- § 29
έπιπτε συμφοραῖς, ποτὲ δὲ θυμηρεστέραν εἶχε ζωήν· καὶ νῦν μὲν ὥδευε τὴν θείαν ὁδὸν, νῦν δὲ ταύτῃ προσέπταιεν, ἅπερ ἅπαντα συνελὼν, ἤθροισεν εἰς τὸν παρόντα ψαλμὸν, ἐντάξας καὶ τὰς ἀγράφως ἑκάστοτε προσαχθείσας παρ' αὐτοῦ τῷ Θεῷ δεήσεις πρὸς παιδαγωγίαν καὶ ὠφέλειαν τῶν ἐντυγχανόντων.

Ἀρκεῖ δὲ οὗτος ὁ ψαλμὸς τοὺς μὲν ἀρετὴν μετιόντας τελειοῦν, τοὺς δὲ ζῶντας ῥαθύμως διεγείρειν.

Ἐπεὶ δὲ συνεχῶς ἐν τῷ παρόντι ψαλμῷ, νόμου, καὶ μαρτυρίων, καὶ ἐντολῶν, καὶ δικαιωμάτων, καὶ κριμάτων, καὶ λογίων μέμνηται, καὶ σχεδὸν ἐν ἑκάστῳ στίχῳ — περὶ τούτων γὰρ, ὡς εἰπεῖν, ἡ σύμπασα πραγματεία τοῦ ψαλμοῦ τούτου, καὶ τούτοις εἰδικῶς ἀνέθηκε τοῦτον — ζήτησον ἐν τῷ ιζ´ ψαλμῷ τὸ, *Ὅτι πάντα τὰ κρίματα αὐτοῦ ἐνώπιόν μου*, καὶ περὶ πάντων εὑρήσεις τὴν ἐξήγησιν ἐκείνου διαλαμβάνουσαν. Καὶ Ps 17.23
λοιπὸν οὐ χρεία πάλιν ἑρμηνεύειν ἔνθα τι τούτων εὑρίσκομεν.

τὰ γὰρ κέρατα τοῦ νοητοῦ θυσιαστηρίου, αἱ προβεβλημέναι τε καὶ ἐξέχουσαι τῆς νοερᾶς φύσεως δυνάμεις εἰσὶν, Ἀρχαί τε καὶ Ἐξουσίαι καὶ Θρόνοι καὶ Κυριότητες, πρὸς ἃς τῇ κοινωνίᾳ τῆς ἑορτῆς συνάπτεται διὰ τῆς κατὰ τὴν ἀνάστασιν σκηνοπηγίας, ἡ ἀνθρωπίνη φύσις τῇ ἀνακαινίσει τῶν σωμάτων πυκαζομένη· τὸ γὰρ πυκάζεσθαι ἴσον ἐστιν τοῦ κοσμεῖσθαι ἢ περιβάλλεσθαι, καθὼς ἑρμηνεύουσιν οἱ ταῦτα γινώσκοντες. : om. PSCFHV.
1α[3] ἔφευγε PS[2]ABH : ἔφυγε MCFV. 1α[15] εὑρίσκομεν MPABFHV : εὑρίσκωμεν SC.

One translator says, 'celebrate with coverings', namely, with sacrifices covering the altar up to its horns. Its 'horns' are its extremities. Another says, 'celebrate with blossomings', that is, with garlands of flowers and branches. The verb *πυκάζω*, according to some, means 'to cover', and according to others, 'to bud forth'.

The verse urges to celebrate splendidly, according to the Hebrews in the manner said, according to us, with spiritual sacrifices covering in their multitude the altar of the soul and with garlands of virtues and branches of good works.

28α You are my God and I shall confess to you. You are my God and will exalt you.

You are my God and hence, quite apart from the benefactions I have received, I shall give thanks to you and glorify you, for it behoves to give thanks to the Creator on account of his creating alone and his providence.

28β I shall confess to you, for you have heard me and become salvation for me.

I shall give thanks continually as to a benefactor.

29 Confess to the Lord, for he is good, for his mercy is to the age.

The psalm, having been brought to and end with the verse from the beginning, imitates a circle, urging again the people to what it did at the outset.

118 Psalm 118

1α Alleluia.

The divine David underwent many vicissitudes of fortune as we recounted in the preamble to the present book. At times he would flee from enemies, at times he would fall into § 29
misfortunes and at times he would have a more heart-pleasing life; here he would walk on the divine way, and there would offend against it. Having brought all these things together, he collected them in the present psalm, having inserted also for the instruction and profit of the readers the prayers not in any book offered by him to God on each occasion.

This psalm is sufficient to bring to perfection those in search of virtue and to awaken those living carelessly.

Since in the present psalm he constantly and virtually in every verse makes mention of the law and testimonies and commandments and statutes and judgements and oracles – for the entire subject of this psalm is, as it were, about these things, and he devoted this psalm specifically to them – seek in the seventeenth psalm the verse, *For all his judgements are before me*, and you will find the exposition of that verse treating of all of these. And henceforth it is Ps 17.23
not necessary to offer interpretation wherever we encounter any of these terms.

and Authorities and Thrones and Dominions, to which powers human nature is joined by participation in the feast through the tabernacle-pitching at the resurrection, being then garlanded by the renewal of the bodies, for 'to be garlanded' is the same as 'to be adorned' or 'to be wrapped about', as those who understand these matters interpret it. [PG46.1129AB]

Χρὴ δὲ γινώσκειν, ὡς εἰ καὶ διαφέρουσιν ἀλλήλων, ἀλλ᾽ ὡς ἐπὶ τὸ πλεῖστον τοῖς τοιούτοις ὀνόμασι τὸν νόμον δηλοῖ· ἀπὸ τῶν περιεχομένων, τὸν περιέχοντα.

1β Μακάριοι οἱ ἄμωμοι ἐν ὁδῷ.

Ὁδὸν, τὸν παροδικὸν βίον τοῦτον ὀνομάζει, μακαρίζων τοὺς ἀμέμπτως ὁδεύοντας αὐτὸν, τοὺς ὀρθῶς βιοῦντας.

1γ Οἱ πορευόμενοι ἐν νόμῳ Κυρίου.

Οἱ βιοῦντες ἐννόμως, οἱ πολιτευόμενοι κατὰ νόμον Θεοῦ, καὶ μὴ βαίνοντες ἔξω τούτου.

2α Μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ.

Οἱ μετ᾽ ἐπιστασίας καὶ προσοχῆς ἀναγινώσκοντες αὐτὰ, καὶ τὸν ἐγκεκρυμμένον θησαυρὸν κατοπτεύοντες.

2β Ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν.

Οὗτοι ἐν ὅλῃ καρδίᾳ ἐκζητήσουσι τὸν Θεὸν, ἤδη τοῦ κάλλους αὐτοῦ καὶ τοῦ φωτὸς, ὡς ἐφικτὸν, ἀπολαύσαντες· διὸ καὶ ὅλον τὸν πόθον τείναντες πρὸς αὐτὸν, τὰ μὲν βιωτικὰ πάντα παραδραμοῦνται, τοῦτον δὲ μόνον ἐκζητήσουσιν, ἐπειγόμενοι συνεῖναι αὐτῷ δι᾽ εὐαρεστήσεως.

Ἐκζητεῖ δέ τις τὸν Θεὸν, ὁδεύων πρὸς αὐτὸν διὰ τῆς τρίβου τῶν ἐντολῶν, αἳ φέρουσιν εἰς αὐτόν.

3 Οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν.

Ὅταν μὲν ὁδὸν ἀπολύτως λέγῃ, τὸν παρόντα βίον ὡς ἐπὶ τὸ πλεῖστον αἰνίττεται· ὅταν δὲ, ὁδὸν τοῦ Θεοῦ ἢ ὁδοὺς αὐτοῦ, τὸν νόμον καὶ τὰς ἐντολάς.

Φησὶ γοῦν ὡς οἱ κατά τι παρανομοῦντες οὐκ ἐν ταῖς ὁδοῖς τοῦ Θεοῦ πορεύονται, κατ᾽ ἐκεῖνο γὰρ ἐξέκλιναν ἀπ᾽ αὐτῶν.

4 Σὺ ἐνετείλω τὰς ἐντολάς σου φυλάξασθαι σφόδρα.

Σὺ τοῦτο προσέταξας ἐν τῷ νόμῳ, καὶ κατάραν ἐπήγαγες τοῖς ἀμελοῦσιν αὐτῶν. Dt 11.28
Καὶ χρὴ, δεδιότας τὸν ἐντειλάμενον, μὴ παραβαίνειν αὐτὰς ἐν μηδενί.

5 Ὄφελον κατευθυνθείησαν αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ δικαιώματά σου.

It is necessary to know that, even though they differ from one another, for the most part, however, he denotes the law by these words, by the contents indicating that which contains them.

1β Blessed are the blameless on the way.

'The way' is what he calls this passing life, acclaiming as blessed those who pass through it blamelessly, those who live rightly.

1γ Those who are making their path in the law of the Lord.

Those who are passing their life within the law, those who are living in accordance with the law of God and not straying outside it.

2α Blessed are those who are searching out his testimonies.

Those who are reading them with care and attention and are spying out the treasure hidden within.

2β They will seek him out with all their heart.

They will seek out God with all their heart, already having enjoyment of his beauty and his light as far as is possible. And hence directing all their desire towards him, they will pass over all the things of daily life and will seek out him alone, eager to be with him through being pleasing to him.

One seeks out God by walking towards him through the path of the commandments that lead to him.

3 For those who work lawlessness have not made their path in his ways.

When he says 'way' unqualifiedly, he is alluding for the most part to the present life, but when he says the 'way of God' or 'his ways' he is alluding to the law and to the commandments.

He is saying therefore that those who in some regard are transgressing the law are not walking in the ways of God, for in that respect they have strayed from them.

4 You have commanded to keep your commandments assiduously.

You ordained this in the law and added a curse for those neglecting them. And it is necessary, fearing the one who gave the commandments, not to transgress them in any way. Dt 11.28

5 Would that my ways might be directed so as to keep your statutes.

Εἴθε κατευθυνθείησαν αἱ ὁδοὶ τῆς πολιτείας μου, ὥστε πληρῶσαι τὰς ἐντολάς σου. Εὔχεται γὰρ τοῦτο, γινώσκων μηδὲν δύνασθαι κατορθοῦν χωρὶς τῆς ἄνωθεν συνεργίας, Οὐ γὰρ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, φησὶ Παῦλος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. Rom 9.16

6 Τότε οὐ μὴ αἰσχυνθῶ ἐν τῷ με ἐπιβλέπειν ἐπὶ πάσας τὰς ἐντολάς σου.

Ὅτε κατευθυνθῶσιν αἱ ὁδοί μου, καθὼς εἴρηται, τότε οὐ μὴ αἰσχυνθῶ· καὶ γὰρ ἐπέβλεψα λοιπὸν ἐπὶ πάσας τὰς ἐντολάς σου, καὶ πάσας ἤδη | κατώρθωσα.

Ἢ καὶ ἑτέρως, τότε οὐ μὴ αἰσχυνθῶ, ὅτε ἐπιβλέψω ἐπὶ πάσας τὰς ἐντολάς σου, ὅτε μετέλθω πάσας· τὸ γάρ τινας παριδεῖν αἰσχύνην φέρει καὶ καταδίκην.

7 Ἐξομολογήσομαί σοι ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου.

Ἐν τῷ μεμαθηκέναι τὸν νόμον σου εὐχαριστήσω σοι δικαίως, ἐν ὀρθῇ καρδίᾳ, ἐν ὅλῃ ψυχῇ, ὅτι ἔμαθον, ὅτι ἐφωτίσθην τὸν νοῦν, ὅτι μεγάλα ἐντεῦθεν εὐηργετήθην.

8 Τὰ δικαιώματά σου φυλάξω· μή με ἐγκαταλίπῃς ἕως σφόδρα.

Τὸν νόμον σου φυλάξω, μεμαθηκὼς αὐτόν· διὸ παρακαλῶ, μή με ἐγκαταλίπῃς ἐπὶ πολὺ — τοῦτο γὰρ δηλοῖ τὸ, ἕως σφόδρα — εἴγε κέκρικας ἐγκαταλιπεῖν με δι᾿ οἰκονομίας τινὰς, ὡς εἴωθας πολλάκις ποιεῖν, πρὸς ὠφέλειαν τῶν ἐγκαταλιμπανομένων.

9 Ἐν τίνι κατορθώσει νεώτερος τὴν ὁδὸν αὐτοῦ; ἐν τῷ φυλάξασθαι τοὺς λόγους σου.

Καὶ ἐρωτᾷ, καὶ ἀποκρίνεται. Ἐπειδὴ γὰρ ἡ νεότης κούφη καὶ εὐπαράγωγος καὶ ῥᾳδίως ὑποσκελιζομένη, χρεία ταύτῃ τῆς φυλακῆς τῶν θείων ἐντολῶν· αὕτη γὰρ ὀρθοῖ τὸν βίον τοῦ νέου καὶ φυλάττει.

10 Ἐν ὅλῃ καρδίᾳ μου ἐξεζήτησά σε· μὴ ἀπώσῃ με ἀπὸ τῶν ἐντολῶν σου.

Ἐν ὅλῃ καρδίᾳ μου, μὴ μερίζων εἰς φροντίδας βιωτικὰς τὴν διάνοιαν. Ὅθεν ἱκετεύω, μὴ ἀπώσῃ με ἀπὸ τῶν ἐντολῶν σου, ὡς ἀνάξιον.

Ταπεινοφροσύνης δὲ ὁ λόγος, τῆς φυλαττούσης τὰ κατορθώματα.

Ἢ μὴ ἀπώσῃ με, ψυχρανθέντα ποτὲ περὶ αὐτάς· ἀλλ᾿ εἰ καί τι πάθοιμι τοιοῦτον, ἄναψον τὴν θέρμην.

11 Ἐν τῇ καρδίᾳ μου ἔκρυψα τὰ λόγιά σου, ὅπως ἂν μὴ ἁμάρτω σοι.

8[3] εἴγε PCHV : εἴτε MASBF.

Would that the ways of my life might be directed so as to fulfil your commandments. He prays this indeed knowing that it is not possible to achieve anything without co-operation from above, for Paul says, *It is not a matter of the one who wills or makes effort, but of God who shows mercy*. Rom 9.16

6 Then I shall not be shamed when looking on all your commandments.

When my ways will be directed, as was said, then I shall not be shamed, and indeed I have looked henceforward on all your commandments and have already carried them out.

Or in a different way, I shall not then be shamed when I shall look on all your commandments, when I shall follow them all, for overlooking some brings shame and condemnation.

7 I shall confess to you in straightness of heart when having learned the judgements of your justice.

When I have learned your law, I shall give thanks to you justly, with an upright heart, with all my soul, because I have learned, because I have been illumined in mind, because I have received great benefits therefrom.

8 I shall keep your statutes; do not abandon me till greatly.

I shall keep your law, having learned it, hence, I pray, do not abandon me for long – for this is what 'till greatly' signifies – even if you have judged to abandon me for some reasons of divine economy, as you are often accustomed to do for the benefit of those abandoned.

9 Wherewith will a young man keep straight his way? By keeping your words.

He both asks and replies. For since youth is easy-going and easily led astray and readily tripped up, it has need of the keeping of the divine commandments, for this sets straight and guards the young man's life.

10 With all my heart I have sought you out; do not drive me from your commandments.

With all my heart, not dividing my attention with worldly cares. Hence I entreat, do not drive me from your commandments as unworthy.

The words are those of humility which guards the achievements.

Or else, do not drive me away if on occasion I have cooled towards them, but if I should suffer any such thing, ignite fervour in me.

11 In my heart I have hidden your oracles so that I may not sin against you.

Λόγια, τὰς ἐντολὰς λέγει. Ἐν τῷ ταμείῳ τῆς καρδίας μου ἔκρυψα ταύτας, ἀνεξάλειπτον ἐγκολάψας τὴν μνήμην αὐτῶν, ὅπως ἂν ἀεὶ ταύτας ὁρῶν καὶ μνημονεύων, μὴ ἁμάρτω σοι· καὶ γὰρ οὐκ ἐῶσιν ἁμαρτάνειν τὸν οὕτως ἔχοντα.

12 Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

Εὐλογεῖ μὲν τὸν Θεὸν, ὑμνολογῶν αὐτὸν ἐφ' οἷς ὠφελήθη παρὰ τοῦ νόμου· παρακαλεῖ δὲ μαθεῖν τοῦτον ἔτι βεβαιότερόν τε καὶ ὑψηλότερον.

13 Ἐν τοῖς χείλεσί μου ἐξήγγειλα πάντα τὰ κρίματα τοῦ στόματός σου.

Οὐ μόνον αὐτὸς ἔμαθον αὐτὰ, ἀλλὰ καὶ ἄλλοις ταῦτα ἀπήγγειλα.

14 Ἐν τῇ ὁδῷ τῶν μαρτυρίων σου ἐτέρφθην ὡς ἐπὶ παντὶ πλούτῳ.

Οὐκ εἶπεν ὡς ἐπὶ πλούτῳ ἁπλῶς, ἀλλ' ὡς ἐπὶ παντὶ πλούτῳ. Βαδίζων, φησὶ, τὴν ὁδὸν τῶν ἐντολῶν σου, οὕτως ἐτέρφθην, ὡς πάντα πλοῦτον ἤδη κτησάμενος, ἢ ὡς ἐπὶ παντὶ πλούτῳ τῷ ἐν ἀνθρώποις ἕτερος.

15 Ἐν ταῖς ἐντολαῖς σου ἀδολεσχήσω καὶ κατανοήσω τὰς ὁδούς σου.

Περὶ ἀδολεσχίας εἰρήκαμεν ἐν τῷ νδʹ ψαλμῷ ἔνθα τὸ, Ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ Ps 54.3β
μου. Φησὶν οὖν ὅτι συνεχέστερον ἐμμελετήσω ταῖς ἐντολαῖς σου, κἀντεῦθεν ἀκριβέσ- Ps 76.4β
τερον κατανοήσω ταύτας, ἤτοι τὰ θελήματά σου.

16 Ἐν τοῖς δικαιώμασί σου μελετήσω, οὐκ ἐπιλήσομαι τῶν λόγων σου.

Ἐμμελετήσω αὐτοῖς καὶ οὐκ ἐπιλήσομαι· ἡ γὰρ ἐμμελέτησις συνέχει τὴν μνήμην.

17α Ἀνταπόδος τῷ δούλῳ σου.

Ἀντὶ τῆς ἐν ταῖς ἐντολαῖς σου ἀδολεσχίας | καὶ τῆς ἐν τοῖς δικαιώμασί σου μελέτης, ἀπόδος ἀμοιβὴν τῷ δούλῳ σου.

17β Ζήσομαι καὶ φυλάξω τοὺς λόγους σου.

Λαβὼν ἀμοιβὴν, ζήσομαι κρείττονα ζωὴν, ἐπεκτεινόμενος τοῖς ἔμπροσθεν. Php 3.13

18 Ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω τὰ θαυμάσια ἐκ τοῦ νόμου σου.

‘Oracles’ is what he calls the commandments. I have hidden these in the treasury of my heart, having engraved their memory there indelibly, so that seeing and remembering them continually I may not sin against you; and indeed they do not allow a person who does this to sin.

12 You are to be blessed, O Lord, teach me your statutes.

He blesses God, praising him for the ways he has been profited by the law, and he entreats to learn this law still more certainly and more sublimely.

13 With my lips I have proclaimed all the judgements of your mouth.

Not only did I learn them myself, but I also announced them to others.

14 I have taken delight in the way of your testimonies as in all riches.

He did not say as in riches simply, but as in all riches. Walking on the way of your commandments, he says, I have taken such delight as having already acquired all riches, or as another man takes delight in all riches among men.

15 I shall ruminate on your commandments and will understand your ways.

We spoke about rumination in the fifty-fourth psalm at the verse, *I have been grieved* Ps 54.3β
in my rumination. He is saying accordingly that I shall meditate more persistently on your Ps 76.4β
commandments and thence I shall understand them, namely, your desires, more precisely.

16 I shall meditate on your statutes; I shall not forget your words.

I shall meditate on them and will not forget, for meditation gathers the memory.

17α Repay your servant in return.

In return for his rumination on your commandments and his meditation on your statutes, repay a reward to your servant.

17β I shall live and will keep your words.

Having received a reward, I shall live a better life, *straining forward to what lies ahead*. Php 3.13

18 Unveil my eyes and I shall perceive the wonders from your law.

Περίελε τὸ κάλυμμα τῶν ὀφθαλμῶν τῆς ψυχῆς μου, τὴν τοῦ νομικοῦ γράμματος παχύτητα καὶ ἐπιπρόσθησιν, καὶ κατανοήσω τὰ ἐγκεκρυμμένα θαυμάσια νοήματα, τὰ περὶ τῆς ἐνσάρκου οἰκονομίας σου.

19 Πάροικος ἐγώ εἰμι ἐν τῇ γῇ, μὴ ἀποκρύψῃς ἀπ᾽ ἐμοῦ τὰς ἐντολάς σου.

Παροδικῶς κέχρημαι τῷ παρόντι βίῳ, πρὸς ἑτέραν ζωὴν ἐπειγόμενος· διὸ γνώρισόν μοι βαθύτερον τὰς ἐντολάς σου, ἵνα σπουδαιότερον ἐργάζωμαι καὶ συντονώτερον τρέχω.

20 Ἐπεπόθησεν ἡ ψυχή μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ.

Ἐπεπόθησε σφόδρα. Ἐπεπόθησεν ἡ ψυχή μου τὸ ἐπιθυμεῖν ἀεὶ τῶν κριμάτων σου· ἀδιάφορος δὲ ἡ σύνταξις ἐνταῦθα καὶ τοῦ, *ἐπεπόθησε*, καὶ τοῦ, *ἐπιθυμῆσαι*.

Λίαν ἠγάπησα, φησὶ, τὴν ἐπιθυμίαν τῶν κριμάτων σου, διὸ καὶ ἐπεθύμουν αὐτῶν ἐν παντὶ καιρῷ, τουτέστιν, ἐπιθυμητικῶς αὐτῶν εἶχον, θερμῶς ἐφίλουν.

Ἢ ἐπεπόθησεν ἡ ψυχή μου τὰ κρίματά σου ἐν παντὶ καιρῷ, ὥστε ἐπιθυμητικῶς ἔχειν αὐτῶν, ἢ διὰ τὸ ἐπιθυμῆσαι αὐτῶν.

21α Ἐπετίμησας ὑπερηφάνοις.

Ἠπείλησας κόλασιν ἐν τῷ βιβλίῳ τοῦ νόμου τοῖς ὑπερόπταις τοῦ νόμου, ἢ ἐπικατηράσω αὐτοῖς, ὡς ἐφεξῆς δῆλον.

21β Ἐπικατάρατοι οἱ ἐκκλίνοντες ἀπὸ τῶν ἐντολῶν σου.

Γέγραπται γὰρ, *Ἐπικατάρατος ὃς οὐκ ἐμμένει πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.* Dt 27.26

22 Περίελε ἀπ᾽ ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν, ὅτι τὰ μαρτύριά σου ἐξεζήτησα.

Ὄνειδος καὶ ἐξουδένωσιν, ἅπερ ἡ προλαβοῦσα ῥᾳθυμία μοι προσετρίψατο, ὀνειδιζόντων καὶ ἐξουδενούντων με τῶν νοητῶν ἐχθρῶν.

Ἢ περίελε, ἀντὶ τοῦ, ἀπέλασον, μὴ συγχωρήσας ὅλως προστριβῆναί μοι ταῦτα, περιγινομένῳ τῶν ἐπιβουλευόντων.

23 Καὶ γὰρ ἐκάθισαν ἄρχοντες καὶ κατ᾽ ἐμοῦ κατελάλουν, ὁ δὲ δοῦλός σου ἠδολέσχει ἐν τοῖς δικαιώμασί σου.

Ἐκεῖνοι μὲν διέβαλλόν με, τὴν ἐν τῷ νόμῳ σου μελέτην μου χλευάζοντες, ἐγὼ δὲ ἐπέτεινον ταύτην, εἰδὼς τὸ ἐντεῦθεν κέρδος.

Remove the covering from the eyes of my soul, namely, the density and occultation of the letter of the law, and I shall perceive the hidden wondrous meanings concerning your incarnate disposition.

19 I am a stranger on the earth, do not conceal from me your commandments.

I treat the present life as a passage, hastening on to another life, hence make known to me more deeply your commandments so that I may work more earnestly and race more intently.

20 My soul has longed to desire your judgements at all times.

It has longed fervently. My soul has longed to ever desire your judgements. The syntax is indifferent here both for the verb 'to long' [genitive instead of accusative] and for the verb 'to desire' [accusative instead of genitive].

I have loved exceedingly, he says, the desire of your judgements, and hence I would desire them at all times, that is, I was very desirous of them, I would cherish them fervently.

Or else, my soul longed for your judgements at all times so as to be desirous of them or on account of having desired them.

21α You have rebuked the proud.

You have threatened punishment in the book of the law for those who show contempt for the law, or you have called down curses on them as is clear in what follows.

21β Accursed are those who turn away from your law.

For it is written, *Cursed be whoever does not remain in all the words written in the book of the law to do them*. Dt 27.26

22 Remove from me reproach and disparagement for I have sought out your testimonies.

The reproach and disparagement which my previous heedlessness inflicted on me, with my intelligible enemies reproaching and disparaging me.

Or else, 'remove', in the sense of, expel from me, not having allowed in any way for these things to attach to me, having prevailed over my assailants.

23 And rulers indeed took their seat and would speak against me, but your servant would ruminate on your statutes.

They would speak slanderously about me, mocking my meditation on your law, but I would intensify it, knowing the profit therefrom.

Εἶεν δ᾽ ἂν ἄρχοντες, καὶ αἱ ἀρχαὶ καὶ ἐξουσίαι καὶ οἱ κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος τούτου. Eph 6.12

24 Καὶ γὰρ τὰ μαρτύριά σου μελέτη μού ἐστι, καὶ αἱ συμβουλίαι μου τὰ δικαιώματά σου.

Ἐκείνοις μὲν, ἄλλα μελέτη, ἐμοὶ δὲ καὶ μελέτη καὶ σύμβουλος, ὁ νόμος σου.

25 Ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου, ζῆσόν με κατὰ τὸν λόγον σου.

Σχεδὸν ἐκολλήθην τῷ ἐδάφει, τουτέστιν, ἐταπεινώθην σφόδρα, διὸ ζῆν με ποίησον κατὰ τὸν νόμον σου· ἢ ἐκολλήθην τοῖς γηΐνοις, προσηλώθην αὐτοῖς.

26α Τὰς ὁδούς μου ἐξήγγειλα.

Τὰς ἁμαρτίας μου ἐξήγγειλά σοι.

28β Καὶ ἐπήκουσάς μου.

Ζητήσαντος ἄφεσιν τῶν ἡμαρτημένων. Λέγε γὰρ, φησὶ, σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιωθῇς. Isa 43.26

26γ Δίδαξόν με τὰ δικαιώματά σου.

Ἀκριβέστερον, βαθύτερον.

27 Ὁδὸν δικαιωμάτων σου συνέτισόν με, καὶ ἀδολεσχήσω ἐν τοῖς θαυμασίοις σου.

Τὴν ὁδὸν | τοῦ νόμου σου συνιέναι με ποίησον, θέλοντα βαδίζειν ἐν αὐτῇ, καὶ λοιπὸν ἐμμελετήσω καὶ ἐνδιατρίψω τοῖς θαυματουργηθεῖσι παρὰ σοῦ, μελέτην ταῦτα ποιούμενος.

28 Ἐνύσταξεν ἡ ψυχή μου ἀπὸ ἀκηδίας, βεβαίωσόν με ἐν τοῖς λόγοις σου.

Ἐχαυνώθην ἀπὸ ἀκηδίας, ἣν ἐμποιεῖν εἴωθεν ἡ μέριμνα τῶν βιωτικῶν πραγμάτων, ἢ καὶ ὁ συνεχὴς πόλεμος τῶν δαιμόνων.

Στήριξόν με ἐν τοῖς λόγοις σου, τουτέστιν, εἰς τὴν μελέτην τῶν ἐντολῶν σου, ἵνα μὴ ἀποστῶ ταύτης, δι᾽ ἧς ἀποῤῥῖψαι δυνήσομαι τὸν νυσταγμὸν τῆς ἀκηδίας.

29 Ὁδὸν ἀδικίας ἀπόστησον ἀπ᾽ ἐμοῦ, καὶ τῷ νόμῳ σου ἐλέησόν με.

'Rulers' may also be interpreted as the *Principalities and powers and world rulers of the darkness of this age*. Eph 6.12

24 And indeed your testimonies are my meditation, and your statutes my counsels.

For them other things are their meditation, but for me your law is my meditation and counsellor.

25 My soul has been stuck fast to the ground, make me live according to your word.

I have nearly been stuck fast to the ground, that is, I have been humbled greatly, hence make me live according to your law; or else, I have become stuck fast to earthly things, I have become riveted to them.

26α I have proclaimed my ways.

I have proclaimed to you my sins.

28β And you have heard me.

Having asked for remission of my sins. For it is written, *Tell first your lawless acts so that you may be justified*. Isa 43.26

26γ Teach me your statutes.

More precisely, more deeply.

27 Give me to understand the way of your statutes and I shall ruminate on your wonders.

Make me understand the way of your law, as I wish to walk therein, and henceforward I shall meditate and linger on the wonders worked by you, making them my meditation.

28 My soul has become drowsy from languor, confirm me in your words.

I have become limp from the languor which care for earthly things is accustomed to produce, or else as does also the constant warfare of the demons.

Support me in your words, that is, in the study of your commandments, so that I may not desist from this study through which I shall be able to cast off the drowsiness of languor.

29 Remove from me the way injustice and by your law have mercy on me.

Ὁδὸς ἀδικίας, ἡ πρᾶξις ἡ ἄδικος, ἡ πρὸς ἀδικίαν φέρουσα, ἣν ὁδεύουσιν οἱ ἄδικοι, ἣν ἀπέλασον ἀπ' ἐμοῦ, καὶ τῷ νόμῳ τῆς φιλανθρωπίας σου ἐλέησόν με· νόμος γὰρ αὐτῆς, ἐλεεῖν τὸν ἐκ ψυχῆς δεόμενον.

30 Ὁδὸν ἀληθείας ᾑρετισάμην, τὰ κρίματά σου οὐκ ἐπελαθόμην.

Ὁδὸς ἀληθείας, τὰ ἀληθῆ δόγματα, δι' ὧν ὁδεύει τις ὀρθῶς.
Ἢ ἐπεὶ ἀλήθεια μὲν ὁ Χριστὸς, Ἐγὼ γὰρ, φησὶν, εἰμὶ ἡ ἀλήθεια, ὁδὸς δὲ αὐτοῦ, ἡ εὐαγγελικὴ πολιτεία, ἣν ἔτεμε τοῖς πιστοῖς, ταύτην λέγει τὴν ὁδὸν ἀγαπῆσαι, προγνωσθεῖσαν αὐτῷ· ὁμοίως δὲ καὶ κρίματα, τὰς εὐαγγελικὰς ἐντολὰς, ἃς, φησὶν, οὐκ ἠγνόησα. Jn 14.6

31 Ἐκολλήθην τοῖς μαρτυρίοις σου, Κύριε, μή με καταισχύνῃς.

Δυσαποσπάστως ἔχω τούτων, τρόπον τινὰ προσηλώθην αὐτοῖς, διὸ μή με καταισχύνῃς, παραχωρήσας ἡττηθῆναι τῶν ἐχθρῶν.

32 Ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου.

Ὅταν ἀπήλλαξας τὴν ψυχήν μου τῆς ἀπὸ τῶν πειρασμῶν στενοχωρίας, τότε τὴν ὁδὸν τῶν ἐντολῶν σου ἔδραμον, ἤτοι σπουδαίως ἐβάδισα, βαίνων ἐν αὐταῖς, καὶ πολιτευόμενος ἐν τῷ νόμῳ σου.

33 Νομοθέτησόν με, Κύριε, τὴν ὁδὸν τῶν δικαιωμάτων σου, καὶ ἐκζητήσω αὐτὴν διὰ παντός.

Καὶ μὴν αὕτη νενομοθετημένη ἦν, ὥστε τὸ, νομοθέτησον, ἀντὶ τοῦ, δίδαξον· καὶ γὰρ καὶ ὁ Σύμμαχος, ὑπόδειξον, ἐξέδωκεν. Ὁ γὰρ διδάσκων νομοθετεῖ τρόπον τινὰ, προτρέπων ἐπὶ τὰ χρηστὰ καὶ τῶν φαύλων ἀποτρέπων· καὶ γὰρ καὶ προλαβὼν εἴρηκε, Δίδαξόν με τὰ δικαιώματά σου. Ps 118.12
Ἢ φανέρωσόν μοι τὴν ὁδὸν τῶν δικαιωμάτων σου, καὶ ἐκζητήσω αὐτὴν διὰ παντός· κέκρυπται γὰρ τοῖς πολλοῖς, ἀσαφὴς αὐτοῖς φαινομένη.

34 Συνέτισόν με καὶ ἐξερευνήσω τὸν νόμον σου, καὶ φυλάξω αὐτὸν ἐν ὅλῃ καρδίᾳ μου.

Ἐξερευνήσω μετ' ἐπιστασίας, καὶ ἀκριβῶς κατανοήσας, φυλάξω.
Εἴρηται δὲ ἡμῖν καὶ ἐν ἄλλοις ὅτι φυλακὴ νόμου ἐστὶ τὸ ποιεῖν τὰ τοῦ νόμου, τὸ πληροῦν αὐτόν. Pss 16.4β, 18.12α

35 Ὁδήγησόν με ἐν τῇ τρίβῳ τῶν ἐντολῶν σου, ὅτι αὐτὴν ἠθέλησα.

30[1] τὰ κρίματά σου οὐκ ἐπελαθόμην HV[TRa] : om. MASCBF[P]. 31[2] ἔχω MPAS[2]BFV : ἔχων HC.

The 'way of injustice' is the unjust act, the way that leads to injustice on which the unjust walk. Drive this from me, and by the law of your benevolence have mercy on me, for the law of this benevolence is to have mercy on the one who prays from his heart.

30 I have chosen the way of truth; I have not forgotten your judgements.

The way of truth is the true doctrines through which one makes one's way rightly.

Or since Christ is truth, for he says, *I am the truth*, and his way is the gospel path that he opened up for the faithful, [David] is saying to love this way which was foreknown to him. Similarly, he is calling judgements the gospel commandments, of which, he says, I was not ignorant. Jn 14.6

31 I have clung fast to your testimonies, O Lord, do not put me to shame.

It is hard to tear me away from them, in a way I have become riveted to them, hence do not put me to shame, by allowing me to be defeated by my enemies.

32 I ran in the way of your commandments when you gave expanse to my heart.

When you freed my soul from the constraint of temptations, then I ran in the way of your commandments, that is, I walked with eager haste, walking in them and living in your law.

33 Ordain for me by law, O Lord, the way of your statutes, and I shall seek out this way for ever.

This way indeed was ordained by law, so that 'ordain by law', is in the sense of, 'teach'. And Symmachus indeed rendered this as 'show to me'. For the one who teaches ordains by law as it were, urging towards what is good and deterring from what is evil; and indeed he said earlier, *Teach me your statutes*. Ps 118.12

Or else, reveal to me the way of your statutes and I shall seek out this way for ever, for it remains hidden to the many, appearing obscure to them.

34 Give me understanding and I shall search out your law and will keep it with all my heart.

I shall search out attentively, and having understood exactly, I shall keep it.

We have said elsewhere, moreover, that keeping the law is doing the things of the law and fulfilling it. Pss 16.4β, 18.12α

35 Guide me on the worn track of your commandments, for this is the path I have desired.

Ὁδήγησόν με, ἄγων εἰς αὐτήν· τοὺς γὰρ προθυμουμένους ὁδηγεῖ ὁ Θεός.

Τρίβον δὲ, τὴν ὁδὸν ταύτην ὠνόμασεν, ὡς οὐ ξένην, ἀλλὰ συνήθη καὶ τετριμμένην ὑπὸ τῶν προοδευσάντων αὐτὴν δικαίων.

36 Κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου, καὶ μὴ εἰς πλεονεξίαν.

Τρέψον αὐτὴν εἰς ἀγάπην τῶν μαρτυρίων σου, βοηθήσας τῇ προθυμίᾳ αὐτῆς· καὶ μὴ εἰς πλεονεξίαν τραπῆναι ἐάσῃς, ἡττωμένην ἴσως τῶν βιωτικῶν.

Ἐκ Θεοῦ δὲ πάντα αἰτεῖ, διδάσκων ὅτι τὸ πᾶν αὐτὸς κατορθοῖ· *Χωρὶς γὰρ, φησὶν, ἐμοῦ, οὐ δύνασθε ποιεῖν οὐδέν*. Τοῦτο καθολικὸς ἔστω σοι κανὼν καὶ ἐπὶ Jn 15.5
τῶν ἐφεξῆς ὁμοίων. Βοηθεῖ δὲ, οὐ πᾶσιν, ἀλλὰ τοῖς ἀξίοις, καὶ τὸ ἐπ' αὐτοῖς ἅπαν εἰσενεγκοῦσιν.

37α Ἀπόστρεψον τοὺς ὀφθαλμούς μου τοῦ μὴ ἰδεῖν ματαιότητα.

Ἀπόστρεψον αὐτοὺς ἀπὸ τῶν βλαβερῶν θεαμάτων, ὥστε μὴ ἰδεῖν ματαίαν θεωρίαν. Ὀφθαλμοὺς δὲ νόει, | καὶ τοὺς σωματικοὺς καὶ τοὺς ψυχικούς.

37β Ἐν τῇ ὁδῷ σου ζῆσόν με.

Ἐν τῷ νόμῳ σου ζωοποίησόν με· οὗτος μὲν γὰρ ζωὴν ἀληθῆ προξενεῖ τοῖς ἐμπολιτευομένοις, ὁ δὲ παρὼν βίος, θάνατον.

38 Στῆσον τῷ δούλῳ σου τὸ λόγιόν σου εἰς τὸν φόβον σου.

Στήριξον ἐν ἐμοὶ τῷ δούλῳ σου τὸ πρόσταγμά σου τὸ δεσποτικὸν εἰς τὸν φόβον σου· λόγιον λέγων, τὸν νόμον, τουτέστιν, ἑδραίωσον ἐν ἐμοὶ τὸ λόγιόν σου, εἰς τὸν φόβον σου, ἵνα γένηταί μοι τοῦτο λόγιον ἔμφοβον.

39α Περίελε τὸν ὀνειδισμόν μου, ὃν ὑπώπτευσα.

Τὸν προστριβέντα μοι ἀπὸ τῆς ἁμαρτίας, ὃν ἐφοβήθην, προσαγόμενόν μοι παρὰ τῶν δαιμόνων· ἢ τὸν ἀπὸ τῶν ἐπιβουλευόντων μοι, ὃν ὑπώπτευσα, αἰσθανόμενος ἐμαυτοῦ ταλαιπωροῦντος.

Καὶ ἀνωτέρω δὲ εἴρηκε, *Περίελε ἀπ' ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν*. Ps 118.22

39β Ὅτι τὰ κρίματά σου χρηστά.

Ὅτι κρίνεις δίκαια, γινώσκων ὅπως μετενόησα καὶ ὅπως ἐπὶ σοὶ, Κύριε, ἤλπισα, σοὶ ὅλον ἐμαυτὸν ἀναθείς.

36[5] *καὶ ἐπὶ* MP : *ἐπὶ* AS[2]CBFHV. 37β[1] *Ἐν τῇ ὁδῷ σου* : leg. *Ἐν τῷ νόμῳ σου* cf. Ps 118.40.

Guide me, leading me to it, for God guides those who show ardent desire.

He called this way a 'worn track', as one that is not strange, but habituated and well-worn by the just who have walked on it previously.

36 Incline my heart to your testimonies and not to avarice.

Turn my heart to love for your testimonies, having helped its eager desire, and do not allow it to be diverted to avarice, being defeated perhaps by concerns of daily life.

He asks all things from God, teaching that he accomplishes everything, for it is written, *Apart from me you can do nothing*. Let this be a general rule for you for all the similar things that follow. For he helps not all, but those who are worthy and who have contributed everything that is in their power. Jn 15.5

37α Avert my eyes so as not to see vanity.

Avert them from harmful spectacles, so as not to see any vain sight. Understand 'eyes' as those of the body and of the soul.

37β Make me live in your way.

Reanimate me in your law, for the law brings true life to those who live therein, while the present life brings death.

38 Establish your oracle in your servant to instil your fear.

Set fast in me your servant your lordly ordinance to instil your fear, calling the law an 'oracle', that is, establish your oracle in me to instil your fear, so that this may become for me a fearful oracle.

39α Remove my reproach, that which I have suspected.

The reproach inflicted on me by sin, that which I have feared, being brought on me by the demons. Or the reproach from those plotting against me, that I suspected, sensing myself suffering distress.

And above he said, *Remove from me reproach and disparagement*. Ps 118.22

39β For your judgements are good.

For you judge justly, knowing that I have repented and that in you, O Lord, I have hoped, having dedicated my whole self to you.

40 *Ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου, ἐν τῇ δικαιωσύνῃ σου ζῆσόν με.*

Πεινῶ καὶ διψῶ τὰς ἐντολάς σου. Ἐν τῇ δικαιωσύνῃ σου ζῆσόν με· ἴσον δὲ τοῦτο τῷ, *Ἐν τῷ νόμῳ σου ζῆσόν με*, ὅπερ εἴρηκεν ἀνωτέρω. [Ps 118.37β]

41 *Καὶ ἔλθοι ἐπ' ἐμὲ τὸ ἔλεός σου, Κύριε, τὸ σωτήριόν σου κατὰ τὸν λόγον σου.*

Ἵνα ἐλεηθῶ καὶ σωθῶ· τέλος γὰρ τοῦ ἐλέους, ἡ σωτηρία.

Ἔλθοι δὲ κατὰ τὴν ὑπόσχεσίν σου· ἐπηγγείλω γὰρ ἐν τῷ νόμῳ ἐλεεῖν καὶ σῴζειν τοὺς φυλάττοντας τὰ προστάγματά σου.

42α *Καὶ ἀποκριθήσομαι τοῖς ὀνειδίζουσί μοι λόγον.*

Τοῖς ὀνειδίζουσί μοι τὴν ὑπὲρ ἀρετῆς κακοπάθειαν ἀποκριθήσομαι λόγον.

42β *Ὅτι ἤλπισα ἐπὶ τοῖς λόγοις σου.*

Τοῦτο αὐτοῖς ἀποκριθήσομαι, ὅτι ἤλπισα ἐπὶ τοῖς λόγοις τοῦ Θεοῦ, ὑποσχομένου πολλὰ ἀγαθὰ τοῖς φυλάττουσι τὰς ἐντολὰς αὐτοῦ· καὶ διὰ τοῦτο κακοπαθῶ, τρεφόμενος ἀγαθαῖς ἐλπίσι.

43α *Καὶ μὴ περιέλῃς ἐκ τοῦ στόματός μου λόγον ἀληθείας ἕως σφόδρα.*

Μὴ περιέλῃς ἀπ' ἐμοῦ τὸ προφητικὸν χάρισμα ἐπὶ πολύ· ἀλλ' εἰ καὶ κατ' οἰκονομίαν ἐπισχεθῇ, πάλιν ἀποκαταστήτω μοι.

Ἢ μὴ περιαιρεθῆναι παραχωρήσῃς ἐπὶ πολὺ ἐκ τοῦ στόματός μου τὸ ἀληθεύειν, εἰκὸς γὰρ ψεύσασθαί μέ ποτε· ἢ μὴ περιέλῃς ἐπὶ πολὺ, τουτέστι, μηδέποτε.

43β *Ὅτι ἐπὶ τοῖς κρίμασί σου ἐπήλπισα.*

Ὅτι ἐπὶ τῷ νόμῳ σου σφόδρα ἤλπισα, θαῤῥῶν ὅτι συντηρηθήσεταί μοι τὸ τῆς ἀληθείας χάρισμα, φυλάττοντι τοῦτον.

44 *Καὶ φυλάξω τὸν νόμον σου διὰ παντὸς, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.*

Διὰ παντὸς, ἤγουν ἐν παντὶ πράγματι. Τὸ δὲ, *εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*, ἐπίτασίς ἐστι τοῦ, *ἀεί*· ἢ ὁμοῦ πάντα τὸ, *ἀεὶ*, σημαίνουσιν, ὡς εἶναι τὸ μὲν, διὰ παντὸς, ἀντὶ τοῦ, *ἀεὶ*, τὰ δὲ ἐφεξῆς, ἐφερμηνευτικὰ τοῦ, *ἀεί*.

Ἢ καὶ ὅτι φυλάξω τοῦτον, οὐ μόνον ἐν τῷ παρόντι αἰῶνι, ἀλλὰ καὶ ἐν τῷ μέλλοντι,

40 See, I have desired your commandments, make me live in your justice.

I hunger and thirst for your commandments. *Make me live in your justice*. This is the same as, *Make me live in your law*, which he said above. [Ps 118.37β]

41 And may your mercy, O Lord, come upon me, your salvation according to your word.

So that I may find mercy and be saved, for the goal of mercy is salvation.

May it come according to your promise, for you promised in the law to have mercy on and to save those who keep your commands.

42α And I shall give a word of answer to those who reproach me.

To those who reproach me for my suffering for virtue I shall give a word of answer.

42β For I have hoped in your words.

I shall answer them this, that I have hoped in the words of God who has promised many good things to those who keep his commandments, and on this account I suffer, being nourished by good hopes.

43α And do not remove from my mouth the word of truth till greatly.

Do not remove from me the gift of prophecy for long, but if it be held in check by divine dispensation, restore it to me again.

Or else, do not allow truthfulness to be taken away for long from my mouth, for it is likely that I shall at times speak falsely; or else, do not remove for long, that is, never.

43β For I have hoped strongly in your judgements.

For I have hoped greatly in your law, trusting that the gift of truth will be preserved for me by my keeping it.

44 And I shall keep your law throughout, to the age and to the age of the age.

'Throughout', namely, in everything, and 'to the age and to the age of the age' is an intensification of 'always'; or else all of the expressions together mean 'always', with 'throughout' in the sense of 'always' and the rest being an explication of 'always'.

Or else that I shall keep the law not only in the present age, but also in the age to come, which is the age of this age as more precious, through which he indicates his great eagerness about his keeping of the law.

ὅς ἐστιν αἰὼν τοῦ αἰῶνος τούτου, ὡς τιμιώτερος· δι' οὐ ἐμφαίνει τὸ σφόδρα πρόθυμον τῆς περὶ τὸν νόμον φυλακῆς αὐτοῦ.

45 Καὶ ἐπορευόμην ἐν πλατυσμῷ, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

Εὐωδούμην εἰς πάντα· αἴτιον δὲ, ὅτι τὰς ἐντολάς σου ἠγάπησα.

Ἦ καὶ θλιβόμενος, οὐκ ἐστενοχωρούμην· τὸ γὰρ συνειδέναι ὅτι τὰς ἐντολάς σου ἐξεζήτησα ἐν θλίψει ἐπλάτυνέ με· παρηγορεῖ γὰρ τὸ ἀγαθὸν συνειδός. Ps 4.2β

46 Καὶ ἐλάλουν ἐν τοῖς μαρτυρίοις σου ἐναντίον βασιλέων καὶ οὐκ ᾐσχυνόμην.

Ἐλάλουν τὸν νόμον σου ἐνώπιον βασιλέων | καὶ ηὐδοκίμουν· ἐπαῤῥησιαζόμην ἐν ταῖς ἐντολαῖς σου καὶ οὐχ ὑπεστελλόμην.

Ἁρμόζει δὲ τοῦτο καὶ τοῖς ὑπὲρ Χριστοῦ μαρτυροῦσι.

47-
48α Καὶ ἐμελέτων ἐν ταῖς ἐντολαῖς σου, αἷς ἠγάπησα σφόδρα· καὶ ἦρα τὰς χεῖράς μου πρὸς τὰς ἐντολάς σου, ἃς ἠγάπησα.

Ἐμελέτων μὲν ἐν αὐταῖς, ἀναγινώσκων αὐτάς· ἦρα δὲ τὰς χεῖράς μου πρὸς αὐτὰς, πράττων αὐτάς.

Ἀδιάφορον δὲ τὸ, αἷς ἠγάπησα, καὶ τὸ, ἃς ἠγάπησα· τὸ μὲν, κατὰ τὸ, ἐν ταῖς ἐντολαῖς σου, ἀποδοθὲν, τὸ δὲ, κατὰ τὸ, πρὸς τὰς ἐντολάς σου.

48β Καὶ ἠδολέσχουν ἐν τοῖς δικαιώμασί σου.

Εἴρηται καὶ ἀνωτέρω περὶ τῆς τοιαύτης ἀδολεσχίας. Ps 118.15

49 Μνήσθητι τὸν λόγον σου τῷ δούλῳ σου, ὃν ἐπήλπισάς με.

Ἐπ' ἐμοὶ τῷ δούλῳ σου, μνήσθητι τὸν λόγον σου, ἐφ' ὃν λόγον ἐλπίζειν με ἐποίησας. Τίς δὲ ὁ λόγος σου; ὅτι ἐλεήσεις καὶ σώσεις τοὺς φυλάττοντας τὰ προστάγματά σου, καθὼς καὶ ἀνωτέρω δεδήλωται· Μνήσθητί μοι τῷ δούλῳ σου τὸν λόγον σου. Ps 118.41

Θεοπρεπῶς δὲ νοητέον ἐπὶ τοῦ Θεοῦ τὸ, μνήσθητι, ἀντὶ τοῦ, περάτωσον. Ἀδιάφορος δὲ καὶ νῦν ἡ σύνταξις τοῦ, μνήσθητι.

50α Αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει μου.

Αὕτη· τίς; Ἡ ἐλπὶς δηλονότι. Αὕτη με παρηγόρησεν, αὕτη με ἀνεκτήσατο ἐν τῇ ταπεινώσει μου τῇ ἀπὸ τῶν πειρασμῶν, ἐν τῇ κακοπαθείᾳ μου.

50β Ὅτι τὸ λόγιόν σου ἔζησέ με.

47[5] καὶ τὸ, ἃς ἠγάπησα PCABFHV : om. MS[2].

45 And I would make my path in expansiveness because I have sought out your commandments.

I would have free passage in everything for the reason that I have loved your commandments.

Or else, even when afflicted I would not be straitened, for the awareness that I had sought out your commandments would expand me in affliction, for a good conscience gives comfort. Ps 4.2β

46 And I would speak of your testimonies before kings and would not be ashamed.

I would speak of your law before kings and I would be held in honour; I would speak openly of your commandments and would not inhibit myself.

This is also fitting for those bearing witness as martyrs for Christ.

47-48α And I would meditate on your commandments that I have loved greatly; and I have raised up my hands to your commandments that I have loved.

I would meditate on them, reading them; and I have raised up my hands to them, enacting them.

The use of the conjunction 'that' first in the dative and then in the accusative is indifferent, the one answering to 'on your commandments' and the other to 'to your commandments'.

48β And I would ruminate on your statutes.

Such rumination was also spoken about above. Ps 118.15

49 Remember your word to your servant with which you made me hope strongly.

In regard to me your servant, remember your word, by which word you made me hope. What is the word of yours? That you will have mercy on and will save those who keep your ordinances, as was stated also above. Remember your word for me your servant. Ps 118.41

'Remember' in relation to God is to be understood in a manner befitting God, in the sense of, 'bring to fulfilment'. The syntax of the verb 'to remember' here is indifferent [accusative instead of genitive].

50α This has comforted me in my humiliation.

'This', what? This hope, that is to say. This has comforted me, this has restored me in my humiliation from temptations, in my suffering.

50β For your oracle has made me live.

Ὁ δηλωθεὶς ἀνωτέρω λόγος σου· οὗτος ἐζωοποίησέ με, σχεδὸν ἀπονεκρωθέντα τῇ ἀγχόνῃ τῶν θλίψεων. Ps 118.41, 49

51 Ὑπερήφανοι παρηνόμουν ἕως σφόδρα, ἀπὸ δὲ τοῦ νόμου σου οὐκ ἐξέκλινα.

Ἐκεῖνοι μὲν παρέβαινον τὸν νόμον σου ἐπὶ πολὺ, ἐγὼ δὲ οὐ συναπήχθην αὐτοῖς.

Ἢ παρηνόμουν, διαγελῶντές με, τῷ νόμῳ σου πάντοτε προσκείμενον· ἐγὼ δὲ οὐκ ἀπέστην τῆς μελέτης αὐτοῦ.

Ὑπερηφάνους δὲ λέγει, τοὺς ὑπερόπτας τοῦ νόμου, ὡς προδεδηλώκαμεν· τοιοῦτοι δὲ πάντες οἱ ἐπηρμένοι. Ps 118.21α

52 Ἐμνήσθην τῶν κριμάτων σου ἀπ᾽ αἰῶνος, Κύριε, καὶ παρεκλήθην.

Τῶν κριμάτων σου τῶν ἀπ᾽ αἰῶνος, τῶν ἀπ᾽ ἀρχῆς καὶ εἰς τὸ ἑξῆς· ὅπως τοὺς μὲν ἀρετῇ κακοπαθοῦντας δοξάζεις, τοὺς δὲ κακίᾳ εὐημεροῦντας ἀτιμάζεις.

53 Ἀθυμία κατέσχε με ἀπὸ ἁμαρτωλῶν τῶν ἐγκαταλιμπανόντων τὸν νόμον σου.

Ἠθύμησα δι᾽ αὐτούς· τοῦτο μὲν ὀργιζόμενος, ὅτι ἀθετοῦσι τὸν νόμον σου, τοῦτο δὲ λυπούμενος, ὅτι ἀπόλλυνται.

54 Ψαλτὰ ἦσάν μοι τὰ δικαιώματά σου ἐν τόπῳ παροικίας μου.

Ψαλλόμενα, τουτέστι, μελετώμενά μοι ἔνθα παρῴκουν, ἐν οἵῳ ἂν τόπῳ διῆγον.

Ἢ καὶ ἄλλως, ἐν ψαλμοῖς ἦσάν μοι· ψαλμοὺς αὐτὰ ἐποιούμην, καὶ ψάλλων αὐτὰ ηὐφραινόμην.

55 Ἐμνήσθην ἐν νυκτὶ τοῦ ὀνόματός σου, Κύριε, καὶ ἐφύλαξα τὸν νόμον σου.

Ἐν νυκτὶ, ὅτε μᾶλλον οἱ δαίμονες τῆς ἀκαθαρσίας ἐνοχλοῦσι, διὰ μνήμης σε ποιούμενος, ἐσωφρόνουν τῷ φόβῳ σου· ἢ ἐν νυκτὶ τῶν παθῶν, ὅτε ὑπ᾽ αὐτῶν ἐζοφούμην.

56 Αὕτη ἐγενήθη μοι, ὅτι τὰ δικαιώματά σου ἐξεζήτησα.

Αὕτη ἡ μνήμη· εἴωθε γὰρ πολλάκις εἰς ὄνομα τὸ ῥῆμα μεταλαμβάνειν, ὡς καὶ τὸ, *Αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει μου.* Ps 118.50α

Λέγει γοῦν, ὅτι αὕτη ἡ μνήμη γέγονέ μοι ἀπὸ τοῦ σφόδρα ζητεῖν τὰ δικαιώματά σου. Ἐκεῖθεν γὰρ τὸν φόβον ἔλαβον.

57 Μερίς μου εἶ, Κύριε· εἶπα τοῦ φυλάξασθαι τὸν νόμον σου.

52[3] ἀρετῇ PSCFV : ἐν ἀρετῇ MB.

The word of yours mentioned above; this has given me life, having been virtually brought to death on the gallows of affliction. Ps 118.41, 49

51 Proud men would transgress the law till greatly, but I have not strayed from your law.

They would transgress your law very much, but I was not carried away with them.

Or else they would transgress the law by mocking me who am ever devoted to the law, but I did not desist from its study.

'Proud men' is what he calls those who show contempt for the law, as we stated before. All the self-important are such. Ps 118.21α

52 I remembered your judgements from the age, O Lord, and was comforted.

Your eternal judgements, from the beginning and henceforward; how you glorify those who suffer for virtue and dishonour those who prosper in wickedness.

53 Despondency took hold of me from sinners who abandon your law.

I became despondent on account of them, being on the one hand enraged that they are rejecting your law, and on the other hand grieved that they are being utterly destroyed.

54 Your statutes for me were words to be sung in the place of my sojourn.

Words that were sung, that is, meditated on by me, wherever I was sojourning, in whatever place I would be living.

Or otherwise, they became psalms for me; I made them into psalms, and singing them I would be glad.

55 I remembered your name in the night, O Lord, and I kept your law.

In the night when most especially the demons of impurity give trouble, by bringing you to mind I would remain chaste in your fear; or in the night of sufferings when I was being darkened by them.

56 This came to pass for me because I sought out your statutes.

This memory; for he is accustomed often to take the verb as a noun, as also in the verse, *This has comforted me in my humiliation*. Ps 118.50α

He is saying accordingly that this memory came to me from my fervent seeking for your statutes. For from thence he received the fear.

57 You are my portion, O Lord; I have said to keep your law.

Μερίς μου εἶ, κληρονομία, πλοῦτος, καταφρονήσαντι τῆς ἐπὶ γῆς μερίδος· | διὰ τοῦτο λοιπὸν εἶπα, συνεθέμην, ἐπηγγειλάμην, περὶ τοῦ φυλάξασθαι τὸν νόμον σου ἀπαράβατον.

58 Ἐδεήθην τοῦ προσώπου σου ἐν ὅλῃ καρδίᾳ μου, ἐλέησόν με κατὰ τὸ λόγιόν σου.

Ἐδεήθην σου ὁλοκαρδίως περὶ τῆς ἁμαρτίας μου, Ἐλέησόν με κατὰ τὸ λόγιόν σου· γέγραπται γὰρ ἐν τῷ νόμῳ, ἐλεεῖσθαι τοὺς μετανοοῦντας. Ἢ κατὰ τὴν ὑπόσχεσίν σου, ἢ κατὰ τὴν διάκρισίν σου. Dt 30.2-3

Τοῦ προσώπου σου δὲ, ἀντὶ τοῦ, σοῦ, κατὰ περίφρασιν.

59 Διελογισάμην τὰς ὁδούς σου, καὶ ἐπέστρεψα τοὺς πόδας μου εἰς τὰ μαρτύριά σου.

Διελογιζόμην τὸν νόμον σου, καὶ ηὔθυνον τὴν ὁδὸν τῆς πολιτείας μου πρὸς τὰς ἐντολάς σου.

Τινὰ δὲ τῶν ἀντιγράφων, διελογισάμην τὰς ὁδούς μου, γράφουσι, τουτέστι, πρῶτον διεσκεπτόμην καὶ τὸ πρακτέον μοι καὶ τὸ λαλητέον, διὸ καὶ εἴσω ἐβάδιζον τῶν ἐντολῶν σου.

60 Ἡτοιμάσθην καὶ οὐκ ἐταράχθην τοῦ φυλάξασθαι τὰς ἐντολάς σου.

Ἡτοιμάσθην εἰς τὸ φυλάξασθαι τὰς ἐντολάς σου, διὸ οὐκ ἐταράχθην ὑπὸ τῆς τραχύτητος καὶ βαρύτητος αὐτῶν· τὸ γὰρ μελετηθὲν καὶ προσδοκηθὲν, εὐμεταχειριστότερον.

Ἢ οὐκ ἐταράχθην, ἐπιθεμένων μοι τῶν δαιμόνων ἢ τῶν πειρασμῶν, εἰδὼς ὅτι προσβαλοῦσι, καὶ παρασκευασθεὶς εἰς ὑπομονήν.

61 Σχοινία ἁμαρτωλῶν περιεπλάκησάν μοι, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην.

Σχοινία τῶν ἁμαρτωλῶν δαιμόνων, οἱ πονηροὶ λογισμοὶ, δι᾿ ὧν δεσμεύειν ἐπιχειροῦσι τοὺς ἀγωνιζομένους. Ταῦτα, φησὶ, τὰ σχοινία περιεπλάκησάν μοι, καὶ οὐδ᾿ οὕτως ἐπελαθόμην τοῦ νόμου σου. Τῷ φόβῳ δὲ τούτου, καθάπερ τινὶ ξίφει διακόψας αὐτὰ, διέφυγον.

62 Μεσονύκτιον ἐξηγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

Μεσονύκτιον, ὅτε μᾶλλον οἱ δαίμονες ἐπιτίθενται, τοὺς μὲν εἰς πονηρὰν μελέτην, τοὺς δὲ πρὸς ἁμαρτίαν ἀλείφοντες.

57[2] καταφρονήσαντι MPAS[2]CBFH : καταφρονήσαντος V. 61[4] καθάπερ τινί PCABFHV : καθάπερ τι M.

You are my portion, my inheritance, my wealth, having disdained every portion on earth; on this account therefore I have said, I have covenanted, I have promised about keeping your law inviolable.

58 I have entreated your face with all my heart; have mercy on me according to your oracle.

I have entreated you wholeheartedly about my sin, *Have mercy on me according to your oracle*. For it is written in the law that you have mercy on the penitent. Or else, according to your promise, or according to your discrimination. Dt 30.2-3

'Your face', in the sense of, 'you', by way of circumlocution.

59 I have considered your ways and have turned back my feet to your testimonies.

I would consider your law and would direct the way of my life towards your commandments.

A number of copies write, 'I have considered my ways', that is, first of all I would examine what I was to do and to say, and hence I would walk within your commandments.

60 I have prepared myself and have not been troubled so as to keep your commandments.

I have prepared myself for the keeping of your commandments, and hence I have not been unsettled by their harshness and heaviness; for what has been studied and anticipated is easier to deal with.

Or else, I have not been troubled when demons or temptations have attacked me, knowing that they will strike against me and having readied myself to endure with patience.

61 Ropes of sinners have tangled themselves around me, and your law I have not forgotten.

The ropes of the sinful demons are wicked thoughts through which they attempt to bind those engaged in struggle. These ropes, he says, have tangled themselves around me, and not even thus have I forgotten your law. Having severed them by the fear of the law as if by some sword, I made my escape.

62 At midnight I would arise so as to confess to you for the judgements of your justice.

At midnight when the demons make attack most especially, the ones inciting to wicked reflection, and the others to sin.

Or else when sleep is flowing more sweetly, then, he says, I would arise from my bed to confess to you, to give thanks to you on account of the judgements of your justice, for these,

Ἢ καὶ ὅτε γλυκύτερον ὁ ὕπνος ἐπιῤῥεῖ, τότε, φησὶν, ἐξηγειρόμην τῆς κοίτης ἐπὶ τῷ ἐξομολογεῖσθαί σοι, ἐπὶ τῷ εὐχαριστεῖν σοι διὰ τὰ κρίματα τῆς δικαιοσύνης σου, ὅτι ταῦτα, φειδόμενος ἡμῶν, ἐνομοθέτησας, ἵνα φοβούμενοι σωφρονῶμεν, καὶ μὴ ἀκολασταίνοντες κολασθῶμεν.

Ἢ ἐξηγειρόμην ἐπὶ τῷ ἐξαγορεύειν σοι τὰς ἁμαρτίας μου, διὰ τὰ κρίματα τῆς δικαιοσύνης σου, τουτέστι, φοβούμενος δι' αὐτά.

63 Μέτοχος ἐγὼ εἰμι πάντων τῶν φοβουμένων σε, καὶ τῶν φυλασσόντων τὰς ἐντολάς σου.

Μέτοχος, ἤτοι κοινωνὸς τοῦ ἴσου φόβου καὶ τῆς ὁμοίας φυλακῆς, ἤγουν εἷς αὐτῶν.

64 Τοῦ ἐλέους σου, Κύριε, πλήρης ἡ γῆ, τὰ δικαιώματά σου δίδαξόν με.

Πᾶσαν τὴν γῆν ἐλεεῖς, τρέφων πάντας, προνοούμενος πάντων, μακροθυμῶν ἐπὶ πᾶσιν· ἐλέησον κἀμὲ, καὶ δίδαξόν με τὰ δικαιώματά σου ὑψηλότερον καὶ τελεώτερον. Καὶ μὴν καὶ αὐτὸς μετὰ πάντων ἠλεεῖτο, ἀλλὰ τοῦτο δυσωπητικώτερον εἴρηκεν.

65 Χρηστότητα ἐποίησας μετὰ τοῦ δούλου σου, Κύριε, κατὰ τὸν λόγον σου.

Εὐηργέτησας τὸν δοῦλόν σου· οὕτω γὰρ ὁ Σύμμαχος ἐξέδωκε.

Κατὰ τὸν λόγον σου δὲ, τὸν ἐν τῷ νόμῳ γεγραμμένον περὶ τοῦ εὐεργετεῖσθαι τοὺς εὐαρεστοῦντας. Ἢ κατὰ τὸν λόγον σου, ἀντὶ τοῦ, κατὰ τὸ πρέπον σοι· εὐχαριστεῖ δὲ, ἐφ' οἷς εὐηργέτηται.

66 Χρηστότητα καὶ παιδείαν καὶ γνῶσιν δίδαξόν με, ὅτι ταῖς ἐντολαῖς σου ἐπίστευσα.

Χρηστότητα μὲν πρὸς τοὺς ὁμογενεῖς, παιδείαν δὲ | τὴν ἐν τῇ πρακτικῇ, γνῶσιν δὲ τὴν ἐν τῇ θεωρητικῇ. Συνέτισόν με, φησὶ, πρὸς ταύτας, ἀνθ' ὧν ἐπείσθην ταῖς ἐντολαῖς σου· ἢ διότι ἐπίστευσα αὐταῖς ὅτι συνετίσουσί με.

67 Πρὸ τοῦ με ταπεινωθῆναι ἐγὼ ἐπλημμέλησα, διὰ τοῦτο τὸ λόγιόν σου ἐφύλαξα.

Πρὸ τοῦ κακοπαθῆσαί με, ἥμαρτον· ἁμαρτήσας πρότερον, εἶτα ἐπαιδεύθην. Διὰ τοῦτο τὸν νόμον σου ἐφύλαξα, ἵνα μὴ πάλιν ἁμαρτήσας, πειρασθῶ. Ἕπεται γὰρ τῇ πλημμελείᾳ ταπείνωσις ἐκ πειρασμοῦ.

Ἢ καὶ ταπείνωσιν ὑποληπτέον, τὴν ἐνάρετον, τὴν ἐκ συναισθήσεως ἁμαρτίας τοῖς προσέχουσιν ἐπιγινομένην, ἵνα καὶ νοήσωμεν ὅτι ἡ πλημμέλεια γέγονεν αὐτῷ πρόξενος ταπεινοφροσύνης.

out of consideration for us, you have ordained by law, so that in fear we may remain chaste and not be punished by giving ourselves over to licentiousness.

Or else I would arise so as to confess my sins on account of the judgements of your justice, that is, fearing on account of those judgements.

63 I am partner with all who fear you and who keep your commandments.

Partner, that is, I share in the same fear and the same keeping, namely, I am one of them.

64 The earth, O Lord, is full of your mercy, teach me your statutes.

You have mercy on the whole earth, feeding all, having providence for all, displaying long-suffering towards all; have mercy also on me and teach me your statutes more sublimely and more perfectly. And certainly he, too, was receiving mercy along with all else, but he said this in more fervent entreaty.

65 You have done good with your servant, O Lord, according to your word.

You have shown kindness to your servant, for thus Symmachus rendered it.

And according to your word written in the law about those who are well-pleasing receiving benefaction.

Or else according to your word, in the sense of, as befits you; he gives thanks for the benefactions he has received.

66 Teach me goodness and learning and knowledge, for I have believed in your commandments.

Goodness towards those of the same kind, and learning, namely, that of practical virtue, and knowledge, that of contemplative virtue. Give me understanding in these, he says, in return for my having obeyed your commandments, or else because I believed in them that they will give me understanding.

67 Before I was humbled I transgressed, on this account I have kept your oracle.

Before I suffered ills I sinned; having sinned earlier, I was then chastised. On this account I have kept your law, lest, having sinned again, I be subject again to trial. For humiliation from trial follows on transgression.

Or else one is to understand humiliation as that proceeding from virtue, that which comes to those who are vigilant from an awareness of sin, so that we may also understand that his transgression became for him an occasion for humility.

68 Χρηστὸς εἶ σὺ, Κύριε, καὶ ἐν τῇ χρηστότητί σου δίδαξόν με τὰ δικαιώματά σου.

Ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ φιλάγαθος, δίδαξόν με τρανότερον, ἵνα κἀγὼ τοῦτο γένωμαι. Τὸ αὐτὸ δὲ λέγει πολλάκις, ἐπιτείνων τε τὴν δέησιν καὶ σφόδρα τῆς παρὰ Θεοῦ διδασκαλίας ὀρεγόμενος.

69 Ἐπληθύνθη ἐπ᾽ ἐμὲ ἀδικία ὑπερηφάνων, ἐγὼ δὲ ἐν ὅλῃ καρδίᾳ μου ἐξερευνήσω τὰς ἐντολάς σου.

Ἐκεῖνοι μὲν πολλὰ ἀδικοῦσί με, ἐγὼ δὲ οὐδ᾽ οὕτως ἀποστήσομαι ἀπὸ τῶν ἐντολῶν σου, οὐδὲ μιμήσομαι τούτους, ἀλλ᾽ ἐξερευνήσω ταύτας, καὶ τὴν παραμυθίαν ἐκεῖθεν ἀρύσομαι.

Ὑπερηφάνους δὲ νόησον, καὶ τοὺς δαίμονας καὶ τοὺς ὑπερόπτας τοῦ νόμου.

70 Ἐτυρώθη ὡς γάλα ἡ καρδία αὐτῶν, ἐγὼ δὲ τὸν νόμον σου ἐμελέτησα.

Ἐσκληρύνθη κατ᾽ ἐμοῦ· τὸ γάλα γὰρ εἰς τυρὸν πησσόμενον, σκληρύνεται.

Ἢ ἐλιπάνθη, ἐνευθηνουμένη ταῖς ἀδικίαις· τὸ γάλα γὰρ εἰς τυρὸν πησσόμενον, λιπωδέστερον γίνεται.

71 Ἀγαθόν μοι ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ δικαιώματά σου.

Συμφέρον, ὠφέλιμόν μοι γέγονεν, ὅτι ἐπαίδευσάς με πειρασμοῖς, ἵνα μάθω τὸ δίκαιόν σου, ὅτι κολάζεις τοὺς ἁμαρτάνοντας, καὶ ὅτι εἰ ἐνταῦθα κολάζεις, πολλῷ μᾶλλον ἐκεῖ.

72 Ἀγαθός μοι ὁ νόμος τοῦ στόματός σου ὑπὲρ χιλιάδας χρυσίου καὶ ἀργυρίου.

Ὁ νόμος ὃν ὑπηγόρευσας τῷ Μωυσῇ, ἀγαθός μοι, ὡς παιδαγωγῶν τὸ σῶμα, καὶ ῥυθμίζων τὰ ἤθη, καὶ συνετίζων τὴν ψυχήν.

73 Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με, συνέτισόν με καὶ μαθήσομαι τὰς ἐντολάς σου.

Σύ με ἔπλασας, σύ με συνέτισον, σύ με δίδαξον, καὶ μαθήσομαι κατορθοῦν τὰς ἐντολάς σου.

Τινὲς δὲ χεῖρας τοῦ Πατρὸς νοοῦσι, τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, δι᾽ ὧν τὰ πάντα ἐποίησεν, ὡς ἐν ἄλλοις εἰρήκαμεν. Ps 110.7a

74 Οἱ φοβούμενοί σε ὄψονταί με καὶ εὐφρανθήσονται, ὅτι εἰς τοὺς λόγους σου ἐπήλπισα.

68 You are good, O Lord, and in your goodness teach me your statutes.

As good and benevolent and a lover of goodness, teach me more distinctly so that I also may become good. He says the same very often both intensifying his entreaty and yearning fervently for instruction from God.

69 The injustice of the proud has been multiplied on me, but with all my heart I shallll search out your commandments.

They are wronging me in many ways, but not even so shall I deviate from your commandments, nor shall I imitate them, but I shall search out your commandments and shall draw consolation for myself from thence.

Understand 'the proud' both as the demons and as those who have contempt for the law.

70 Their heart has curdled like milk, but I have meditated on your law.

It has hardened against me, for milk curdling into cheese is hardened.

Or else it has become fat abounding in injustices, for milk when curdling into cheese become fattier.

71 It is good for me that you have humbled me, so that I may learn your statutes.

It was profitable, beneficial for me that you chastised me with trials so that I may learn your justice, because you punish those who sin and because if you punish here, you will do so much more there.

72 The law of your mouth is good for me above thousands of gold and silver.

The law that you dictated to Moses is good for me as training the body and regulating the character and bringing understand to the soul.

73 Your hands have made me and fashioned me, give me understanding and I shall learn your commandments.

You have fashioned me, so let you give me understanding and let you teach me, and I shall learn to effect your commandments.

Some understand the hands of the Father as the Son and the holy Spirit, through whom he made all things, as we have said elsewhere. Ps 110.7α

74 Those who fear you will see me and be glad, for I have hoped strongly in your words.

Ὄψονταί με προκόπτοντα, εἰ συνετίσεις με, καὶ εὐφρανθήσονται, ὅτι εἰς τὰς ἐντολάς σου ἐπήλπισα καὶ οὐκ εἰς ἄλλο τι βιωτικόν.

75 Ἔγνων, Κύριε, ὅτι δικαιοσύνη τὰ κρίματά σου, καὶ ἀληθείᾳ ἐταπείνωσάς με.

Ἔγνων τῇ πείρᾳ ὅτι δίκαιαι αἱ κρίσεις σου, καὶ εὐλόγως καὶ δικαίως ἐταπείνωσάς με πειρασμοῖς, ἵνα σωφρονισθῶ· ἥμαρτον γάρ.

76 Γενηθήτω δὴ τὸ ἔλεός σου τοῦ παρακαλέσαι με κατὰ τὸ λόγιόν σου τῷ δούλῳ σου.

Γενηθήτω μοι τῷ δούλῳ σου τὸ ἔλεός σου, ἐπὶ τῷ ψυχαγωγῆσαί με κακωθέντα. Γενηθήτω δὲ τοῦτο κατὰ τὸ λόγιόν σου, κατὰ τὴν ὑπόσχεσίν σου· ἐπηγγείλω γὰρ ἐν τῷ νόμῳ ἀντιλαμβάνεσθαι τῶν μετανοούντων. |

77α Ἐλθέτωσάν μοι οἱ οἰκτιρμοί σου, καὶ ζήσομαι.

Ἤδη ταῖς λύπαις ἀποπνιγόμενος.

77β Ὅτι ὁ νόμος σου μελέτη μού ἐστιν.

Ἐλθέτωσάν μοι, διότι ὁ νόμος σου λοιπὸν μελέτη μού ἐστιν, ὡς οὐδὲν ἕτερον.

78α Αἰσχυνθήτωσαν ὑπερήφανοι, ὅτι ἀδίκως ἠνόμησαν εἰς ἐμέ.

Αἰσχυνθήτωσαν, τῷ μηδὲν ἀνύσαι, τῷ ἡττηθῆναι· λέγει δέ, τοὺς ἀνωτέρω δηλωθέντας. Ἀδίκως δὲ ἠνόμησαν εἰς ἐμὲ, διὰ μόνον φθόνον ἐπιθέμενοι. Ps 118.69

78β Ἐγὼ δὲ ἀδολεσχήσω ἐν ταῖς ἐντολαῖς σου.

Περὶ τῆς ἀδολεσχίας ταύτης προείρηται. Ps 118.15

79 Ἐπιστρεψάτωσάν με οἱ φοβούμενοί σε καὶ οἱ γινώσκοντες τὰ μαρτύριά σου.

Ἐπιστρεψάτωσάν με οἱ τοιοῦτοι, εἴποτε ἀποπλανηθῶ τῶν ἐντολῶν σου.

80 Γενηθήτω ἡ καρδία μου ἄμωμος ἐν τοῖς δικαιώμασί σου, ὅπως ἂν μὴ αἰσχυνθῶ.

Γενηθήτω ἄμωμος, ἐμμελετῶσα τοῖς δικαιώμασί σου καὶ τῷ φόβῳ τούτων καθαιρομένη, ὅπως ἂν μὴ αἰσχυνθῶ, πράξας ἔργον αἰσχύνης.

81α Ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχή μου.

They will see me prospering if you will give me understanding and they will be glad because I have hoped strongly in your commandments and not in any other earthly thing.

75 I have come to know, O Lord, that your judgements are justice, and in truth you have humbled me.

I have come to know through experience that your judgements are just and that for good reason and justly you have humbled me through trials so that I might be brought to my senses, for I have sinned.

76 Let your mercy then come to comfort me according to your oracle to your servant.

Let your mercy be upon me your servant for the purpose of bringing me relief in my distress. Let this be according to your oracle, according to your promise, for you have promised in the law to succour those who are repenting.

77α Let your compassion come upon me and I shall live.

Being now choked by sorrows.

77β For your law is my meditation.

Let it come upon me because your law is my meditation as nothing else.

78α Let the proud be shamed, for unjustly they have acted lawlessly against me.

Let them be shamed by achieving nothing, by being defeated. He is speaking of those
mentioned above. Unjustly they have acted lawlessly against me, having attacked me out of Ps 118.69
envy alone.

78β But I shall ruminate on your commandments.

This rumination has been spoken about earlier. Ps 118.15

79 Let those who fear you and those who know your testimonies make me turn back.

Let such ones make me turn back if ever I should stray from your commandments.

80 Let my heart become blameless in your statutes, so that I may not be shamed.

Let it become blameless meditating on your statutes and being cleansed by fear of them, so that I may not be shamed, having committed an act of shame.

81α My soul is fainting for your salvation.

Ἀποδημεῖ τρόπον τινὰ, ἢ ἐκλύεται, μὴ φέρουσα τὴν σφοδρότητα τοῦ πόθου.

Σωτήριον δὲ λέγει, τὴν σωτήριον ἐνανθρώπησιν τοῦ Χριστοῦ. Φησὶν οὖν, ὅτι σφόδρα ποθῶ τὸ σωτήριόν σου τοῦτο.

81β Εἰς τοὺς λόγους σου ἐπήλπισα.

Τοῖς λόγοις σου θαῤῥῶ, ὅτι γενήσεται, τοῖς λόγοις σου τοῖς ἐν τῷ νόμῳ γεγραμμένοις περὶ αὐτοῦ.

Τινὲς δὲ νοοῦσι περὶ τῆς ἑαυτοῦ σωτηρίας ταῦτα λέγειν αὐτὸν, ὅτι ποθῶ τὴν παρὰ σοῦ σωτηρίαν, καὶ εἰς τὰς ἐντολάς σου θαῤῥῶ, ὅτι σωθήσομαι φυλάττων αὐτάς.

Ἀδιάφορον δὲ εἴτε λόγους εἴπῃς, εἴτε λόγον, ἀμφότερα γὰρ ἐμφέρεται τοῖς ἀντιγράφοις.

82 Ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου, λέγοντες, Πότε παρακαλέσεις με;

Ἐξελύθησαν, ἠτόνησαν οἱ ὀφθαλμοὶ τῆς ψυχῆς μου, εἰς τὸν νόμον σου ἀτενίζοντες. Ἐξέλιπον δὲ, ζητοῦντες πότε ψυχαγωγήσεις με, συνετίσας καὶ τὸν ἐγκεκρυμμένον πλοῦτον ἀνακαλύψας.

83 Ὅτι ἐγενήθην ὡς ἀσκὸς ἐν πάχνῃ, τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

Φασὶ τὸν ἀσκὸν ἐν πάχνῃ ψυχόμενον συσφίγγεσθαι· τοιοῦτος ἐγένετο καὶ αὐτὸς ἐν τοῖς πειρασμοῖς, συσταλεὶς καὶ σωφρονισθεὶς, καὶ διὰ τοῦτο τοῦ λοιποῦ τὰ δικαιώματα τοῦ Θεοῦ μὴ ἐπιλαθόμενος, ἵνα μὴ πάλιν περιπέσῃ πειρασμοῖς.

Ἕτεροι δὲ λέγουσι τὸν ἀσκὸν ἐν πάχνῃ συρόμενον μαλακίζεσθαι καὶ χαυνοῦσθαι· τοιοῦτος, φησὶ, γέγονα, τοῖς πειρασμοῖς γὰρ ἐνσυρόμενος· ἠτόνησα καὶ ἐξελύθην, ἀλλ' ὅμως τὰ δικαιώματά σου οὐκ ἐπελαθόμην, ὥστε καὶ ποιῆσαί τι παράνομον.

Ἢ καὶ ἑτέρως· ἐγενήθην ὡς ἀσκὸς, νεκρὸς μὲν πρὸς τὰ πάθη, χωρητικὸς δὲ τῶν θείων λογίων· ἐγενήθην δὲ τοῦτο ἐν τῇ πάχνῃ τῆς θείας χάριτος, τῇ ἄνωθεν κατελθούσῃ καὶ ψυχρανάσῃ τὴν φλόγα τῶν παθῶν· διὸ καὶ οὐκ ἀπέστην τοῦ νόμου σου, γινώσκων ὅτι δι' αὐτοῦ ταύτης τετύχηκα τῆς χάριτος.

84 Πόσαι εἰσὶν αἱ ἡμέραι τοῦ δούλου σου; πότε ποιήσεις μοι ἐκ τῶν καταδιωκόντων με κρίσιν;

Πόσαι εἰσί; πάντως ὀλίγαι. Πότε οὖν ποιήσεις μοι δικαίωσιν ἐκ τῶν καταδιωκόντων με ἀοράτων καὶ ὁρατῶν ἐχθρῶν; Ποιήσεις δὲ ταύτην, ἀποστρέψας αὐτοὺς καὶ πόῤῥω διώξας. |

85 Διηγήσαντό μοι παράνομοι ἀδολεσχίας, ἀλλ' οὐχ ὡς ὁ νόμος σου, Κύριε.

81β[6-7] ἀμφότερα γὰρ... ἀντιγράφοις. om. HVL. 81β[6] ἐμφέρεται PACB : ἐμφαίνεται F : ἐμφένεται MS[2].

It is taking leave of me in a way, or is dissolving, being unable to bear the intensity of desire.

Salvation is what he is calling the saving incarnation of Christ. He says accordingly that I yearn intensely for this your salvation.

81β I have hoped strongly in your words.

I have confidence in your words, for this salvation will come about, namely, I trust in your words written in the law about this.

Some understand him to be saying these things about his own salvation, namely, that I yearn for the salvation from you and I have confidence in your commandments that I shall be saved keeping them.

It is indifferent whether you say 'words' or 'word', for both are found in the copies.

82 My eyes have fainted for your oracle, saying, 'When will you comfort me?'

The eyes of my soul have failed, they have become weak, from straining towards your law. And they have fainted seeking when you will bring me relief, having given understanding and revealed the hidden wealth.

83 For I have become like a wineskin in frost, I have not forgotten your statutes.

They say that a wineskin cooled in frost contracts; he also became such in his trials, having been reduced and chastened, and for this reason not forgetting henceforth the statutes of God lest he fall again into trials.

Others say that when a wineskin is trailed in frost it becomes soft and flaccid; such, he says, I became, being dragged in trials; I became weak and limp, but I did not, however, forget your statutes so as to do anything unlawful.

Or else in a different way; I have become like a wineskin, dead to passions and able to contain divine oracles, and I became this in the hoar frost of divine grace, descending from above and cooling the flame of the passions, and hence I have not departed from your law, knowing that through it I have attained this grace.

84 How many are the days of your servant? When will you give judgement to me from my persecutors?

How many are they? At all events they are few. So when will you give me justification from the invisible and visible enemies persecuting me? You will do this when you have turned them back and driven them far off.

85 Transgressors have rehearsed ruminations to me, but not as your law, O Lord.

Διηγήσαντό μοι φλυαρίας δογμάτων, ἀλλὰ ἐναντίας τῷ νόμῳ σου· ἢ διηγήσαντό μοι ληρῳδίας, ἑρμηνεύοντες δῆθεν τὸν νόμον σου, ἀλλ᾽ οὐ συνεφθέγγοντο τούτῳ. Λέγοιτο δ᾽ ἂν τοῦτο περὶ πάντων ὁμοῦ τῶν αἱρετικῶν.

86 Πᾶσαι αἱ ἐντολαί σου ἀλήθεια· ἀδίκως κατεδίωξάν με, βοήθησόν μοι.

Πᾶσαι ἀληθεῖς, ἐν αἷς ἐκέλευσας μὴ ἀδικεῖν· ἀδικουμένῳ οὖν, βοήθησόν μοι, τοὺς σοὺς μάλιστα νόμους ἐκδικῶν παραβαινομένους. Ἐνταῦθα δὲ περὶ τῶν αἰσθητῶν ἐχθρῶν ὁ λόγος.

87 Παρὰ βραχὺ συνετέλεσάν με ἐν τῇ γῇ, ἐγὼ δὲ οὐκ ἐγκατέλιπον τὰς ἐντολάς σου.

Παρ᾽ ὀλίγον ἀνεῖλόν με. Συντέλεια γὰρ λέγεται καὶ ἡ συμπλήρωσις τῆς ζωῆς· συνετέλεσαν οὖν, ἀντὶ τοῦ, συντελέσαι τὴν ζωὴν παρεσκεύασαν.

Ἢ συνέκλεισάν με ἐν τῇ γῇ, ἢ κατέστρεψάν με εἰς τὴν γῆν. Ἐγὼ δὲ οὐδ᾽ οὕτως ἀπέστην τῆς μελέτης καὶ φυλακῆς τῶν ἐντολῶν σου.

88 Κατὰ τὸ ἔλεός σου ζῆσόν με, καὶ φυλάξω τὰ μαρτύρια τοῦ στόματός σου.

Ἐν τῷ ἐλέει σου ζῆσόν με, ὡς ἐλεήμων. Περὶ δὲ τοῦ, ζῆσόν με, προείρηται ἀνωτέρω. Τὰ μαρτύρια δὲ τοῦ στόματός σου, ἃ ὑπηγόρευσας τῷ Μωυσῇ. Ps 118.25, 37β, 40

89 Εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.

Ἀεὶ τὸ πρόσταγμά σου ἀσάλευτον διαμένει ἐν τῷ οὐρανῷ, τὸ περὶ τῆς τάξεως αὐτοῦ, συνέχον αὐτὸν ἐν αὐτῇ.

90α Εἰς γενεὰν καὶ γενεὰν ἡ ἀλήθειά σου.

Ἀεὶ ἡ ἀλήθεια τοῦ τοιούτου προστάγματός σου· διὰ πάσης γενεᾶς ἀληθεύει, μὴ μετακινουμένης τῆς ὁρισθείσης τάξεως.

90β Ἐθεμελίωσας τὴν γῆν, καὶ διαμένει τῇ διατάξει σου.

Διαμένει καὶ αὕτη ἐν τῇ διατάξει σου, ὡς διετάγη.

91 Διαμένει ἡ ἡμέρα, ὅτι τὰ σύμπαντα δοῦλα σά.

Διαμένει ἡ ἡμέρα, ὡς προσέταξας, τηροῦσα τὴν ἰδίαν τάξιν. Αἴτιον δὲ τῆς τοιαύτης διαμονῆς, ὅτι καὶ ταῦτα καὶ ὁμοῦ τὰ πάντα, δοῦλα σά. Διὸ καὶ πείθονται τῷ προστάγματι τοῦ Δεσπότου, καθάπερ τινὲς δοῦλοι.

91[3] τὰ πάντα PAS[2]CBFH : πάντα MV.

They have rehearsed to me idle nonsense about doctrines, but contrary to your law. Or else they have rehearsed frivolities to me, allegedly interpreting your law, but they were not in agreement with it. This may be said about all the heretics at once.

86 All your commandments are truth; unjustly they have persecuted me; help me.

All are true in which you commanded not to commit injustice; therefore, help me who am being wronged, avenging indeed your own laws which are being transgressed. Here he is speaking about the visible enemies.

87 They have all but brought an end to me in the earth, but I have not abandoned your commandments.

They have very nearly slain me, for the completion of life is called its consummation or its being brought to an end; 'they have brought an end to me' therefore is in the sense of, 'they prepared to finish off my life'.

Or else they have trapped me in the earth, or have trampled me into the earth. But not even thus have I departed from the meditation on and keeping of your commandments.

88 According to your mercy make me live and I shall keep the testimonies of your mouth.

In your mercy make me live since you are merciful. The expression 'make me live' was spoken about earlier. The testimonies of your mouth which you dictated to Moses. Ps 118.25, 37β, 40

89 To the age, O Lord, your word remains in heaven.

Your decree about its order ever remains unshaken in heaven, maintaining the heaven in this order.

90α Your truth to generation and generation.

The truth of your decree of this kind is everlasting; it holds true through every generation, the ordained order never being altered.

90β You have founded the earth and it remains in your decree.

The earth also remains in your decree, as it was appointed.

91 The day remains, for all things are your servants.

The day remains as you have appointed, maintaining its own order. The reason for this remaining is that these things and with them all things are your servants, and hence they obey the decree of their Master just as certain servants.

Κατὰ δὲ ὑψηλοτέραν θεωρίαν, ἀεὶ διαμένει ἐν τῷ οὐρανῷ παρὰ τοῖς ἀγγέλοις ὁ λόγος σου· *Ποιοῦντες γὰρ, φησὶ, τὸν λόγον αὐτοῦ*. Ἐν γενεᾷ δὲ καὶ γενεᾷ, τῇ τε τοῦ παλαιοῦ λαοῦ, καὶ τῇ τοῦ νέου, ἡ ἀλήθειά σου ἡ ἐν τῷ νόμῳ· παρ' ἀμφοτέραις γὰρ ἀληθὴς οὗτος ὁμολογεῖται. Ἐθεμελίωσας δὲ τὴν Ἐκκλησίαν καὶ ἡδραίωσας αὐτὴν ἐν τῇ πίστει τοῦ Εὐαγγελίου, γῆν πρότερον οὖσαν, καὶ γήϊνα φρονοῦσαν, καὶ περὶ τὰ γήϊνα συρομένην· διὸ καὶ διαμένει, ὡς διετάξω, *πολλῶν μὲν πειρασμῶν αὐτῇ προσρηξάντων, οὐδενὸς δὲ ταύτης κατισχύσαντος*. Ps 102.20γ Mt 16.18

Διαμένει δὲ ἡ ἡμέρα, τουτέστι, τὸ φῶς τῆς εὐσεβείας, ὅπερ ἀνέτειλε διὰ τοῦ κηρύγματος, μὴ τεμνόμενον ἢ σβεννύμενον ὑπὸ τῆς ἀντικειμένης δυνάμεως. Προφητικῶς δὲ ταῦτα.

92 Εἰ μὴ ὅτι ὁ νόμος σου μελέτη μού ἐστι, τότε ἂν ἀπωλόμην ἐν τῇ ταπεινώσει μου.

Εἰ μὴ διότι ὁ νόμος σου μελέτη μού ἐστιν ἀπηλλάγην, τότε ἂν ἀπέθανον ἐν τῇ κακοπαθείᾳ μου, σφοδρότερον ἐπιθεμένων μοι τῶν πειρασμῶν.

93 Εἰς τὸν αἰῶνα οὐ μὴ ἐπιλάθωμαι τῶν δικαιωμάτων σου, ὅτι ἐν αὐτοῖς ἔζησάς με.

Παρ' ὅλον τὸν αἰῶνα οὐ μὴ ἐπιλάθωμαι αὐτῶν, ὅτι δι' αὐτὰ ἐζωοποίησάς με, ἀποπνιγόμενον, ὡς προείρηται· διότι γὰρ μελέτην εἶχον τὸν νόμον σου, διὰ τοῦτο ἀπηλλάγην, ὡς δεδήλωται. Ps 118.77α

94 Σός εἰμι ἐγὼ, σῶσόν με, ὅτι τὰ δικαιώματά σου ἐξεζήτησα. |

Γέγραπται γὰρ ἐν τῷ νόμῳ, *ὅτι ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς*. Ἐπεὶ οὖν σὸς ἐγὼ, ὡς τὰ σὰ δικαιώματα ἐκζητῶν, σῶσόν με ἀπὸ τῶν ἐπιβουλευόντων μοι. Lev 18.5

95α Ἐμὲ ὑπέμειναν ἁμαρτωλοὶ τοῦ ἀπολέσαι με.

Ἐμὲ ἐνήδρευσαν· ὁ γὰρ ἐνεδρεύων περιμένει τὸν ἐνεδρευόμενον.

95β Τὰ μαρτύριά σου συνῆκα.

Συνετισθεὶς παρὰ σοῦ· διὸ τούτοις ψυχαγωγοῦμαι.

96 Πάσης συντελείας εἶδον πέρας, πλατεῖα ἡ ἐντολή σου σφόδρα.

Πάσης σπουδῆς, καὶ ἀνθρωπίνης καὶ δαιμονικῆς, ἔγνων πέρας. Πλατεῖα γὰρ ἡ ἐντολή σου σφόδρα, μὴ στενοχωροῦσα τὸν νοῦν, ἀλλὰ πλατύνουσα πρὸς γνῶσιν· ὑφ' ἧς κἀγὼ πλατυνθεὶς, ἔγνων ἑκάστης συντελείας πέρας.

According to a more exalted interpretation, your word ever remains in heaven among the angels, for they, it is written, are *Doing your word*. Your truth in the law is to generation and generation, namely, to that of the old people and that of the new, for it is confessed as true by both. You have founded the Church and established her in the faith of the Gospel, which Church was formerly earth and earthly-minded and dragged along by earthly concerns. And hence the Church remains as you have appointed, many trials having dashed against her, but nothing having prevailed against her.
Ps 102.20γ
Mt 16.18

The day remains, that is, the light of piety which dawned through the preaching, neither being cut off nor extinguished by the opposing power. These things are spoken prophetically.

92 Were it not that your law is my meditation, then I would have perished in my humiliation.

Had I not been delivered because the law is my meditation, then I would have died in my sufferings, with trials having assailed me more violently.

93 To the age I shall not forget your statutes, for in them you have made me live.

Throughout all the age I shall not forget them for on their account you endowed me with life when I was being choked, as was said previously; for because I had your law as my meditation, on this account I was delivered, as was stated. Ps 118.77α

94 I am yours; save me for I have sought out your statutes.

For it is written in the law that *The man who has done these things will have life in them*. Since therefore I am yours as seeking out your statutes, save me from those who are assailing me. Lev 18.5

95α Sinners have awaited me so as to destroy me.

They have set an ambush for me, for the one who sets an ambush awaits the one being ambushed.

95β I have understood your testimonies.

Having been given understanding by you, hence I find relief in these.

96 Of every consummation I have seen the end, your commandment is exceedingly expansive.

I have known the end of every effort, both human and demonic, for your commandment is exceedingly expansive, not constraining the mind but expanding it towards knowledge, by which knowledge I, too, having been expanded, have come to know the end of each consummation.

Ἢ καὶ ἑτέρως· πάσης καταστροφῆς ἔγνων πέρας· ὁποῖον μέν ἐστι τὸ πέρας τῆς τελευτῆς τοῦ δικαίου, ὁποῖον δὲ τὸ τῆς τοῦ ἁμαρτωλοῦ. Εἶτα τὸ ἑξῆς· πλατεῖα ἡ ἐντολή σου σφόδρα, πλατύνουσα ἐν στενοχωρίᾳ θλίψεως τὸν ἐμπολιτευόμενον. Νόμον δὲ νόει, τὰς ἐντολάς. Ἢ πλατεῖα, τῷ μὴ στενοχωρεῖν, μηδὲ ταλαιπωρίαν ἐπάγειν, εἰ καὶ δοκεῖ τοῖς ῥαθυμοτέροις ἐπίπονος.

97 Ὡς ἠγάπησα τὸν νόμον σου, Κύριε, ὅλην τὴν ἡμέραν μελέτη μού ἐστι.

Λίαν ἠγάπησα τὸν νόμον σου, διὸ καὶ ὅλην τὴν ἡμέραν ἐμμελετῶ αὐτῷ, δηλονότι καθ' ἑκάστην· ποτὲ μὲν ἀναγινώσκων αὐτὸν, ποτὲ δὲ πράττων, ποτὲ δὲ διανοούμενος.

98 Ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με τὴν ἐντολήν σου, ὅτι εἰς τὸν αἰῶνα ἐμή ἐστιν.

Ἐχθροὶ τῶν φυλασσόντων τὸν νόμον, οἱ μὴ τοῦτον φυλάσσοντες. Ὑπὲρ τούτους, φησὶ, σοφώτερον ἐδίδαξάς με τὴν ἐντολήν σου· διότι ἀεὶ ἠγαπημένη μοί ἐστιν. Ὅθεν ἐκεῖνοι μὲν ἀδικοῦσί με· ἐγὼ δὲ αὐτοὺς οὐκ ἀνταδικῶ, σοφώτερον ἐκείνων δεδιδαγμένος.

99 Ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα, ὅτι τὰ μαρτύριά σου μελέτη μού ἐστι.

Καὶ αὐτῶν τῶν διδασκάλων μου γέγονα συνετώτερος, διότι μελέτην ἔχω συνεχῆ τὸν νόμον σου, ὃς φωτίζειν οἶδε καὶ σοφίζειν τὸν νοῦν.

100 Ὑπὲρ πρεσβυτέρους συνῆκα, ὅτι τὰς ἐντολάς σου ἐξεζήτησα.

Ὑπὲρ τοὺς παλαιοτέρους μου καὶ τῷ χρόνῳ προειληφότας· ὑποδηλοῖ δὲ καὶ τὸν Σαούλ. Τοιοῦτος γέγονε καὶ ὁ Δανιὴλ, συνεὶς τὴν κρίσιν τῆς Σωσάννης ὑπὲρ τοὺς πρεσβυτέρους τοῦ λαοῦ. Sus 41-59

Αἴτιον δὲ τῆς πλείονος συνέσεως, ἡ ἐκζήτησις τῶν θείων ἐντολῶν, ἡ ἀκριβὴς ἔρευνα καὶ φυλακή.

Δύνανται δὲ ταῦτα λέγεσθαι καὶ ἀπὸ τοῦ νέου λαοῦ. Τούτου γὰρ ἐχθροὶ μὲν, οἱ Ἰουδαῖοι, ὡς διὰ παντὸς ἐχθραίνοντες· διδάσκαλοι δὲ, ὡς αὐτοὶ πρῶτοι τὰ ἔθνη περὶ τοῦ μόνου Θεοῦ διδάξαντες καὶ τὰς βίβλους παρασχόμενοι· πρεσβύτεροι δὲ, ὡς πρῶτος λαός· Υἱὸς γὰρ, φησὶ, πρωτότοκός μου Ἰσραήλ. Ex 4.22

Ὑπὲρ τούτους οὖν ἐσοφίσθημεν τὸν νόμον, σοφώτερον αὐτῶν κατὰ τὸ κεκρυμμένον νοοῦντες, διότι καὶ πλεῖον ἀγαπῶμεν αὐτόν· τά τε ἄλλα, καὶ ὡς τὰ περὶ Χριστοῦ προμηνύοντα.

101 Ἐκ πάσης ὁδοῦ πονηρᾶς ἐκώλυσα τοὺς πόδας μου, ὅπως ἂν φυλάξω τοὺς λόγους σου.

100[9] διδάξαντες MAS[2]CBFV : διδάσκοντες P.

Or else in another way: I have come to know the end of every life's conclusion, namely, what is the end at the death of the just man and what at the death of the sinner. Then the rest: your commandment is exceedingly expansive, expanding the one who lives by it when in the straits of affliction. Understand the commandments as the law. Or else it is expansive in not constricting nor bringing distress even if it appears toilsome to the more indolent.

97 How I have loved your law, O Lord, all day long it is my meditation.

I have loved your law exceedingly, hence all day long I meditate on it, that is, every day, now reading it, now enacting it, now thinking about it.

98 You have made me wise above my enemies by your commandment, for it is mine to the age.

The enemies of those who keep the law are those who do not keep it. Above those, he says, you have taught me your commandment more wisely, for it is ever beloved to me. Hence they act unjustly towards me, but I do retaliate against them, being taught more wisely than they.

99 I have understood above all who instruct me, for your testimonies are my meditation.

And I have become more sagacious than even my teachers, because I have your law as my constant meditation and it is able to illuminate and make wise the mind.

100 I have understood above elders, for I have sought out your commandments.

Above those who are older than me and who have gone before me in time; he is alluding also to Saul. Daniel also became such, having understood the judgement respecting Susanna better than the elders of the people. Sus 41-59

The reason for the better understanding is the seeking out of the divine commandments, the precise searching and keeping of them.

These things can also be said about the new people. Enemies of this new people are the Jews as being continually hostile; they are instructors, as having been the first to teach the nations about the one God and as having provided the books; they are also elders as the first people, for it is written, *Israel is my first-born son*. Ex 4.22

Above those accordingly we have been made wise in the law, understanding it more wisely than they according to its hidden content, and because we love it more; for the other things also, and as predicting the things about Christ.

101 I have held back my feet from every evil way, so that I might keep your words.

Ἐποίησα τοῦτο, ἵνα μὴ ἀθετήσω τὰς ἐντολάς σου, τοῦτο κελευούσας.

102 Ἀπὸ τῶν κριμάτων σου οὐκ ἐξέκλινα, ὅτι σὺ ἐνομοθέτησάς με.

Οὐκ ἄνθρωπος, ἀλλ' ὁ Θεὸς, ὃν φοβούμενος οὐκ ἐξέκλινα.
Ἀδιάφορος δὲ ἡ σύνταξις τοῦ, ἐνομοθέτησας.

103 Ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου, ὑπὲρ μέλι τῷ στόματί μου. |

Τῷ μὲν τοῦ σώματος λάρυγγι καὶ στόματι, λαλούμενα, τῷ δὲ τῆς ψυχῆς, νοούμενα. Ἐμφαίνει δὲ τὴν ἐπ' αὐτοῖς ἡδονὴν, ἥτις ἐγγίνεται τοῖς ἐῤῥωμένοις τὰ αἰσθητήρια· τοῖς γὰρ κακοσίτοις, φασὶ, καὶ τὸ μέλι πικρόν.

104 Ἀπὸ τῶν ἐντολῶν σου συνῆκα, διὰ τοῦτο ἐμίσησα πᾶσαν ὁδὸν ἀδικίας.

Ἀπὸ τούτων ἐσοφίσθην καὶ συνετώτερος ἐγενόμην, διὸ καὶ ἀπεστράφην τὰ πονηρά.

105 Λύχνος τοῖς ποσί μου ὁ νόμος σου, καὶ φῶς ταῖς τρίβοις μου.

Οὗτός με ὁδηγεῖ πρὸς τὰ καλὰ δίκην λύχνου καὶ φωτὸς, ὑποδεικνύων ἐν νυκτὶ τοῦ βίου καὶ σκότει τῶν παθῶν τὴν εὐθεῖαν ὁδὸν, καὶ οὐ συγχωρῶν προσκόπτειν εἰς ἁμαρτίαν. Πόδας δὲ καὶ τρίβους λέγει, τὴν πορείαν τῆς πολιτείας.

106 Ὤμοσα καὶ ἔστησα τοῦ φυλάξασθαι τὰ κρίματα τῆς δικαιοσύνης σου.

Πεῖραν λαβὼν τῆς ὠφελείας τῶν ἐντολῶν σου, ὤμοσα, τουτέστιν, ἀληθῶς ὑπεσχόμην, καὶ ἔστησα τὸν ὅρκον τοῦτον ἀμετακίνητον, περὶ τοῦ τηρῆσαι αὐτάς. Στάσιν γὰρ λέγει, τὴν ἑδραίωσιν τοῦ τοιούτου ὅρκου.

107 Ἐταπεινώθην ἕως σφόδρα, Κύριε, ζῆσόν με κατὰ τὸν λόγον σου.

Ἐταπεινώθην ἐπὶ πολὺ, εἴτε ὑπὸ τῆς ἀκουσίου ταλαιπωρίας, εἴτε ὑπὸ τῆς ἑκουσίου κακοπαθείας. Περὶ δὲ τοῦ, *ζῆσόν με κατὰ τὸν λόγον σου*, εἴρηται ἀνωτέρω, ἔνθα τὸ, *Ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου.* Ps 118.25

108α Τὰ ἑκούσια τοῦ στόματός μου εὐδόκησον δὴ, Κύριε.

Τὰς ἑκουσίους ὑποσχέσεις, τὰς οὐ κατ' ἀνάγκην, ἀλλὰ κατ' εὐγνωμοσύνην ἐπαγγελίας, ἀπόδεξαι, κατεύθυνον· οἷον ἦν ὁ ὅρκος τοῦ φυλάξασθαι τὰς ἐντολάς σου.

105 Add. [MF in marg.]PABV: Ὁ διὰ Μωυσέως νόμος, σωματικῶς μὲν λαμβανόμενος, λύχνος ἐστὶ τοῖς διὰ τῆς πρακτικῆς ἀρετῆς βαδίζουσι· πνευματικῶς δὲ νοούμενος, φῶς ἐστι τοῖς διὰ τῆς θεωρητικῆς γνώσεως ἀναγομένοις. : om. S[2]CH.

I have done this so that I might not break your commandments which enjoin this.

102 I have not deviated from your judgements, for you have ordained a law for me.

Not a man, but God, fearing whom I did not deviate. The syntax of the verb 'to ordain a law' is indifferent [using the accusative instead of the dative].

103 How sweet to my throat are your oracles, above honey to my mouth.

To the throat and mouth of the body, when uttered, to those of the soul when understood. He indicates the pleasure in them that is felt by those with healthy senses, for to those who have a poor appetite they say that even honey is bitter.

104 From your commandments I have come to understanding, on this account I have hated every way of injustice.

From these I have been made wise and have become more understanding, and hence I have repudiated evil things.

105 Your law is a lamp to my feet and a light to my tracks.

This law guides me to what is good like a lamp and a light, showing the straight way in the night of life and darkness of the passions and not allowing to stumble on sin. 'Feet' and 'tracks' are what he calls his way of life.

106 I have sworn and set firm so as to keep the judgements of your justice.

Having gained experience of the profit from your commandments I have sworn, that is, I have promised truly and have set firm and immoveable this oath about keeping them, for 'setting' is what he calls the establishing of this oath.

107 I have been humbled till greatly, O Lord, make me live according to your word.

I have been humbled very much, either by involuntary hardships or voluntary sufferings. 'Make me live according to your word' was spoken about above at the verse, *My soul has been stuck fast to the ground*. Ps 118.25

108α Accept then favourably, O Lord, the freely-spoken words of my mouth.

Accept and make prosper my freely-spoken promises, the pledges not made under constraint, but out of gratitude, such as was the oath to keep your commandments.

105: The law given through Moses, understood in bodily terms, is a lamp for those walking the way of practical virtue, and, conceived in spiritual terms, is a light to those being led up through contemplative knowledge.

108β Καὶ τὰ κρίματά σου δίδαξόν με.

Δυσκατάληπτα ὄντα· Τὰ κρίματα γὰρ, φησὶ, τοῦ Θεοῦ, ἄβυσσος πολλή. Ps 35.7α
Ἢ δίδαξόν με ταῦτα βαθύτερον.

109 Ἡ ψυχή μου ἐν ταῖς χερσί σου διὰ παντὸς, καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην.

Τὴν ψυχήν μού σοι ἐγχειρίζω πάντοτε, σὲ φρουρὸν ποιοῦμαι καὶ ὑπερασπιστὴν καὶ κυβερνήτην αὐτῆς· καὶ διὰ τοῦτο τοῦ νόμου σου οὐκ ἐπελαθόμην, ἵνα μὴ ἀποπέσω.

110 Ἔθεντο ἁμαρτωλοὶ παγίδα μοι, καὶ ἐκ τῶν ἐντολῶν σου οὐκ ἐπλανήθην.

Ἔθεντο παγίδα μοι, θηρεῦσαί με σπεύδοντες, καὶ οὐκ ἀπεπλανήθην τῶν ἐντολῶν σου, δεδιὼς μὴ ἐκπέσω ταύταις. Ὁ γὰρ βαδίζων ἐν τῷ νόμῳ τοῦ Θεοῦ, πάγαις οὐκ ἐμπίπτει.

Ἁμαρτωλοὺς δὲ λέγει, τοὺς δαίμονας ἢ καὶ τοὺς παρανόμους ἀνθρώπους.

111 Ἐκληρονόμησα τὰ μαρτύριά σου εἰς τὸν αἰῶνα, ὅτι ἀγαλλίαμα τῆς καρδίας μού εἰσι.

Κληρονομίαν ταῦτα ἐθέμην διηνεκῆ, καὶ ἀναφαίρετον κέρδος. Ἐμφαίνει δὲ ὁ λόγος τὴν περὶ αὐτὰ διάθεσιν αὐτοῦ.

112 Ἔκλινα τὴν καρδίαν μου τοῦ ποιῆσαι τὰ δικαιώματά σου εἰς τὸν αἰῶνα δι᾽ ἀντάμειψιν.

Ἔπεισα αὐτὴν, μετέστρεψα πρὸς τὸ ποιῆσαι τὰς ἐντολάς σου ἀεὶ διὰ τὴν ἀποκειμένην ἀμοιβὴν τοῖς εὐαρεστοῦσί σοι.

113- Παρανόμους ἐμίσησα, τὸν δὲ νόμον σου ἠγάπησα· βοηθός μου καὶ ἀντιλήπτωρ μου
114 εἶ σὺ, εἰς τοὺς λόγους σου ἐπήλπισα.

Εἰς τὸν νόμον σου τεθάῤῥηκα, τὸν δικαιοῦντα τοὺς πληροῦντας αὐτὸν, καὶ ἀγαθὰ τούτοις ἐπαγγελλόμενον.

115 Ἐκκλίνατε ἀπ᾽ ἐμοῦ, πονηρευόμενοι, καὶ ἐξερευνήσω τὰς ἐντολὰς τοῦ Θεοῦ μου.

Οἱ πονηροὶ γὰρ ἄνθρωποι καὶ δαίμονες, ἐνοχλοῦντες, παρεμποδίζουσιν εἰς τοῦτο.

110[3] ἐκπέσω MH : ἐμπέσω AS[2]CFBV.

108β And teach me your judgements.

Being difficult to understand, for it is written, the judgements of God are *a mighty abyss*. Ps 35.7α
Or else, teach me them more profoundly.

109 My soul is ever in your hands, and I have not forgotten your law.

I hand my soul over to you at all times, I make you its guard and defender and guide, and for this reason I have not forgotten your law so that I may not fall away from you.

110 Sinners have set a snare for me, and from your commandments I have not strayed.

They have set a snare for me, eager to catch me, and I have not strayed away from your commandments, fearful lest I fall away from them. For the one who walks in the law of God not not fall into traps.

'Sinners' is what he calls the demons or lawless men.

111 I have inherited your testimonies to the age, for they are the surpassing joy of my heart.

I have set them as a continuous inheritance and inalienable gain. The verse indicates his disposition towards them.

112 I have inclined my heart to do your statutes to the age by reason of the recompense.

I have persuaded my heart; I have turned it to perform your commandments always on account of the reward laid in store for those who are well-pleasing to you.

113- I have hated transgressors, but have loved your law; you are my helper and protector, I have
114 hoped strongly in your words.

I have taken courage in your law which justifies those who fulfil it and promises them blessings.

115 Turn away from me, you evil-doers, and I shall search out the commandments of my God.

For wicked men and demons, by causing annoyance, hamper this.

116α Ἀντιλαβοῦ μου κατὰ τὸ λόγιόν σου.

Κατὰ τὴν ὑπόσχεσίν σου· ἐπηγγείλω | γὰρ ἐν τῷ νόμῳ ὑπερασπίζειν τῶν φυλασσόντων αὐτὸν, ὡς καὶ ἀνωτέρω δεδήλωται· ἢ καὶ κατὰ τὴν ἁπλῶς σου ὑπόσχεσιν. Ps 118.41

116β Καὶ ζῆσόν με.

Εἴρηται περὶ τούτου διαφόρως ἤδη. Ps 118.88

116γ Καὶ μὴ καταισχύνῃς με ἀπὸ τῆς προσδοκίας μου.

Μὴ καταισχυνθῆναί με ποιήσῃς, ἀποτυχόντα τῆς ἐπὶ σοὶ ἐλπίδος μου.

117 Βοήθησόν μοι καὶ σωθήσομαι, καὶ μελετήσω ἐν τοῖς δικαιώμασί σου διὰ παντός.

Σωθήσομαι ἀπὸ τῆς ἐπιβουλῆς τῶν ἐχθρῶν.

118 Ἐξουδένωσας πάντας τοὺς ἀποστατοῦντας ἀπὸ τῶν δικαιωμάτων σου, ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν.

Ἐφαύλισας, ἀπώσω ὡς ἀχρήστους. Ἐνθυμούμενοι γὰρ παρανομεῖν, ἀποστατοῦσιν ἀπὸ τοῦ νόμου σου.

119 Παραβαίνοντας ἐλογισάμην πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς, διὰ τοῦτο ἠγάπησα τὰ μαρτύριά σου.

Παραβάτας τοῦ νόμου ἡγησάμην πάντας τοὺς ἁμαρτάνοντας, διὸ ἠγάπησα τὸν νόμον σου, ἵνα μὴ καὶ αὐτὸς παραβάτης λογισθῶ.

Τῆς γῆς δὲ εἶπεν, ὡς ἐκ τῆς γῆς ὄντας, ἢ ὡς ἐν τῇ γῇ ἁμαρτάνοντας.

120 Καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου, ἀπὸ γὰρ τῶν κριμάτων σου ἐφοβήθην.

Ἀπὸ τοῦ ἀναγινώσκειν τὰ κρίματά σου ἐφοβήθην μὲν κατὰ ψυχὴν, οὐκ ἔχω δὲ καὶ τὸ σῶμα τῷ τοιούτῳ φόβῳ συστελλόμενον· καθήλωσον οὖν καὶ αὐτὸ τῷ φόβῳ σου τούτῳ, πρὸς τὸ μὴ κινεῖσθαι εἰς ἀτάκτους ὁρμὰς καὶ πράξεις ἀτόπους.

121 Ἐποίησα κρίμα καὶ δικαιοσύνην, μὴ παραδῷς με τοῖς ἀδικοῦσί με.

Ἐποίησα κρίσιν δικαίαν· τὸ αὐτὸ γὰρ εἶπεν ἐκ παραλλήλου. Διὸ μὴ παραδῷς με,

116α Come to my aid according to your oracle.

According to your promise, for you have promised in the law to defend those who are keeping it, as was stated above; or else, simply according to your promise. Ps 118.41

116β And make me live.

This has already been spoken about variously. Ps 118.88

116γ And do not shame me of my expectation.

Do not make me be ashamed, having failed in my hope in you.

117 Help me and I shall be saved, and I shall meditate on your statutes continually.

I shall be saved from the scheming of my enemies.

118 You have brought to nothing all who fall away from your statutes, for their desire is unjust.

You have demeaned, you have rejected as worthless, for in desiring to transgress, they are falling away from your law.

119 I have reckoned all the sinners of the earth as transgressors, on this account I have loved your testimonies.

I have regarded all those who are sinning as transgressors of the law, hence I have loved your law lest I myself be reckoned as a transgressor.

He said 'of the earth' as being from the earth or as sinning on the earth.

120 Nail down my flesh from your fear, for I have been seized with fear at your judgements.

From reading your judgements I have become afraid in soul, but I do not also have my body being restrained by such fear, therefore nail it also down with this your fear, so as not to move to disorderly impulses and unfitting actions.

121 I have meted out judgement and justice, do not surrender me to those wronging me.

I have given just judgement (for he said the same thing in parallel). Hence do not

δίκαια κρίνοντα, τοῖς ἀδίκως ἐπιβουλεύουσι, μηδὲ κατακυριευσάτωσαν τοῦ ἐννόμου οἱ παράνομοι.

122 Ἔκδεξαι τὸν δοῦλόν σου εἰς ἀγαθόν· μὴ συκοφαντησάτωσάν με ὑπερήφανοι.

Μακροθύμησον τῷ δούλῳ σου ὑπὲρ ἀγαθοῦ, ὥστε διὰ μετανοίας εἰλικρινοῦς ἀπολούσασθαι τὸν ἐπιγενόμενόν μοι μολυσμὸν τῆς ἁμαρτίας. Μὴ συκοφαντησάτωσάν με ὑπερήφανοι, τουτέστιν, ὑπερόπται τοῦ νόμου, ὡς καθ' εἱμαρμένην πειρασμοῖς ταλαιπωρούμενον, καὶ οὐ διὰ τὴν πλημμεληθεῖσαν ἁμαρτίαν, ἢ ὡς εἰκῇ μεταμελόμενον, ἢ ὡς μάτην ἐλπίζοντα σωτηρίαν.

123 Οἱ ὀφθαλμοί μου ἐξέλιπον εἰς τὸ σωτήριόν σου, καὶ εἰς τὸ λόγιον τῆς δικαιοσύνης σου.

Ἐξελύθησαν, ἠτόνησαν οἱ ὀφθαλμοὶ τῆς ψυχῆς μου, εἰς τὴν παρὰ σοῦ σωτηρίαν ἀτενίζοντες, καὶ εἰς τὴν ἐπαγγελίαν τῆς δικαιοσύνης σου. Εἴρηται δὲ καὶ ἀνωτέρω, *Ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου.* Ps 118.82

124 Ποίησον μετὰ τοῦ δούλου σου κατὰ τὸ ἔλεός σου, καὶ τὰ δικαιώματά σου δίδαξόν με.

Ποίησον εἰς τὸν δοῦλόν σου ἔλεος, ὡς ἐλεήμων· ἢ ποίησον εὐποιΐαν ἐν τῷ ἐλέει σου, καὶ ἐλεήσας με, *δίδαξόν με τὰ δικαιώματά σου*, καθὼς καὶ προλαβὼν εἴρηκε. Ps 118.12

125 Δοῦλός σού εἰμι ἐγώ· συνέτισόν με καὶ γνώσομαι τὰ μαρτύριά σου.

Καὶ εἰ συνετίσεις με, γνώσομαι ταῦτα.

126 Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ, διεσκέδασαν τὸν νόμον σου.

Καιρός σοι τῷ Κυρίῳ τοῦ ποιῆσαι ἐκδίκησιν δηλονότι. Κατέλυσαν, ἠθέτησαν τὸν νόμον σου οἱ παράνομοι.

127 Διὰ τοῦτο ἠγάπησα | τὰς ἐντολάς σου ὑπὲρ χρυσίον καὶ τοπάζιον.

Διότι διεσκέδασαν αὐτὸν ἐκεῖνοι, ἐγὼ μᾶλλον ἠγάπησα τοῦτον· ὑπὲρ χρυσίον καὶ λίθον τίμιον, ὑπὲρ πλοῦτον πολύν.

128α Διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς σου κατωρθούμην.

Οὐ πρὸς ταύτην ἢ ἐκείνην, ἀλλὰ πρὸς πάσας· τοῦτο γὰρ τελειότητος.

surrender me, who am judging justly, to those unjustly assailing me, nor let the lawless gain dominion over the law-abiding.

122 Await your servant for good; let not the proud slander me.

Show forbearance with your servant for the sake of good, so as to be cleansed through genuine repentance of the taint of sin that has come upon me. Let not proud men, that is, those with contempt for the law, slander me, as being fraught by trials by reason of fate and not on account of the sin whereby I offended, or as repenting to no purpose, or as vainly hoping in salvation.

123 My eyes have fainted for your salvation and for the oracle of your justice.

The eyes of my soul have failed, they have become weak, from straining towards your salvation and towards the promise of your justice. It was said above also, *My eyes have fainted for your oracle*. Ps 118.82

124 Do with your servant according to your mercy and teach me your statutes.

Show mercy on your servant as merciful; or show beneficence in your mercy, and having had mercy on me, *teach me your statutes*, as he said earlier also. Ps 118.12

125 I am your servant; bring me to understanding and I shall come to know your testimonies.

And if you will bring me to understanding I shall come to know them.

126 It is time for the Lord to act, they have scattered your law to the winds.

It is time for you the Lord to act - vengeance that is. The transgressors have abolished, they have rejected, your law.

127 On this account I have loved your commandments above gold and topaz.

Because they have scattered it to the winds, I have loved it even more; above gold and a precious stone, namely, above much wealth.

128α On this account I would set my purpose towards all your commandments.

Not towards this one or that, but towards all, for this is a mark of perfection.

I would direct myself towards all, so that I, for my part, may serve you who have commanded them, while they are provoking you to anger.

Ἰθυνόμην δὲ πρὸς πάσας, ἵνα αὐτὸς θεραπεύσω σε τὸν ἐντειλάμενον ταύτας, ἐκείνων παροργιζόντων.

128β Πᾶσαν ὁδὸν ἄδικον ἐμίσησα.

Ὁ γὰρ τὰς ἐντολὰς ἀγαπῶν μισεῖ πᾶσαν κακίαν, ὡς ἀντικειμένην αὐταῖς· ἀσύμβατον γὰρ ἀρετὴ καὶ κακία, φῶς καὶ σκότος, ὑγεία καὶ νόσος.

129 Θαυμαστὰ τὰ μαρτύριά σου, διὰ τοῦτο ἐξηρεύνησεν αὐτὰ ἡ ψυχή μου.

Θαυμαστὰ, πᾶν εἶδος ἀρετῆς παιδεύοντα, πᾶσαν κακίαν ἐλαύνοντα. Διὰ τοῦτο οὐχ ἁπλῶς ἠρεύνησεν, ἀλλ' ἐξηρεύνησεν ἀκριβῶς αὐτὰ ἡ ψυχή μου ὅλη.

130 Ἡ δήλωσις τῶν λόγων σου φωτιεῖ καὶ συνετιεῖ νηπίους.

Καὶ αὐτοὺς τοὺς νηπίους τῇ ἡλικίᾳ, μήτι γε τοὺς ἄνδρας· ἢ τοὺς νηπίους ταῖς φρεσίν· ἢ τοὺς ἐξ ἐθνῶν πιστεύσαντας, ὡς ἀρτιπαγεῖς εἰς θεογνωσίαν· ἢ ἁπλῶς τὸν νέον λαόν.

131 Τὸ στόμα μου ἤνοιξα καὶ εἵλκυσα πνεῦμα, ὅτι τὰς ἐντολάς σου ἐπεπόθουν.

Τὸ στόμα τῆς ψυχῆς μου, ὅ ἐστιν ἡ διάνοια. Κλείσας τοῦτο τοῖς πονηροῖς λογισμοῖς, ἤνοιξα αὐτὸ τοῖς ἀγαθοῖς, καὶ εἵλκυσα πνεῦμα συνέσεως, χάρισμα σοφίας. Ex 31.3
Τὸ δὲ, ἐπεπόθουν, καὶ, ἐξηρεύνησα, καὶ, ἐπήλπισα, καὶ τὰ τοιαῦτα, ἐμφαντικά εἰσιν Isa 11.2
ἐπιτάσεως.

132 Ἐπίβλεψον ἐπ' ἐμὲ καὶ ἐλέησόν με κατὰ τὸ κρίμα τῶν ἀγαπώντων τὸ ὄνομά σου.

Ἀεὶ ἐλέους Θεοῦ πᾶς ἄνθρωπος δεῖται. Ἐπίβλεψον ἐπ' ἐμὲ πειραζόμενον. Κατὰ τὸ κρίμα δὲ, ἤτοι κατὰ τὸν ὅρον ὃν ἔθου τοῖς ἀγαπῶσί σε, κρίνας ἐλεεῖν αὐτοὺς, καὶ μᾶλλον ἐν πειρασμοῖς ὄντας, καὶ βοηθεῖν.

133 Τὰ διαβήματά μου κατεύθυνον κατὰ τὸ λόγιόν σου, καὶ μὴ κατακυριευσάτω μου πᾶσα ἀνομία.

Τὴν ὁδὸν τοῦ βίου κατεύθυνον κατὰ τὸν νόμον σου, καὶ μὴ καταδουλωσάτω με πᾶσα ἀνομία, ὥστε ποιῆσαι αὐτήν· Πᾶς γὰρ, φησὶν, ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας· ἢ ἄνομος ἄνθρωπος, ὥστε λαβεῖν ὑποχείριον. Jn 8.34

Πᾶσα ἀνομία, οἵα ἂν καὶ εἴη, τουτέστι, μηδεμία.

134 Λύτρωσαί με ἀπὸ συκοφαντίας ἀνθρώπων, καὶ φυλάξω τὰς ἐντολάς σου.

128β I have hated every unjust way.

For the one who loves the commandments hates all evil as opposed to them, for virtue and vice, light and darkness, health and sickness are irreconcilable.

129 Your testimonies are wonderful; on this account my soul has searched them out.

They are wonderful, nurturing every kind of virtue, driving away every evil. For this reason, my whole soul did not simply search, but searched them out exactly.

130 The disclosing of your words illumines infants and brings them to understanding.

And even those who are infants in age, let alone those who are grown men; or else those who are infants in mind; or those who have believed from the nations as recently brought to knowledge of God; or simply the new people.

131 I have opened my mouth and drawn in spirit, for I would yearn fervently for your commandments.

The mouth of my soul, which is the mind. Having closed my mind to evil thoughts, I have Ex 31.3
opened it to good thoughts, and have drawn in a spirit of understanding, a gift of wisdom. Isa 11.2
The verbs 'I would yearn fervently', 'I have searched out', 'I have hoped strongly', and suchlike are indicative of increase in intensity.

132 Look upon me and have mercy on me according to the judgement of those who love your name.

Everyone is always in need of God's mercy. Look upon me who am being afflicted. According to the judgement, namely, according to the verdict that you have given for those who love you, having judged that you will have mercy on them, especially when in afflictions, and help them.

133 Direct my steps according to your oracle, and let not every lawlessness gain dominion over me.

Direct the way of my life according to your law, and let not every lawlessness enslave me
so as to commit lawless acts, for it is written, *Every one who commits sin is a slave to sin*, or let Jn 8.34
not any lawless man enslave me so as to take me under his control.

Every lawlessness, whatever it may be, that is, no lawlessness whatsoever.

134 Redeem me from the slander of men and I shall keep your commandments.

Ἵνα μήτε ἐκεῖνοι ἐμὲ συκοφαντήσωσι, μήτε ἐγὼ αὐτούς· βαρὺ γὰρ ἡ συκοφαντία, ἀπόγνωσιν πολλάκις ἐμποιοῦσα τῆς ἄνωθεν προνοίας τοῖς μικροψυχοτέροις. Ἀμοιβὴν δὲ τῆς ἐλευθερίας ὑπισχνεῖται τὴν φυλακὴν τῶν ἐντολῶν.

Ἢ καὶ ἑτέρως· λύτρωσαί με καὶ φυλάξω, μὴ ἐνοχλούμενος ὑπ' αὐτῆς, εἰωθυίας ἐμποδίζειν εἰς τοῦτο.

135 Τὸ πρόσωπόν σου ἐπίφανον ἐπὶ τὸν δοῦλόν σου, καὶ δίδαξόν με τὰ δικαιώματά σου.

Τὴν ἐποπτικήν σου δύναμιν ἐπίφανόν μοι, τουτέστιν, ἐπίβλεψον ἐπ' ἐμὲ, καθὼς εἴρηται. Περὶ δὲ τοῦ ἑξῆς προείρηται. Ps 118.132 Ps 118.12

Ἢ καὶ ἄλλως· πρόσωπον τοῦ Πατρὸς, ὁ Υἱός· Ὁ ἑωρακὼς γὰρ, φησὶν, ἐμὲ ἑώρακε τὸν Πατέρα· ἐπεὶ καὶ χαρακτὴρ αὐτοῦ λέγεται. Δυσωπεῖ τοίνυν ἐμφανίσαι αὐτῷ τὸν Υἱὸν σεσαρκωμένον, οἷος ἐνανθρωπῆσαι μέλλει, καὶ διδάξαι αὐτὸν τὰ δικαιώματα | τοῦ Εὐαγγελίου αὐτοῦ, ὁποῖα ταῦτα μέλλει νομοθετῆσαι. Jn 14.9 Heb 1.3

Ἢ καὶ προσώπῳ τοῦ νέου λαοῦ ποιεῖται τὴν δέησιν, ἱκετεύων ἀποστεῖλαι αὐτῷ τοῦτον, καὶ διδάξαι τὰ εὐαγγελικὰ δικαιώματα.

136 Διεξόδους ὑδάτων κατέδυσαν οἱ ὀφθαλμοί μου, ἐπεὶ οὐκ ἐφύλαξαν τὸν νόμον σου.

Διέξοδοι ὑδάτων, αἱ χαράδραι καὶ τὰ κοιλώματα. Φησὶν οὖν, ὅτι κοιλώματα ἐκοιλάνθησαν οἱ ὀφθαλμοί μου δακρύοντες, ἤγουν ἐτάκησαν, πλῆθος δακρύων ἀποῤῥέοντες, διότι οὐκ ἐφύλαξαν τὸν νόμον σου οἱ παρανομοῦντες· πάνυ γὰρ ἀπεκλαιόμην τοὺς ἀθλίους.

Νοεῖται δὲ τοῦτο καὶ περὶ τῶν Ἰουδαίων, οἳ παρανομοῦντες, ἀνεῖλον τὸν Χριστόν· ἐδάκρυε γὰρ τούτους, ὡς ὁμογενεῖς.

137 Δίκαιος εἶ, Κύριε, καὶ εὐθεῖς αἱ κρίσεις σου.

Τοῦτο καὶ νοεῖν καὶ λέγειν ἀεὶ, καλὸν, καὶ πιστεύειν καὶ ὁμολογεῖν.

138 Ἐνετείλω δικαιοσύνην τὰ μαρτύριά σου καὶ ἀλήθειαν σφόδρα.

Ἐνετείλω αὐτὰ, δικαιοσύνην αὐτόχρημα καὶ ἀλήθειαν πάνυ. Ἢ ἐνετείλω αὐτὰ, δίκαια καὶ ἀληθῆ πάνυ. Ὁ νόμος σου γὰρ δικαίως ἀμείβεται καὶ τὸν κατορθοῦντα καὶ τὸν σφαλλόμενον, καὶ ἀληθεύει ταῖς ἐπαγγελίαις.

139 Ἐξέτηξέ με ὁ ζῆλός σου, ὅτι ἐπελάθοντο τῶν λόγων σου οἱ ἐχθροί μου.

Ὁ ὑπὲρ σοῦ ζῆλος, καταφρονουμένου, ἡ ὑπὲρ σοῦ δικαία ὀργή· διότι ἐπελάθοντο τῶν ἐντολῶν σου οἱ διὰ τοῦτο ἐχθροί μου, ἀποστάντες τῆς μελέτης αὐτῶν.

So that neither may they slander me, nor I them, for slander is grievous, often producing despair about divine providence in the more faint-hearted. In exchange for his freedom he promises the keeping of the commandments.

Or else in a different way, redeem me and I shall keep, not being troubled by slander which is accustomed to hamper the keeping of the commandments.

135 Shine your face upon your servant and teach me your statutes.

Shine your overseeing power on me, that is, *Look upon me*, as was said. About the rest of the verse we have spoken previously. Ps 118.132 Ps 118.12

Or in a different way, the face of the Father is the Son, for it is written, *He who has seen me has seen the Father*, and since he is called his 'express image'. He is entreating accordingly to manifest to him the Son incarnate, as destined become man, and to teach him the statutes of his Gospel, which he will lay down as law. Jn 14.9 Heb 1.3

Or else he is making the entreaty in the person of the new people, praying to send him to them and to teach the Gospel statutes.

136 My eyes have sunk with passagings of waters since they have not kept your law.

Passagings of waters are the gullies and cavities. He is saying therefore that my eyes have become hollow with cavities through shedding tears, namely, they have melted away, flowing with a multitude of tears because the transgressors have not kept your law; for I would deeply bewail those wretched people.

This can also be understood about the Jews, who, transgressing, slew Christ; for he would shed tears for them, as being of the same race.

137 You are just, O Lord, and your judgements are straight.

It is good to understand and say this always and to believe and confess it.

138 You have commanded your testimonies justice and truth exceedingly.

You have commanded them, [as being] justice in very deed and truth exceedingly. Or else, you have commanded them, [as being] just and exceedingly true. For your law rewards justly both the one who succeeds and the one who fails, and is true in its promises.

139 Your zeal has melted me away, for my enemies have forgotten your words.

My zeal on your behalf when you are being despised, or my just anger on your behalf; because those who for this very reason are my enemies have forgotten your commandments, having desisted from the study of them.

140 Πεπυρωμένον τὸ λόγιόν σου σφόδρα, καὶ ὁ δοῦλός σου ἠγάπησεν αὐτό.

Καθαρώτατος, ἄμεμπτος ὁ νόμος σου· τοιοῦτον γὰρ τὸ πεπυρωμένον χρυσίον.
Εἴρηται δὲ καὶ ἐν τῷ ια´ ψαλμῷ, *Τὰ λόγια Κυρίου, λόγια ἁγνὰ, ἀργύριον πεπυρωμένον.* Ps 11.7
Καὶ ἠγάπησεν αὐτὸ μόνος ὁ δοῦλός σου, εἴ τίς ἐστι θεράπων σου, εἴ τις μετὰ φόβου λατρεύει.

141 Νεώτερός εἰμι ἐγὼ καὶ ἐξουδενωμένος, τὰ δικαιώματά σου οὐκ ἐπελαθόμην.

Καθ' ἱστορίαν, ὁ Δαυὶδ νεώτερος ἦν τῶν ἀδελφῶν αὐτοῦ, καὶ ἐξουδενώθη παρὰ τοῦ πατρὸς διὰ τὴν βραχύτητα τῆς ἡλικίας, ὅτε ὁ Σαμουὴλ παρεγένετο χρίσων αὐτὸν εἰς βασιλείαν· ἀλλὰ καὶ τοῦ Σαοὺλ νεώτερος ἦν, καὶ ἐξουδενοῦτο παρ' αὐτοῦ 1Rg 16.11
καὶ ἐδιώκετο. Καὶ ὅμως ὑπὲρ πάντας τούτους ἐμνημόνευε τῶν ἐντολῶν τοῦ Θεοῦ.
Νοεῖται δὲ ὁ λόγος καὶ προσώπῳ τοῦ νέου λαοῦ, ἐξουδενωμένου μὲν ὑπὸ τοῦ παλαιοῦ, τὸν δὲ νόμον ὑπὲρ ἐκεῖνον καὶ νοοῦντος καὶ φυλάττοντος.

142α Ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα.

Δικαιοσύνη αἰώνιος, δικαιοσύνη κυρίως· ὃν ἂν δικαιοῖς, αἰωνίως καὶ δικαίως δικαιοῖς· ἡ δὲ τῶν ἀνθρώπων, οὐ τοιαύτη, πρόσκαιρός τε οὖσα καὶ σφαλλομένη τὰ πολλά.

142β Καὶ ὁ νόμος σου ἀλήθεια.

Αὐτόχρημα ἀλήθεια· σφόδρα ἀληθεύων ἐν πᾶσι.
Νοεῖται δὲ ἀλήθεια, καὶ ἡ ὀρθότης, κατὰ τὸ, *Δίκαιος εἶ, Κύριε, καὶ εὐθεῖς αἱ κρίσεις σου.* Εἴρηται δὲ καὶ ἐν τῷ ιη´ ψαλμῷ, *Τὰ κρίματα Κυρίου ἀληθινὰ, δεδικαιωμένα* Ps 118.137
ἐπὶ τὸ αὐτό. Ps 18.10β-γ

143 Θλίψεις καὶ ἀνάγκαι εὕροσάν με, αἱ ἐντολαί σου μελέτη μου.

Ἐν ταῖς θλίψεσιν αἱ ἐντολαί σου μελέτη μου ἦσαν, παρηγοροῦσαι καὶ τὸ ἄλγος ἐπικουφίζουσαι.

144α Δικαιοσύνη τὰ μαρτύριά σου εἰς τὸν αἰῶνα.

Δικαιοσύνη αἰώνιος, ὡς προείρηται· ἐνδιατρίβει γὰρ τῇ ὑμνολογίᾳ τοῦ νόμου. Ps 118.142α

144β Συνέτισόν με καὶ ζήσομαι.

142α4 τὰ πολλά PSACFBHV : πολλά M.

140 Your oracle is tried in fire most mightily, and your servant has loved it.

Your law is exceedingly pure and untainted, for such is gold tried in fire.

And in the eleventh psalm it was said, *The oracles of the Lord are pure oracles, silver tried in the fire*. Ps 11.7

And your servant alone has loved this oracle, namely, whoever is your devotee, whoever worships with fear.

141 I am younger and disparaged; I have not forgotten your statutes.

In terms of history, David was the youngest of his brothers and was disparaged by his father on account of his shortness of stature when Samuel appeared to anoint him to kingship. But he was also younger that Saul and was disparaged and persecuted by him. And nevertheless he would remember God's commandments above all of these. 1Rg 16.11

The verse can also be understood in the person of the new people, being disparaged by the old people, but understanding and keeping the law more than them.

142α Your justice is justice to the age.

Eternal justice, justice most eminently; whomsoever you justify you justify eternally and justly. The justice of men is not such, being both temporary and in error for the most part.

142β And your law is truth.

Truth in very deed; proving true exceedingly in everything.

Truth may be understood also as correctness, in accordance with, *You are just, O Lord, and your judgements are straight*. And it was said in the eighteenth psalm, *The Lord's judgements are true, and proven just altogether*. Ps 118.137 Ps 18.10β-γ

143 Afflictions and constraints have found me; your commandments are my meditation.

In my afflictions your commandments were my meditation, consoling me and easing the pain.

144α Your testimonies are justice to the age.

Eternal justice as was said previously, for he dwells fondly on the praise of the law. Ps 118.142α

144β Bring me to understanding and I shall live.

Καὶ ζήσομαι ὄντως· οἱ γὰρ μὴ συνετισθέντες οὐκ ὄντως ζῶσιν, ὡς φαύλως ζῶντες.

145 Ἐκέκραξα ἐν ὅλῃ καρδίᾳ μου· ἐπάκουσόν μου, Κύριε, | τὰ δικαιώματά σου ἐκζητήσω.

Ἐν τῷ θλίβεσθαί με ἐκέκραξα πρὸς σὲ, καὶ οὐχ ἁπλῶς, ἀλλ' ἐν ὅλῃ καρδίᾳ μου· διὰ τοῦτο ἐπάκουσόν μου· τὰ δικαιώματά σου ἐκζητήσω, εἰ ἐπακούσεις μου.

146 Ἐκέκραξά σοι, σῶσόν με, καὶ φυλάξω τὰ μαρτύριά σου.

Τὸ αὐτὸ λέγει καὶ νῦν, ἐπιτείνων τὴν δέησιν καὶ βεβαιῶν τὴν ὑπόσχεσιν. Σῶσόν με κινδυνεύοντα.

147 Προέφθασα ἐν ἀωρίᾳ καὶ ἐκέκραξα, εἰς τοὺς λόγους σου ἐπήλπισα.

Προέλαβον τὸν ὄρθρον, ἐν ἀωρίᾳ τῆς νυκτὸς, μήπω τῆς ὥρας ἐπιστάσης καθ' ἣν ἀνίστανται οἱ ἄνθρωποι, καὶ ἐκέκραξα πρὸς σέ· εἰς τοὺς λόγους σου τεθάῤῥηκα, οὓς ἐνήχησάς μοι διὰ τοῦ ἁγίου Πνεύματος — *Κεκράξεται πρός με, καὶ ἐπακούσομαι αὐτοῦ.* Ps 90.15

148 Προέφθασαν οἱ ὀφθαλμοί μου πρὸς ὄρθρον τοῦ μελετᾶν τὰ λόγιά σου.

Προέλαβον οἱ ὀφθαλμοί μου τὴν ἡμέραν, πρὸς καιρὸν ὄρθρου, ὥστε μελετᾶν τὸν νόμον σου. Ἐν ἀωρίᾳ μὲν γὰρ προσηύχετο, κατὰ τὸν ὄρθρον δὲ ἐμελέτα τὸν νόμον.

149α Τῆς φωνῆς μου ἄκουσον, Κύριε, κατὰ τὸ ἔλεός σου.

Ἐν τῷ ἐλέει σου, ὡς ἐλεήμων.

149β Κατὰ τὸ κρίμα σου ζῆσόν με.

Κατὰ τὸν νόμον σου ζῆν με ποίησον, ἐννόμως βιοῦν.

150 Προσήγγισαν οἱ καταδιώκοντές με ἀνομίᾳ, ἀπὸ δὲ τοῦ νόμου σου ἐμακρύνθησαν.

Ὅσον γὰρ ἐγγίζουσι τῇ ἀνομίᾳ, τοσοῦτον μακρύνουσι τοῦ νόμου.

Τινὰ δὲ τῶν ἀντιγράφων, ἀνομίαν γράφουσιν, ὡς νοεῖσθαι ὅτι προσεπέλασάν μοι ἀνομίαν· ἐγγύς μου ἤγαγον τὴν ἀνομίαν αὐτῶν· παρ' ὀλίγον ἐθήρευσάν με· ἀπὸ δὲ τοῦ νόμου σου ἐμακρύνθησαν, τοιαῦτα σκαιωροῦντες.

And I shall live truly, for those who have not been brought to understanding do not live truly as living in an ill-thought manner.

145 I have cried with my whole heart; hear me, O Lord; I shall seek out your statutes.

Even as I was being afflicted I cried to you, and not simply, but with my whole heart; for this reason, hear me; I shall seek out your statutes if you will hear me.

146 I have cried to you, save me, and I shall keep your testimonies.

He says the same here also, intensifying the entreaty and confirming his promise. Save me who am in danger.

147 I awoke early in the dead of night and cried out, in your words I have hoped strongly.

I anticipated the hours before dawn in the dead of night, before the hour had come at which people rise, and I cried out to you; I have trusted in those words, which you have made resonant in me through the holy Spirit: *He will cry out to me and I shall hear him*. Ps 90.15

148 My eyes opened early at the time near dawn to meditate on your oracles.

My eyes anticipated the day near the time of dawn so as to meditate on your law. For at dead of night he would pray, and at dawn he would meditate on the law.

149α Hear my voice, O Lord, in accordance with your mercy.

In your mercy, as merciful.

149β In accordance with your judgement make me live.

In accordance with your law make me live, living lawfully.

150 Those pursuing me have drawn near to lawlessness, but from your law they have distanced themselves far.

The nearer they come to lawlessness, they further they go from the law.

Some copies write ‘lawlessness’ in the accusative rather than in the dative, which is to be understood as they have brought lawlessness close to me, they have brought their lawlessness near to me, they have very nearly entrapped me, but in scheming such things, they have distanced themselves far from your law.

151α Ἐγγὺς εἶ σὺ, Κύριε.

Καὶ ἀλλαχοῦ φησιν, *Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν*· καὶ ἐν ἑτέρῳ γέγραπται, *Θεὸς ἐγγίζων ἐγώ εἰμι, καὶ οὐ Θεὸς πόῤῥωθεν*, κατὰ τὸ, *Οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει Κύριος;* καὶ πάλιν, *Ἔτι λαλοῦντός σου, ἐρῶ, Ἰδοὺ πάρειμι.* Ps 144.14 Jer 23.23, 24 Isa 58.9

Ἐγγίζει μὲν οὖν ὁ Θεὸς, ἀλλὰ τοῖς ἐγγίζουσιν. Οἱ μὲν γὰρ δίκαιοι ἐγγίζουσιν αὐτῷ διὰ προκοπῆς καὶ ἀναβάσεως· οἱ δὲ ἁμαρτωλοὶ μακρύνουσιν ἀπ' αὐτοῦ, περὶ ὧν εἴρηται, *Ἰδοὺ οἱ μακρύνοντες ἑαυτοὺς ἀπὸ σοῦ ἀπολοῦνται.* Ps 72.27α

151β Καὶ πᾶσαι αἱ ὁδοί σου ἀλήθεια.

Πάντα τὰ σὰ, ἀληθινὰ καὶ βέβαια· ἢ πᾶσαι αἱ πρόνοιαί σου, καθ' ἃς διοικεῖς τὸν κόσμον, ἀληθεῖς, ὡς ὄντως πρόνοιαι· ἢ πᾶσαι αἱ κρίσεις σου ἀληθεῖς, ὡς ἀσφαλεῖς καὶ ὀρθαί.

152 Κατ' ἀρχὰς ἔγνων ἐκ τῶν μαρτυρίων σου, ὅτι εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά.

Ἐν προοιμίοις ἔγνων ἐκ τῶν μαρτυρίων σου, ὅτι αἰωνίως ἥδρασας αὐτά. Ἀρξάμενος συνιέναι ταῦτα, ἔγνων ὅτι ἀσάλευτα πεποίηκας αὐτὰ, καὶ οὐδεὶς αὐτὰ καταλύσει. Εἰ γὰρ καὶ δοκοῦσι τὰ πλείω καταλυθῆναι παρὰ τοῦ Εὐαγγελίου, ἀλλ' οὐ κατὰ τὸν ἐγκεκρυμμένον νοῦν, ἀλλὰ κατὰ τὸ φαινόμενον καὶ σκιῶδες, ὡς προδιείληπται.

153 Ἴδε τὴν ταπείνωσίν μου καὶ ἐξελοῦ με, ὅτι τοῦ νόμου σου οὐκ ἐπελαθόμην.

Ἴδε τὴν κακοπάθειάν μου, καὶ ἐξελοῦ με τῶν πειρασμῶν, ὅτι διὰ τὸν νόμον σου κακοπαθὼν, οὐκ ἐπελαθόμην αὐτοῦ, οὐδ' ἠνεσχόμην παρανομῆσαι, οὐδὲ μιμήσασθαι τοὺς ἐπιβουλεύοντας. Ἢ, ἴδε τὴν ἐνάρετον ταπείνωσίν μου, καὶ ἐξελοῦ με, ὅτι τοῦ νόμου σου οὐκ ἐπελαθόμην, τοῦ κελεύοντος ταπεινοφρονεῖν. |

154α Κρῖνον τὴν κρίσιν μου καὶ λύτρωσαί με.

Τὴν κρίσιν μου, μετὰ τῶν πολεμούντων μοι. Καὶ ἐν τῷ μβʹ ψαλμῷ, φησὶ, *Δίκασον τὴν δίκην μου*, καὶ ἐν τῷ λδʹ, *Πολέμησον τοὺς πολεμοῦντάς με.* Ps 42.1γ Ps 34.1β

154β Διὰ τὸν λόγον σου ζῆσόν με.

Διὰ τὸν νόμον σου ζωοποίησόν με, δι' ὃν ἀποθανεῖν κινδυνεύω ἤδη, καταπονούμενος ὑπὸ τῶν ἐχθρῶν.

155 Μακρὰν ἀπὸ ἁμαρτωλῶν σωτηρία, ὅτι τὰ δικαιώματά σου οὐκ ἐξεζήτησαν.

151α You, O Lord, are near.

And elsewhere he says, *The Lord is near all those who call upon him*, and in another place it is written, *I am a God who draws near and not a God who is afar off*, in accordance with, *Do I not fill the heaven and the earth? says the Lord*, and again, *While you are still speaking I shall say, See, here I am*. Ps 144.14 Jer 23.23, 24 Isa 58.9

God therefore draws near, but to those who are approaching him. For the just are approaching him through advancement and ascent, while the sinners are distancing themselves from him, about whom it was said, *See, those who distance themselves from you will perish*. Ps 72.27α

151β And all your ways are truth.

All things that are yours are true and certain; or all your works of providence according to which you control the world are true, as truly works of foresight; or all your judgements are true, as unerring and correct.

152 From the beginning I have known from your testimonies, for you have founded them to the age.

At the outset I have known from your testimonies that you have established them eternally. Having begun to understand them, I have come to know that you made them unshakeable, and no one will abolish them. For even if most seem to have been abolished by the Gospel, but not according to their hidden meaning, but according to their outward appearance and foreshadowing, as has been discussed previously.

153 See my humiliation and deliver me, for I have not forgotten your law.

See my grievous suffering and deliver me from my trials, for having suffered on account of your law, I have not forgotten it, nor could I bear to transgress the law nor to emulate those scheming against me. Or else, see my humiliation in virtue and deliver me, for I have not forgotten your law which bids to be humbled minded.

154α Judge my judgement and redeem me.

The judgement of my case with those who are waging war on me. And in the forty-second psalm he says, *Give judgement on my case*, and in the thirty-fourth psalm, *Wage war on those who are warring against me*. Ps 42.1γ Ps 34.1β

154β

On account of your word make me live.

On account of your law revive me, for on account of it I am now in danger of dying, being oppressed by my enemies.

155 Salvation is far from sinners, for they have not sought out your statutes.

Μακρὰν ἀπὸ τῶν παρανόμων ἡ σωτηρία· κινδυνεύουσι γὰρ, ὅτι τῶν ἐντολῶν σου κατεφρόνησαν. Ἐγγὺς δὲ ἐμοῦ· ῥυσθήσομαι γὰρ τῆς ἐπιβουλῆς αὐτῶν, ὅτι αὐτὰς ἐξεζήτησα.

Ἢ καὶ διδασκαλικὸς ὁ λόγος, ὅτι οὐ σωθήσονται οἱ ἁμαρτωλοὶ, κἂν εὐροῶσιν ἐνταῦθα· ἢ ὅτι οὐχ ἕξουσι παρὰ Θεοῦ βοήθειαν, ὡς ὑπερόπται τῶν δικαιωμάτων αὐτοῦ.

156 *Οἱ οἰκτιρμοί σου πολλοὶ, Κύριε, κατὰ τὸ κρίμα σου ζῆσόν με.*

Πολυέλεος εἶ. Κατὰ τὴν κρίσιν σου τὴν παγκόσμιον ζῆν με ποίησον τὴν μακαρίαν ζωὴν, ὅτε ἀπελεύσονται οἱ δίκαιοι εἰς ζωὴν αἰώνιον· ἢ καὶ ἐνταῦθα ζῆν με ποίησον Mt 25.46
κατὰ τὸν νόμον σου, συνεργῶν μοι, προθυμουμένῳ.

157 *Πολλοὶ οἱ ἐκδιώκοντές με καὶ θλίβοντές με, ἐκ τῶν μαρτυρίων σου οὐκ ἐξέκλινα.*

Πολλοὶ ὁρατοὶ καὶ ἀόρατοι οἱ ζητοῦντες ἑλεῖν με, καὶ πᾶν εἶδος ἐπεγείροντες πειρασμοῦ· ἀλλ’ ἐγὼ σοὶ μόνῳ θαῤῥῶν, ἐκ τῶν μαρτυρίων σου οὐκ ἐξετράπην.

Διαφόρως δὲ λέγει τὰ προῤῥηθέντα, ἃ καὶ κατὰ διαφόρους ἔλεγε καιρούς.

158 *Εἶδον ἀσυνετοῦντας καὶ ἐξετηκόμην, ὅτι τὰ λόγιά σου οὐκ ἐφυλάξαντο.*

Καὶ ἀνωτέρω εἴρηκεν, *Ἐξέτηξέ με ὁ ζῆλός σου, ὅτι ἐπελάθοντο τῶν λόγων σου*
οἱ ἐχθροί μου. Ps 118.139

159 *Ἴδε ὅτι τὰς ἐντολάς σου ἠγάπησα, Κύριε, ἐν τῷ ἐλέει σου ζῆσόν με.*

Ποτὲ μὲν ἱκετεύει ζωοποιηθῆναι διὰ τὴν φυλακὴν τῶν ἐντολῶν, ποτὲ δὲ, διὰ τὸ ἔλεος τοῦ Θεοῦ· ἐκεῖνο μὲν, δικαιολογούμενος, τοῦτο δὲ, μετριοφρονῶν· τελειοτέρων
δὲ, τὸ δεύτερον. *Οὐδεὶς γὰρ*, φησὶν, *ἐξ ἔργων νόμου δικαιοῦται.* Ζήτησον καὶ ἐν τῷ Rom 3.20
ρβ΄ ψαλμῷ τὴν ἐξήγησιν τοῦ, *Τὸν στεφανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς.* Ps 102.4β

160α *Ἀρχὴ τῶν λόγων σου ἀλήθεια.*

Βούλεται λέγειν, ὅτι οἱ λόγοι σου, ἀληθεῖς. Εἰ γὰρ ἡ ἀρχὴ αὐτῶν ἀλήθεια, καὶ τὰ ἑξῆς πάντως ἀλήθεια, ἑπόμενα τῇ ἀρχῇ.

Ἴσως δὲ καὶ περὶ τοῦ πρώτου λόγου λέγει τοῦ λαληθέντος πρὸς τὸν Ἀδάμ· *Ἀπὸ παντὸς γὰρ*, φησὶ, *ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φαγῇ, ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν, οὐ φάγεσθε ἀπ’ αὐτοῦ· ᾗ δ’ ἂν ἡμέρᾳ φάγητε, θανάτῳ*
ἀποθανεῖσθε. Ἀρχή τε γὰρ οὗτος ὁ λόγος πάντων τῶν πρὸς τὸν ἄνθρωπον λόγων Gen 2.16-17
τοῦ Θεοῦ, καὶ τοσοῦτον ἀληθὴς, ὅτι καὶ παντὸς τοῦ γένους ἡμῶν κατὰ διαδοχὴν ἐκράτησεν ὁ θάνατος.

157[3] πειρασμοῦ MAS[2]CBFH : πειρασμῶν PV. 160α[5] φαγῇ (φαγοῦμαι) MPASCBF [Holmes] : φάγῃ (φάγομαι) H [Ra].

Salvation is far from transgressors of the law, for they are in danger because they have shown contempt for your commandments. But to me it is near, for I shall be delivered from their treachery, because I have sought out your commandments.

Or else the verse is didactic, namely, that the sinners will not be saved, even if things are flowing well for them here; or that they will not have help from God, as despisers of his statutes.

156 Your mercies, O Lord, are many, make me live according to your judgement.

You are full of mercy. At your final judgement of the world make me live the blessed life when the just will depart to eternal life; or else make me life here according to your law, working together with my eager desire. Mt 25.46

157 Many are those persecuting and afflicting me, I have not deviated from your testimonies.

Many both visible and invisible are those who are seeking to lay hold on me, and who are stirring up every kind of trial; but I trusting in you alone, have not been diverted from your testimonies.

In various ways he formulates these words, which he would say on various occasions.

158 I have seen those devoid of understanding and would be melted away, for they have not kept your oracles.

And above he said, *Your zeal has melted me away, for my enemies have forgotten your words*. Ps 118.139

159 See that I have loved your commandments, O Lord, make me live in your mercy.

At times he entreats to be given life on account of his keeping of the commandments, and at times on account of God's mercy, in the former case justifying himself, and in the latter displaying modesty; the second is a mark of the more perfect, for as is written, *No one is justified by works of the law*. Seek also in the one hundred and second psalm the explanation of the verse, *Who crowns you with mercy and compassion*. Rom 3.20 Ps 102.4β

160α The beginning of your words is truth.

He wishes to say that your words are true, for if their beginning is truth, then what ensues is certainly truth, following on the beginning.

And perhaps he is also speaking about the first word spoken to Adam, *You shall eat for food of every tree that is in paradise, but of the tree of knowing good and evil, of it you shall not eat; on the day that you eat of it you shall die by death*. For this word is the beginning of all God's words to man, and so true that death has prevailed over all our race in succession. Gen 2.16-17

160β Καὶ εἰς τὸν αἰῶνα πάντα τὰ κρίματα τῆς δικαιοσύνης σου.

Αἰώνια, ἀσάλευτα. Καὶ ἀνωτέρω γὰρ εἶπεν, *Ὅτι εἰς τὸν αἰῶνα ἐθεμελίωσας αὐτά.* Ps 118.152

161 Ἄρχοντες κατεδίωξάν με δωρεὰν, καὶ ἀπὸ τῶν λόγων σου ἐδειλίασεν ἡ καρδία μου.

Οὐκ ἐδειλίασεν ἀπ' ἐκείνων τῶν ἀποκτενόντων τὸ σῶμα, ἀλλὰ ἀπὸ τῶν λόγων σου, τοῦ *δυναμένου καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ·* τουτέστι, τὰς σὰς ἐντολὰς πλέον ἐφοβήθην ἢ ἐκείνους, καὶ οὐ διὰ τὸν φόβον ἐκείνων ἔπραξά τι | παρὰ ταύτας. Mt 10.28

Νοοῦνται δὲ ἄρχοντες, καὶ οἱ περὶ τὸν Σαοὺλ, ὃν πολλάκις δυνάμενος ἀνελεῖν, ἐφείσατο, εὐλαβηθεὶς τὰς ἐντολὰς τοῦ Θεοῦ. *Ἄρχοντα* γὰρ, φησὶ, *τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.* Εἰ δ' οὐ κακολογήσεις, πολλῷ μᾶλλον οὐκ ἀποκτενεῖς. Ex 22.27

162 Ἀγαλλιάσομαι ἐγὼ ἐπὶ τὰ λόγιά σου, ὡς ὁ εὑρίσκων σκῦλα πολλά.

Ὥσπερ γὰρ ἐκεῖνον τὰ λάφυρα ἐκεῖνα πλουτίζουσιν, οὕτω κἀμὲ τὰ λόγιά σου, φωτίζοντά μου τὸν νοῦν, καὶ θησαυρὸν γνώσεως χαριζόμενα.

163 Ἀδικίαν ἐμίσησα καὶ ἐβδελυξάμην, τὸν δὲ νόμον σου ἠγάπησα.

Οὐχ ἁπλῶς ἐμίσησα, ἀλλὰ καὶ ἐβδελυξάμην· ἐπίτασις δὲ τοῦτο τοῦ μίσους. Καὶ ἀνωτέρω δὲ εἴρηκε, *Παρανόμους ἐμίσησα, τὸν δὲ νόμον σου ἠγάπησα.* Ps 118.113

164 Ἑπτάκις τῆς ἡμέρας ᾔνεσά σε ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου.

Τὸ ἑπτάκις ἔστιν ὅτε παρ' Ἑβραίοις τὸ πολλάκις δηλοῖ. Πολλάκις, φησὶ, τῆς ἡμέρας, ὕμνησά σε διὰ τὰ κρίματα τῆς δικαιοσύνης σου, διὰ τὸν νόμον σου, ἢ διὰ τὰς μετὰ διακρίσεως οἰκονομίας σου, τοῦ δικαίως πάντα καὶ πρεπόντως ποιοῦντος.

Εἰ δὲ καὶ κατ' ἀριθμὸν τὸ ἑπτάκις λαβοιμεν, ἡμέραν μὲν νόησον, τὸ ἡμερονύκτιον. Ἀριθμεῖ δὲ μεσονύκτιον, καὶ ὄρθρον, καὶ πρωΐ, καὶ τρίτην ὥραν, καὶ ἕκτην, καὶ ἐνάτην καὶ ἑσπέραν.

165 Εἰρήνη πολλὴ τοῖς ἀγαπῶσι τὸν νόμον σου, καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον.

Εἰρήνη, οὐ πρὸς τοὺς ἀοράτους ἐχθροὺς, ἀλλὰ πρὸς τὸν Θεόν· καὶ οὐκ ἔστιν αὐτοῖς πρόσκρουσμα. Ἐξομαλίζει γὰρ τούτοις ὁ νόμος τὴν ὁδὸν τῆς ἀρετῆς, πᾶν σκῶλον ἁμαρτίας ἐξαίρων. Rom 5.1

Ἢ εἰρήνη πρὸς τοὺς τῆς αὐτῆς πίστεως· εἰ καὶ ἐκεῖνοι πολλάκις εἰρηνεύειν πρὸς τούτους οὐ βούλονται.

160β And all the judgements of your justice are to the age.

Eternal, unshakeable. And above he said indeed, *For you have founded them to the age*. Ps 118.152

161 Rulers have persecuted me without cause, and my heart has shrunk in fear at your words.

It has not shrunk in fear at those who kill the body, but at the word spoken by you, who *can destroy both soul and body in Gehenna*, that is, I feared your commandments more than I did them, and it is not on account of fear for them that I did nothing contrary to the commandments. Mt 10.28

'Rulers' may also be understood as those around Saul, whom, though often having it in his power to kill him, he spared out of reverence for God's commandments, for it is written, *You will not speak evil of a ruler of your people*. And if you will not speak evil of him, much more you will not kill him. Ex 22.27

162 I shall rejoice in your oracles like one who finds great spoils.

Just as those spoils enrich him, so your oracles enrich me, illumining my mind and bestowing a treasure of knowledge.

163 I have hated and abominated injustice, but I have loved your law.

Not only have I hated it, but I have abominated it; this is an intensification of hatred. And above he said, *I have hated transgressors, but have loved your law*. Ps 118.113

164 Seven times a day I have praised you for the judgements of your justice.

Among the Hebrews 'seven times' on occasion signifies 'many times'. Many times a day, he says, I hymned you on account of your justice, on account of your law, or else on account of your discriminating guiding of things, doing everything justly and and fittingly.

If we take 'seven times' as a number, however, then understand 'day' as the day and night cycle, and he counts Midnight, Before dawn, Daybreak, Third Hour, Sixth Hour, Ninth Hour and Evening.

165 There is much peace for those who love your law, and to them it is not a stumbling-block.

Peace, not towards their invisible enemies, but towards God; and it is not an obstacle on which they trip, for the law smooths out the way of virtue for them, removing every hindrance of sin. Rom 5.1

Or else peace towards those of the same faith, even if they often do not want to make peace with them.

166 Προσεδόκων τὸ σωτήριόν σου, Κύριε, καὶ τὰς ἐντολάς σου ἠγάπησα.

Καὶ ἠγάπησα ταύτας, ἵνα ἔλθῃ μοι τὸ προσδοκώμενον.

167 Ἐφύλαξεν ἡ ψυχή μου τὰ μαρτύριά σου, καὶ ἠγάπησεν αὐτὰ σφόδρα.

Οὐ μόνον ἐφύλαξεν, ἀλλὰ καὶ ἠγάπησε, καὶ οὐχ ἁπλῶς ἠγάπησεν, ἀλλὰ σφόδρα.

168α Ἐφύλαξα τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου.

Ἃ διεῖλε, νῦν ἥνωσεν.

168β Ὅτι πᾶσαι αἱ ὁδοί μου ἐναντίον σου, Κύριε.

Αἴτιον δὲ τῆς φυλακῆς αὐτῶν, ὅτι πᾶσαι αἱ ὁδοὶ τῆς πολιτείας μου, καὶ πᾶσα μου πρᾶξις, ἐνώπιόν σου τελεῖται, καὶ ὑπὸ σοὶ μάρτυρι ὁδεύω τὸν βίον· *Προωρώμην γὰρ*, φησὶ, *τὸν Κύριον ἐνώπιόν μου διὰ παντός*. Ὅθεν καὶ φοβούμενός σε, τὸν τὰ ἐμὰ βλέποντα, φυλάττω τὰς ἐντολάς σου καὶ τὰ μαρτύριά σου. Ps 15.8α

169α Ἐγγισάτω ἡ δέησίς μου ἐνώπιόν σου, Κύριε.

Μὴ ἀποστραφείη, ὡς ἀπρόσδεκτος. Τίς δὲ αὕτη;

169β Κατὰ τὸ λόγιόν σου συνέτισόν με.

Αὕτη ἐστὶν ἡ δέησις, ὅτι συνέτισόν με, μὴ κατὰ τέχνην ἀνθρωπίνην ἢ ἐπιστήμην βιωτικὴν, ἀλλὰ κατὰ τὸν λόγον σου, ἵνα συνῶ τοὺς λόγους σου, ἵνα γνῶ ἀκριβῶς τὸν νόμον σου.

170α Εἰσέλθοι τὸ ἀξίωμά μου ἐνώπιόν σου, Κύριε.

Τὸ ἀξίωμα, ὁ μὲν Ἀκύλας, δέησιν, ἐξέδωκεν, ὁ δὲ Σύμμαχος, ἱκεσίαν.
Ἀνωτέρω μὲν οὖν εἶπεν, ἐγγισάτω, ἐνταῦθα δὲ, εἰσέλθοι· εἰ γὰρ ἐγγίσει, καὶ εἰσελεύσεται.

170β Κατὰ τὸ λόγιόν σου ῥῦσαί με.

Κατὰ τὴν σοφίαν σου | ῥῦσαί με τῶν πειρασμῶν.
Ἢ κατὰ τὴν ὑπόσχεσίν σου, καθὼς καὶ ἀνωτέρω διαφόρως εἴρηται· καὶ εἰδικῶς γὰρ αὐτῷ ὁ Θεὸς ἐπηγγείλατο βοήθειαν.

166 I would look expectantly for your salvation, O Lord, and I have loved your commandments.

And I have loved your commandments so that what I expect may come to me.

167 My soul has kept your testimonies and has loved them greatly.

Not only has it kept them, but has loved them, and not only loved, but greatly.

168α I have kept your commandments and your testimonies.

What he separated he now unites.

168β For all my ways are before you, O Lord.

The reason for my keeping of them is that all the ways of my life and my every action is performed before you and I walk my way with you as witness, for it is written, *I would see the Lord before me at all times*. Hence fearing you who look on my whole being, I keep your Ps 15.8α
commandments and your testimonies.

169α Let my entreaty approach before you, O Lord.

May it not be turned away as unacceptable. What is this entreaty?

169β Bring me to understanding according to your oracle.

This is the entreaty, namely, bring me to understanding, not by human art or worldly knowledge, but in accordance with your word, so that I may come to understand your words, so that I may come to know your law exactly.

170α May my request enter before you, O Lord.

For 'request' Aquila wrote 'prayer' and Symmachus 'supplication'.

Above he said 'let it approach' and here 'may it enter', for if it will approach it will also enter.

170β Deliver me according to your oracle.

According to your wisdom deliver me from trials.

Or else according to your promise, as has been said variously above, and indeed God promised help to him particularly.

171 Ἐξερεύξαιντο τὰ χείλη μου ὕμνον, ὅταν διδάξῃς με τὰ δικαιώματά σου.

Ἐξενέγκοιεν ὕμνον εὐχαριστήριον, ὅταν διδάξῃς με τὰ δικαιώματά σου συνετώτερον· ὕμνον εἰδικῶς εὐχαριστήριον, ὑπὲρ τῆς εὐεργεσίας ταύτης.

Εὔχεται δὲ τοῦτο, τὴν ἐπιθυμίαν ἐμφαίνων.

172α Φθέγξαιτο ἡ γλῶσσά μου τὰ λόγιά σου.

Ἀεὶ αὐτὰ φθέγξαιτο, τοῦτο μὲν, μελετῶσα, τοῦτο δὲ, ἑτέρους διδάσκουσα, καὶ πρὸς μηδὲν ἕτερον ἀσχολουμένη.

172β Ὅτι πᾶσαι αἱ ἐντολαί σου δικαιοσύνη.

Εὐθύτης, εὐθύνουσαι τὸν βίον καὶ ῥυθμίζουσαι τὸν ἄνθρωπον. Καὶ προλαβὼν δὲ εἶπε, *Δικαιοσύνη τὰ μαρτύριά σου.* Ps 118.144α

173 Γενέσθω ἡ χείρ σου τοῦ σῶσαί με, ὅτι τὰς ἐντολάς σου ᾑρετισάμην.

Γενέσθω εἰς τὸ σῶσαί με· παραγενέσθω ἐπὶ τῷ σῶσαί με. Τοιοῦτόν ἐστι καὶ τοῦτο, οἷον καὶ τὸ, *Γενοῦ μοι εἰς Θεὸν ὑπερασπιστήν.* Ps 30.3γ

174 Ἐπεπόθησα τὸ σωτήριόν σου, Κύριε, καὶ ὁ νόμος σου μελέτη μού ἐστιν.

Ἐπεπόθησα τὴν παρὰ σοῦ σωτηρίαν, οὐ τὴν παρ᾽ ἀνθρώπων βοήθειαν· διὸ καὶ ὁ νόμος σου μελέτη μού ἐστιν, ἵνα διὰ ταύτην ῥύσῃ με τῶν ἐχθρῶν.

Ἴσως δὲ καὶ περὶ τῆς ἐνανθρωπήσεως τοῦ Σωτῆρος λέγει· αὕτη γὰρ σωτήριον τοῦ κόσμου παρ᾽ αὐτοῦ. *Ἐτέχθη γὰρ*, φησὶν, *ὑμῖν σήμερον Σωτὴρ*, ὅπερ σωτήριον Lk 2.11
ἐπεπόθησεν ἰδεῖν, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν. Καὶ ὁ νόμος σου, φησὶ, μελέτη μού Ps 118.81α
ἐστιν, ὡς τὰ περὶ τοῦ σωτηρίου τούτου σκιαγραφῶν καὶ ὑπαινιττόμενος.

175 Ζήσεται ἡ ψυχή μου καὶ αἰνέσει σε, καὶ τὰ κρίματά σου βοηθήσει μοι.

Ζήσεται τὴν ὄντως ζωὴν, ὅτε ἀπελεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ζωὴν Jn 5.29
αἰώνιον, καὶ αἰνέσει σε τότε ὑψηλότερόν τε καὶ τελεώτερον. Καὶ τὰ κρίματά σου τὰ Mt 25.46
νομικὰ βοηθήσει μοι, φυλάξαντι ταῦτα, καὶ παῤῥησίαν προξενήσει.

Τινὰ δὲ τῶν ἀντιγράφων, ζήσαιτο, γράφουσι, καὶ βοηθήσαι, εὐχομένου τοῦ προφήτου ζῆσαι ζωὴν ἐνάρετον — αὕτη γὰρ κυρίως ζωὴ — καὶ βοηθηθῆναι εἰς τοῦτο παρὰ τοῦ νόμου, ἰθύνοντος καὶ ῥυθμίζοντος αὐτὸν, ὡς προείρηται.

176 Ἐπλανήθην ὡς πρόβατον ἀπολωλός· ζήτησον τὸν δοῦλόν σου, ὅτι τὰς ἐντολάς σου οὐκ ἐπελαθόμην.

171 May my lips break forth with a hymn when you teach me your statutes.

May they bring forth a hymn of thanksgiving when you teach me your statutes more sagaciously. A hymn of thanksgiving particularly for this benefaction.

He prays this indicating his desire.

172α May my tongue utter your oracles.

May it utter them constantly, now meditating on them, now teaching others, and occupying itself with nothing else.

172β For all your commandments are justice.

Directness, directing the life and regulating the person. And earlier he said, *Your testimonies are justice*. Ps 118.144α

173 Let your hand be so as to save me, for I have chosen your commandments.

Let it be so as to save me; let it come for the purpose of saving me. This is such as is the expression, *Become for me as a God who defends*. Ps 30.3γ

174 I have yearned fervently for your salvation, O Lord, and your law is my meditation.

I have yearned fervently for the salvation from you, not for help from men, and hence your law is my meditation so that on account of this meditation you may deliver me from my enemies.

And perhaps he is also speaking about the incarnation of the Saviour, for the incarnation is salvation of the world from him, for it is written, *For to you is born this day a Saviour*, which Lk 2.11
salvation he he longed fervently to see, as we have also said elsewhere. And your law, he says, Ps 118.81α
is my meditation, inasmuch as the law foreshadows and alludes darkly to the things about this salvation.

175 My soul will live and will praise you, and your judgements will help me.

It will live the true life, when *Those who have done good* will depart *to eternal life*, and he Jn 5.29
will praise then more sublimely and more perfectly. And your judgements in the law will help Mt 25.46
me when I have kept them and will procure for me confidence of address.

A number of copies have the [future] optative, 'may my soul come to live' and 'may they come to help me', with the prophet praying to live a virtuous life – for this is life in the eminent sense – and to be helped in this by the law, directing and regulating him, as was said before.

176 I have strayed like a lost sheep; seek your servant, for I have not forgotten your commandments.

Ἐπλανήθην, οὐκ ἀπολέσας τὴν ὁδὸν τῶν ἐντολῶν σου, ἀλλ' ἐν τοῖς ὄρεσι διαιτώμενος, καὶ τῇδε κἀκεῖσε μεταβαίνων, ἐν τῷ καταδιώκεσθαι. Ζήτησόν με, καὶ ἐπανάγαγε εἰς τὴν προτέραν κατοικίαν, φιμώσας τοὺς καταδιώκοντας, ὅτι οὐκ ἠμέλησα τῶν ἐντολῶν σου.

Ἢ καὶ προσώπῳ τοῦ νέου λαοῦ ποιεῖται τὸν λόγον. Ἐπλανήθην ὡς πρόβατον ἀπολωλὸς, μὴ τὴν ὀρθὴν τρίβον τῆς εὐσεβείας βαδίζων, ἀλλὰ σκολιάς τινας καὶ πολυσχιδεῖς καὶ φερούσας εἰς ὄλεθρον ἐμαυτῷ τεμόμενος. Ζήτησον τὸν δοῦλόν σου· Τὰ
σύμπαντα γὰρ, φησὶ, δοῦλα σά. Ζήτησον, ὁ ποιμὴν ὁ καλὸς, ὁ τιθεὶς τὴν ψυχὴν ὑπὲρ Ps 118.91
τῶν προβάτων, κατὰ τὴν ἐν τοῖς Εὐαγγελίοις παραβολὴν τοῦ ἀπολωλότος προβάτου, Jn 10.11
καὶ συνάγαγε εἰς τὴν μάνδραν σου. Τὸ δὲ ἐφεξῆς ἀντίκειται· ἐπιλανθάνεται γὰρ, οὐχ Mt 18.12-14
ὁ μήπω μαθὼν τὰς ἐντολὰς, ἀλλ' ὁ πάλαι ταύτας μεμαθηκὼς, εἰ μή τις ἀντιχρονικῶς | ἑρμηνεύσοι τὸ ῥητόν· οὐκ ἐπελαθόμην, ἀντὶ τοῦ, οὐκ ἐπιλήσομαι.

119 *ριθ´*

1α *Ὠιδὴ τῶν ἀναβάθμων.*

Πεντεκαίδεκα μὲν αὗται αἱ ᾠδαὶ, μίαν δὲ πᾶσαι τὴν ἐπιγραφὴν ἔχουσιν· *Ὠιδὴ τῶν ἀναβάθμων*, ἢ καθ' ἕτερον ἑρμηνευτὴν, *Ὠιδὴ τῶν ἀναβάσεων*. Τινὲς δὲ, *τῶν ἀναβαθμῶν*, ἀναγινώσκουσι, περισπῶντες.

Ἔλαχον δὲ τοιαύτην ἐπιγραφὴν, ὅτι περὶ τῆς ἐκ Βαβυλῶνος πρὸς Ἱερουσαλὴμ ἀναβάσεως τῶν ἐκεῖ κατασχεθέντων αἰχμαλώτων προφητεύουσι· πῶς ἐν θλίψει ὄντες, ἱκέτευσαν τὸν Θεὸν, καὶ εἰσακουσθέντες, ἀπέλαβον τὴν ἑαυτῶν πατρίδα. Καὶ ἄρχονται μὲν ἀπὸ τῆς ἐν τῷ θλίβεσθαι κραυγῆς καὶ δεήσεως πρὸς Θεὸν, συμπερατοῦνται δὲ ἐπὶ τὴν τελείαν εἰς τὴν Ἱερουσαλὴμ ἀποκατάστασιν.

Καὶ οὕτω μὲν καθ' ἱστορίαν. Κατὰ δὲ ἀναγωγὴν, ἔσχον τοιαύτην ἐπιγραφὴν, ὡς μάλιστα τῶν ἄλλων ψαλμῶν ἀνάγουσαι τὸν λαὸν τοῦ Θεοῦ ἀπὸ τῆς Βαβυλῶνος, ἤτοι τῆς τοῦ παρόντος βίου συγχύσεως, αἰχμάλωτον εἰς δουλείαν τῶν παθῶν ἐνταῦθα κατεχόμενον, πρὸς τὴν ἄνω Ἱερουσαλήμ.

Ἀναγινώσκων γὰρ ταύτας καὶ διαγινώσκων οἷον εἶχεν ἐκεῖνος ὁ λαὸς ἔρωτα τῆς Ἱερουσαλὴμ, καὶ ὅπως ἐθρήνει, καὶ οἵας ἠφίει πρὸς Θεὸν φωνὰς, καὶ οἷα ἔλεγεν ἀναγόμενος, καὶ ὅσα τῶν ᾠδῶν τούτων, διαθερμαίνεται καὶ αὐτὸς πρὸς ἔρωτα σφοδρὸν τῆς ἄνω Ἱερουσαλήμ.

1β *Πρὸς Κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα, καὶ εἰσήκουσέ μου.*

Ἐν τῇ θλίψει τῆς αἰχμαλωσίας καὶ τῆς ἐκεῖθεν κακοπαθείας· κραυγὴν δὲ λέγει, τὴν ἐκ κατωδύνου ψυχῆς καὶ συντετριμμένης, καὶ τεταμένης πρὸς μόνον τὸν δυνάμενον ῥύεσθαι, ἧς εὐθέως ἐπακούει Θεός.

Προσώπῳ δὲ τοῦ εὐσεβεστέρου μέρους, οἱ λόγοι.

2 *Κύριε, ῥῦσαι τὴν ψυχήν μου ἀπὸ χειλέων ἀδίκων καὶ ἀπὸ γλώσσης δολίας.*

176[14] ἑρμηνεύσοι PSCAF : ἑρμηνεύσει MH. 1α[2] ἔχουσιν PSCABFHV : ἔχουσαι M.

I have strayed, not having lost the way of your commandments, but living on the mountains and moving from one place to another while being pursued. Seek me and lead me back to my former dwelling, having silenced my pursuers, for I have not neglected your commandments.

Or else he is speaking in the person of the new people. I have strayed like a lost sheep, not walking on the right well-worn track of piety, but cutting out for myself certain tracks that wind with tortuous branchings and lead to destruction. Seek your servant, for it is written,
All things are your servants. 'Seek', you who are the good shepherd, who lays down his life for Ps 118.91
the sheep, according to the parable in the Gospel about the lost sheep, and gather me into Jn 10.11
your fold. The following phrase, however, contradicts this interpretation, for the person who Mt 18.12-14
has not yet learned the commandments does not forget them, but rather the one who has learned them of old - unless one were to interpret the verse as one tense standing for another, namely, 'I have not forgotten' in the sense of, 'I shall not forget'.

119 Psalm 119

1α An ode of degrees.

These odes are fifteen in number, all having the one superscription. *An ode of degrees*, or according to another translator, *An ode of ascents*. Some accent the word on the last syllable rather than on the penult.

They were allotted this superscription because they prophesy about the ascent from Babylon to Jerusalem of those who had been held there as captives, how when in affliction they made supplication to God and, having been heard, received back their own fatherland. And the odes begin with their cry and supplication to God in affliction and conclude with their complete restoration to Jerusalem.

And such it is according to history. According to anagogical interpretation, however, they had this superscription since, more than the other psalms, they lead the people of God from Babylon, namely, from the confusion of the present life, being held here captive to the slavery of the passions, to the heavenly Jerusalem.

For the people of God, on reading them and discerning what passionate love that people had for Jerusalem and how they would lament and what cries they would let fly to God, and what they would say while being led up, and all the things of these odes, this people also is warmed to a strong and passionate love for the heavenly Jerusalem.

1β To the Lord I cried when in affliction, and he heard me.

In the affliction of captivity and of the suffering therefrom. 'Cry' is what he calls that which comes from a soul crushed and in great pain and straining towards the one alone able to deliver it, a cry which God hears at once.

The words are spoken in the person of the more pious portion of the the people.

2 O Lord, deliver my soul from unjust lips and from a deceitful tongue.

Κράζων, τοῦτο ηὔξατο· ἢ μετὰ τῶν ἄλλων, καὶ τοῦτο.

Χείλη δὲ ἄδικα, τὰ ἀδικίαν εἰς τὸ ὕψος λαλοῦντα, ὡς ἐν τῷ οβʹ ψαλμῷ γέγραπται, ἔνθα τὸ, *Ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν*, καὶ τὰ τῶν συκοφαντῶν, καὶ ἁπλῶς, τὰ τῶν παρανόμων πάντων. Ps 72.8β

Γλῶσσα δὲ δολία, ἡ αὐτῶν τε τούτων, καὶ εἰδικῶς τῶν ἐπιβουλευόντων.

3 *Τί δοθείη σοι καὶ τί προστεθείη σοι πρὸς γλῶσσαν δολίαν;*

Ἕτερος δέ φησιν ἑρμηνευτὴς, *Τί δοθήσεταί σοι καὶ τί προστεθήσεταί σοι πρὸς γλῶσσαν δολίαν;* Πρὸς γὰρ τὸν ἱκετεύοντα ὁ προφήτης ἀποκρίνεται, πυνθανόμενος τί δοθήσεταί σοι καὶ τί προστεθήσεται ἀμυντήριον πρὸς γλῶσσαν δολίαν.

Ἐμφαίνει δὲ ὁ λόγος, ἢ ὅτι δυσκαταγώνιστος αὕτη διὰ πονηρίας ὑπερβολὴν, ἢ ὅτι οὐ χρεία σοι ἀμυντηρίου, αὐτὴ γὰρ ἡ δολιότης, ἀρκοῦσα τοῦ δολίου τιμωρία.

4 *Τὰ βέλη τοῦ δυνατοῦ ἠκονημένα σὺν τοῖς ἄνθραξι τοῖς ἐρημικοῖς.*

Καὶ τοῦτο, πρὸς παρηγορίαν τοῦ ἱκετεύοντος, μὴ ἀθυμεῖν ὑποτιθέμενον. Καὶ γὰρ τὰ βέλη τοῦ δυνατοῦ Θεοῦ ἠκόνηται κατὰ τῶν παρανόμων καὶ δολίων, μετὰ καὶ ἀνθράκων ἐρημοποιῶν, ὥστε τέμνειν καὶ καίειν καὶ ἀφανίζειν αὐτούς. Βέλη δὲ καὶ ἄνθρακας, τὰς διαφόρους τιμωρίας ὠνόμασεν.

Ἐνόησαν δέ τινες, δυνατὸν μὲν τὸν διάβολον, ὡς κατισχύοντα τῶν ῥᾳθυμούντων· βέλη δὲ αὐτοῦ ἠκονημένα μετ᾽ ἀνθράκων ἀφανιστικῶν, τοὺς ἐμπαθεῖς λογισμοὺς, ὀξέως εἰσδύνοντας | καὶ ἐμπιπρῶντας καὶ ἀφανίζοντας τὴν ἀρετὴν, οὓς καὶ ὁ Ἀπόστολος *βέλη πεπυρωμένα* ἐκάλεσεν. Eph 6.16

Εἶτα πάλιν ὁ λόγος ἀπὸ τοῦ ἱκετεύοντος.

5α *Οἴμοι, ὅτι ἡ παροικία μου ἐμακρύνθη.*

Ἡ ἐν Βαβυλῶνι, ἡ ἐν αἰχμαλωσίᾳ· ἀποδύρεται γὰρ τὸ πολυετὲς αὐτῆς.

5β *Κατεσκήνωσα μετὰ τῶν σκηνωμάτων Κηδάρ.*

Μέσον τῶν σκηνωμάτων Κηδάρ· ἀποκλαίεται γὰρ καὶ τοῦτο.

Κηδὰρ δὲ, χώρα τίς ἐστι παρακειμένη Βαβυλωνίοις, οἰκήτορας ἔχουσα βδελυροὺς, ἐν οἷς καὶ αὐτοὺς οἱ Βαβυλώνιοι σκηνοῦν ἔταξαν. Ἐπεὶ δὲ Κηδὰρ σκοτασμὸς ἑρμηνεύεται, εἰκότως θρηνοῦσιν οἱ κατασκηνοῦντες ἐν τοῖς σκηνώμασι τοῦ σκοτασμοῦ. Σκηνώματα δὲ σκοτασμοῦ, ἡ ἐν τοῖς πάθεσι διατριβὴ, τοῖς σκοτίζουσι τὸν νοῦν. Jer 30.23-28

6 *Πολλὰ παρῴκησεν ἡ ψυχή μου.*

3[6] αὐτὴ MPASF : αὕτη CBHV.

Crying out, he prayed this, or else along with the other things, he prayed this also.

'Unjust lips', those speaking injustice to the height, as was written in the seventy-second psalm at the verse, *They have spoken injustice to the height*, and those of slanderers, and simply those of transgressors. 'A deceitful tongue', namely, that of those very same people and in particular of those plotting treachery. Ps 72.8β

3 What might be given you and what added to you against a deceitful tongue?

Another translator says, *What will be given to you and what added to you against a deceitful tongue*? The prophet is responding to the suppliant, asking what will be given and what added as a means of defence against a deceitful tongue.

The verse indicates either that this is hard to overcome on account of the excess of evil, or else that you have no need of any defence, for his deceitfulness itself is sufficient punishment for the deceitful man.

4 The arrows of the powerful one are sharpened along with waste-laying fiery coals.

And this is for the consolation of the supplicant enjoining him not to lose heart. And indeed the arrows of the powerful God have been sharpened against the transgressors and the deceitful along with waste-laying fiery coals, so as to cut down and burn and eradicate them. Arrows and coals are what he called the various punishments.

Some have understood the 'powerful one' as the devil, as overpowering those who are negligent, and his sharpened arrows along with his destroying fiery coals are the passionate thoughts that penetrate sharply and burn up and eradicate virtue, which the Apostle called *flaming darts*. Eph 6.16

Then the words are again spoken by the suppliant.

5α Alas, for my sojourning has been prolonged.

My sojourning in Babylon, in captivity; for he laments bitterly its lasting for many years.

5β I have encamped with the tent-dwellings of Kedar.

Amid the tent-dwellings of Kedar; for he bewails this also.

Kedar is a land lying next to the Babylonians having loathsome inhabitants among whom the Babylonians ordered them to settle. And since Kedar translates as 'benightment', it is very reasonable for those who are camping in the tent-dwellings of benightment to lament. And the tent-dwellings of benightment is a dwelling in the passions that benight the mind. Jer 30.23-28

6 My soul has sojourned long.

Πολλὰ ἔτη, πολὺν καιρὸν παρῴκησεν ἐν τῇ αἰχμαλωσίᾳ.

7α Μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός.

Μετὰ τῶν φιλονείκων ἐκείνων, τῶν τῆς Κηδὰρ, εἰρήνευον, οὐκ ἀνθιστάμενος αὐτοῖς περὶ βιωτικοῦ τινος πράγματος, ἀλλὰ παραχωρῶν, ὡς αἰχμάλωτος.

Παιδεύει δὲ καὶ ἡμᾶς ὁ λόγος, τοιούτους γίνεσθαι, καὶ μετὰ πάντων εἰρηνεύειν· εἰ γὰρ μετὰ τῶν μισούντων τὴν εἰρήνην, πολλῷ μᾶλλον, μετὰ τῶν ἀγαπώντων αὐτήν. Ἐσόμεθα δὲ τοιοῦτοι, ἐὰν ὡς ξένοι διατρίβωμεν, ἐὰν ὡς πάροικοι πολιτευώμεθα, μὴ σφόδρα τῶν παρόντων ἀντεχόμενοι, μηδ᾽ ὡς παραμένουσι προσέχοντες τούτοις.

7β Ὅταν ἐλάλουν αὐτοῖς, ἐπολέμουν με δωρεάν.

Ὅταν ἐλάλουν αὐτοῖς εἰρηνικὰ, ἐπολέμουν με μάτην, μηδεμίαν ἀφορμὴν ἔχοντες, καὶ οὐδὲ τότε ἐφείδοντο· ἐγὼ δὲ καὶ οὕτως εἰρήνευον.

120 ρκ´

1α Ὠιδὴ, ὁμοίως. Ps 119.1α

1β Ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη, ὅθεν ἥξει ἡ βοήθειά μου.

Αὕτη ἡ ᾠδὴ προφητεύει ἃ ἔλεγον, ἀρξάμενοι ἀναβαίνειν.

Ὄρη δὲ λέγει, τοὺς οὐρανοὺς, διὰ τὸ ὕψος. Ἐκεῖθεν γὰρ ἤλπιζον ἐλθεῖν αὐτοῖς τὴν συνήθη βοήθειαν, παραπέμπουσαν ἀβλαβεῖς.

Εἶτα καὶ σαφηνίζει τὸν λόγον.

2 Ἡ βοήθειά μου παρὰ Κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

Τοῦ ἀληθῶς Κυρίου· ἴδιον γὰρ Θεοῦ, τὸ δημιουργικόν.

Καὶ ἡμῖν οὖν, ἐὰν ἄρωμεν τοὺς ὀφθαλμοὺς τῆς ψυχῆς εἰς τὸν οὐρανὸν, ἀποστήσαντες αὐτοὺς τῶν γηΐνων πραγμάτων, ἡ βοήθεια παρὰ Κυρίου ἔσται.

3 Μὴ δῴης εἰς σάλον τὸν πόδα σου, μηδὲ νυστάξαι ὁ φυλάσσων σε.

Τοῦτο, φιλαδελφίας· ἕκαστον ἑκάστου ὑπερεύχεσθαι.

Μὴ δῴης εἰς παρατροπὴν τὸν πόδα σου, μηδὲ παρατραπείη τῆς εὐθείας, ἥτις ἐστὶν ἡ ἐνάρετος ὁδός· μηδὲ διὰ τοῦτο νυστάξαι ὁ φυλάσσων σε Θεὸς, μὴ διὰ τοῦτο ῥᾳθυμῆσαι περὶ τὴν φυλακήν σου, ὡς ἐξ ἀπροσεξίας ὀλισθήσαντος.

Ἢ μὴ δῴης εἰς σαλευόμενα καὶ ὀλισθηρὰ πράγματα τὴν πορείαν σου, ἀλλ᾽ ἐπιβαίνοις τρίβου ἀσφαλοῦς, ἥτις ἐστὶν ἡ ἔννομος, εὐθυπορεῖν σε παρασκευάζουσα.

3[1] νυστάξαι PS[A$^{corr.}$]BF : νυστάξει MC[A]H : νυστάξῃ V[TRa].

Long years, it has sojourned a long time in captivity.

7α With those who hate peace I was peaceful.

With those lovers of strife of Kedar I would be peaceable, not opposing them about any worldly matter, but giving way as a captive.

The verse instructs us to become such and to make peace with everyone, for if he would make peace with those who hate peace, very much more so would he do so with those who love it. We shall be such if we dwell as strangers, if we live as sojourners, not clinging excessively to things of the present, nor giving attention to these things as if enduring.

7β When I would speak with them they would make war on me without cause.

When I would speak peaceably to them, they would make war on me for no reason, at no instigation at all, and not even then would they spare me, but I even so would be peaceable.

120 Psalm 120

1α An ode, similarly. Ps 119.1α

1β I have raised my eyes to the mountains from whence my aid will come.

This ode prophesies what they would say when having begun to ascend.

'Mountains' is what he calls the heavens on account of their height, for from there they hoped that their customary help would come, escorting them unharmed.

Then he clarifies the meaning.

2 My help is from the Lord who made both heaven and earth.

From the one who is truly Lord, for creation is a characteristic of God.

And for us therefore, if we raise the eyes of our souls to heaven, removing them from earthly things, our help will be from the Lord.

3 May you not give your foot to wavering, and may he who guards you never slumber.

This is an expression of brotherly concern, with each praying for each other.

May you not give your foot to aberration, nor may it deviate from the straight way which is the way of virtue; neither may God who guards you slumber on this account, nor may he on this account become neglectful about keeping you, as having slipped by reason of carelessness.

Or else may you not give your path to wavery and slippery things, but may you walk on a secure well-worn track, which is the track of the law, preparing you to walk straight.

4 Ἰδοὺ οὐ νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραήλ.

Εἰ ἀπέχεται δηλονότι τῶν ὀλισθηρῶν, εἰ ἀσφαλῶς βαίνει, οὔτε ῥᾳθυμήσει, οὔτε ἀμελήσει· Ἰσραὴλ δὲ, καὶ ἡμεῖς, νέος, ὡς πολλάκις εἰρήκαμεν.

Ζήτησον δὲ καὶ ἐν τῷ μγʹ ψαλμῷ τὸ, Ἐξεγέρθητι, ἵνα τί ὑπνοῖς, Κύριε; Ps 43.24α-β

5 Κύριος φυλάξει σε, | Κύριος σκέπη σοι ἐπὶ χεῖρα δεξιάν σου.

Κύριος φυλάξει σε, οὕτως βαδίζοντα· Κύριος σκέπη σοι παρὰ τὴν δεξιάν σου χεῖρα, τουτέστι, παραστάτης, σκεπαστής — παρὰ ταύτην γὰρ ὁ ὑπερασπίζων ἵσταται· ἢ σκέπη σοι ἐπὶ πράξεις δεξιάς σου, σκέπων σε, πράττοντα ἀγαθά· ἢ σκέπη σοι, διὰ πράξεις σου δεξιάς.

6 Ἡμέρας ὁ ἥλιος οὐ συγκαύσει σε, οὐδὲ ἡ σελήνη τὴν νύκτα.

Τοσαύτην σου ποιήσεται πρόνοιαν, ὡς μηδὲ ταῦτα ἐᾶσαι παρενοχλῆσαί σοι. Πρὸς ἔμφασιν δὲ τοῦτο τῆς ἄκρας εἶπεν ἐπιμελείας· εἰκὸς δὲ αὐτοὺς καὶ τοιαύτης ἀπολαῦσαι χάριτος.

Συγκαίειν δὲ λέγουσι καὶ τὴν σελήνην τὰ σώματα, οὐ μόνον ὑγρὰν οὖσαν, ἀλλὰ καὶ θερμήν· ἢ ὁ ἥλιος οὐ συγκαύσει σε, οὐδὲ ἡ σελήνη βλάψει δηλονότι.

7 Κύριος φυλάξει σε ἀπὸ παντὸς κακοῦ, φυλάξει τὴν ψυχήν σου ὁ Κύριος.

Πολλάκις τοῦτο λέγει, βεβαιῶν τὸν λόγον καὶ προτρεπόμενος εἰς τὸ βαίνειν ὀρθῶς, πόθῳ τῆς ἐκ Θεοῦ φυλακῆς· ἢ φυλάξει τὸ σῶμά σου ἀπὸ παντὸς κινδύνου, καὶ τὴν ψυχήν σου.

8α Κύριος φυλάξει τὴν εἴσοδόν σου καὶ τὴν ἔξοδόν σου.

Τὴν ἀναστροφήν σου, τὴν πολιτείαν σου, τὸν βίον σου.

8β Ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Καὶ εἰς τὸ ἑξῆς· ἢ καὶ ἕως τοῦ αἰῶνος τῆς ζωῆς σου.

121 ρκαʹ

1α Ὠιδὴ, ὁμοίως.

1β Ηὐφράνθην ἐπὶ τοῖς εἰρηκόσι μοι, Εἰς οἶκον Κυρίου πορευσώμεθα.

Τοῦτο ἔλεγον, ὁδεύοντες καὶ προκόπτοντες μετὰ περιχαρείας.

8α Add. [MPF in marg.]ABHV: Ἤτοι τήν τε εἰς τὸν βίον τοῦτον εἴσοδον, καὶ τὴν ἐξ αὐτοῦ ἔξοδον· ἢ καὶ πάντα τὸν βίον· ἐν εἰσόδοις γὰρ οὗτος καὶ ἐξόδοις καθορᾶται. : om. SC.
1β[1] ηὐφράνθην MPACBF : εὐφράνθην SHV[TRa]. 1β[1] πορευσώμεθα MPSCAF : πορευσόμεθα HV[TRa].

4 See, he who guards Israel will neither slumber nor sleep.

If, that is, Israel keeps away from slippery things, if Israel walks steadily and will neither be careless nor neglectful. We also are Israel, the new Israel, as we often have said.
And seek also in the forty-third psalm, *Awake, why are you sleeping, O Lord?* Ps 43.24α-β

5 The Lord will guard you, the Lord is a shelter for you at your right hand.

The Lord will guard you when walking in this way; the Lord is a shelter for you at your right hand, that is, a comrade on your flank, a protector – for the defender stands at this side. Or else a shelter for you in your right-handed actions, sheltering you when doing good; or a shelter for you on account of your right-handed actions.

6 By day the sun will not scorch you, nor the moon by night.

So great is the providence he will have for you, not allowing even these things to trouble you. He said this in indication of his extreme care; it is likely that they enjoyed such grace.
They say the moon also scorches bodies, being not only moist but also warm; or else the sun will not scorch you, nor will the moon harm you that is to say.

7 The Lord will guard you from every evil, the Lord will guard your soul.

He says this many times, confirming the word and urging to walk uprightly, by desire for guardianship from God; or else he will guard your body from every danger, and your soul.

8α The Lord will guard your coming in and your going out.

Your deportment, your way of life, your mode of life.

8β From now and till the age.

And henceforward; or and till the age of your life.

121 Psalm 121
1α An ode, similarly.

1β I was glad at those who said to me, 'Let us go to the house of the Lord'.

They would say this as they were walking and advancing with rejoicing.

8α: That is to say, the entrance into this life and the exit therefrom, or else the entire life, for life is perceived in entrances and exits.

2 Ἑστῶτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖς σου, Ἱερουσαλήμ.

Ἀκουσάντων ἡμῶν, εὐθὺς ἑστῶτες ἦσαν ἐν ταῖς αὐλαῖς σου τῇ δοκήσει· ἐδόξαμεν γὰρ ἑστάναι ἐν αὐταῖς, οὕτω τῆς σφοδρᾶς ἐπιθυμίας φαντασθῆναι παρασκευασάσης.

3α Ἱερουσαλὴμ οἰκοδομουμένη ὡς πόλις.

Ὦ Ἱερουσαλὴμ, ἡ οἰκοδομουμένη πάλαι, ὡς πόλις κυρίως.

3β Ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό.

Καθ' ἕτερον δὲ ἑρμηνευτὴν, ἧς ἡ συνάφεια ὁμοῦ, τουτέστιν, ἧς τὰ μετόχια, τὰ συναφῆ οἰκοδομήματα, ὁμοῦ, διὰ τὸ πλῆθος τῶν ἐνοικούντων.

4α Ἐκεῖ γὰρ ἀνέβησαν αἱ φυλαὶ, φυλαὶ Κυρίου.

Τοῦτο, μέγιστον ἐγκώμιον αὐτῆς ποιεῖται. Οὐχ οὕτω γὰρ ἐκοσμεῖτο τῷ μεγέθει καὶ τοῖς οἰκοδομήμασιν, ὡς τῷ πάσας τὰς φυλὰς τοῦ Ἰσραὴλ ἐκεῖ συλλέγεσθαι τρὶς ἑκάστου ἔτους, ἐν ταῖς δημοτελέσι πανηγύρεσιν, ἐν τῷ Πάσχα, ἐν τῇ Πεντηκοστῇ, καὶ ἐν τῇ Σκηνοπηγίᾳ. Ex 23.14-16

Ἐκεῖ γὰρ, φησὶν, ἀνέβησαν πάλαι πρὸ τῆς αἰχμαλωσίας, ἐκεῖ συνελέγοντο. Φυλὰς δὲ Κυρίου ταύτας ὠνόμασεν, ὡς λαὸν αὐτοῦ, ὡς ὑπ' αὐτοῦ τεταγμένας.

4β Μαρτύριον τῷ Ἰσραήλ.

Ἀπόδειξις τῷ λαῷ τῆς περατωθείσης ὑποσχέσεως τοῦ Θεοῦ, ὅτι καὶ ἐπληθύνθη τὸ σπέρμα τοῦ Ἀβραὰμ καὶ τὴν γῆν τῆς ἐπαγγελίας ἐκληρονόμησεν.

Ἢ διαμαρτυρία τῷ λαῷ· διεμαρτύρατο γὰρ αὐτῷ ὁ Θεὸς, ἐκεῖ συλλέγεσθαι κατὰ τοὺς εἰρημένους καιρούς.

Ἡ δὲ σύνταξις οὕτως· ἐκεῖ ἀνέβησαν φυλαὶ, καὶ τὰ ἑξῆς, περιττεύοντος τοῦ, γάρ· ἀνέβησαν φησὶ, διαμαρτυρία καὶ κέλευσις, ἤγουν κατὰ κέλευσιν θείαν.

4γ Τοῦ ἐξομολογήσασθαι τῷ ὀνόματι Κυρίου.

Ἐπὶ τῷ εὐχαριστῆσαι διὰ τῆς νενομοθετημένης λατρείας.

5α Ὅτι ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν.

Ἰδοὺ καὶ ἄλλο τῆς Ἱερουσαλὴμ ἐγκώμιον. Ἐκεῖ γὰρ, φησὶν, ἱδρύθησαν θρόνοι βασιλείας εἰς τὸ κρίνειν τὸν λαόν. |

4β[7] διαμαρτυρία καὶ κέλευσις MPASCBF : διὰ μαρτύρια καὶ κέλευσιν V.

2 Our feet were standing in your enclosures, O Jerusalem.

When we heard this, our feet were, as it seemed, standing at once in your enclosures, for we imagined we were already standing in them, our fervent desire having made us imagine so.

3α Jerusalem being built as a city.

O Jerusalem, built of old as a city most eminently.

3β The comparting of which is altogether.

According to another translator: 'the conjoinedness of which is in one place', that is, the buildings belonging to which, the contiguous buildings, are together, on account of the multitude of the inhabitants.

4α For there the tribes went up, the tribes of the Lord.

This he deems its greatest encomium, for it was embellished not so much by its splendour and its buildings as by the fact that all the tribes of Israel would gather there three times each year at the great public festivals, at Pascha, at Pentecost and at the Feast of the Tents. Ex 23.14-16

For there, he says, in the past before the captivity they went up, they would gather there. He called the tribes 'of the Lord', as his people, as arrayed under him.

4β A testimony for Israel.

A proof to the people of the fulfilled promise of God that the seed of Abraham had been multiplied and had inherited the promised land.

Or else a conjuration to the people, for God conjured them to gather there at the times mentioned. The syntax is thus: 'There the tribes went up' and so on, with the 'for' being redundant; they went up, he says, as conjuration and command, namely, at divine command.

4γ To confess to the name of the Lord.

So as to give thanks through the worship laid down in the law.

5α For there thrones were set in judgement.

See yet another encomium of Jerusalem. For there, he says, thrones of kingly office were established to judge the people.

5β Θρόνοι ἐπὶ οἶκον Δαυίδ.

Ἐν τῷ οἴκῳ Δαυὶδ, ἐν τοῖς ἀνακτόροις Δαυίδ.
Ἢ τὸ πρῶτον μὲν, θρόνοι ἱερέων, τὸ δεύτερον δὲ, θρόνοι βασιλέων.

6α Ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τὴν Ἰερουσαλήμ.

Προσαγορεύσατε αὐτὴν εἰρηνικὰ, ὅτι εἰρήνη σοι, εἰρήνη τῷ λαῷ σου· τοῦ λοιποῦ γὰρ εἰρήνην ἕξει βαθεῖαν καὶ χαράν.
Ἕτερος γὰρ ἑρμηνεὺς, ἀσπάσασθε αὐτὴν, εἶπε.

6β Καὶ εὐθηνία τοῖς ἀγαπῶσί σε.

Καὶ εὐθηνήσουσιν οὐχ οἱ πολῖταί σου μόνον, ἀλλὰ καὶ τῶν πέριξ ἐθνῶν οἱ ἀγαπῶντές σε. Προφητεία δὲ καὶ τοῦτο.

7α Γενέσθω δὴ εἰρήνη ἐν τῇ δυνάμει σου.

Καθ' ἕτερον δὲ ἑρμηνευτὴν, γένοιτο ἢ γενήσεται. Δύναμιν δὲ αὐτῆς λέγει, τοὺς στρατιώτας αὐτῆς, ὧν εἰρήνη, τὸ μὴ μάχεσθαι, μηδ' ἔχειν πολέμιον.

7β Καὶ εὐθηνία ἐν ταῖς πυργοβάρεσί σου.

Ἕτερος δέ φησι, Καὶ πλοῦτος ἐν τοῖς βασιλείοις σου· ἄλλος δὲ, Ἐν τοῖς περιβόλοις σου. Πυργόβαρις γὰρ, τὸ ὀχυρώτατον τείχισμα.

8 Ἕνεκα τῶν ἀδελφῶν μου καὶ τῶν πλησίον μου ἐλάλουν δὴ εἰρήνην περὶ σοῦ.

Τοῦτο πρὸς αὐτὴν ὁ προφήτης φησίν· ὅτι διὰ τοὺς συγγενεῖς μου τοὺς Ἰσραηλίτας, διὰ τὰς φυλὰς τοῦ Ἰσραὴλ, ηὐχόμην εἰρήνην ὑπὲρ σοῦ, ἵνα, ἐν εἰρήνῃ διάγοντες, λατρεύωσι καὶ εὐχαριστῶσι Θεῷ.

9 Ἕνεκα τοῦ οἴκου Κυρίου τοῦ Θεοῦ ἡμῶν ἐξεζήτησα ἀγαθά σοι.

Διὰ τὸν ναὸν τοῦ Θεοῦ τὸν ἐν σοὶ ἐξητησάμην σοι γαλήνην καὶ εὐετηρίαν, ἵνα τὴν οἰκείαν ἀπολάβῃς εὐπρέπειαν, καὶ τὴν νενομισμένην λατρείαν.

122 ρκβʹ
1α Ὠιδὴ, ὁμοίως.

1β Πρὸς σὲ ἦρα τοὺς ὀφθαλμούς μου τὸν κατοικοῦντα ἐν τῷ οὐρανῷ.

8[4] Θεῷ MPAS[2]BF : τῷ Θεῷ CHV.

5β Thrones over the house of David.

In the house of David, in the palaces of David.
Or else the first is thrones of priests and the second thrones of kings.

6α Entreat Jerusalem truly with the things for peace.

Address her with peaceful words, namely, 'peace be with you', 'peace be with your people'. For henceforth she will have deep peace and joy.
Another translator said 'give greeting to her'.

6β And prosperity will come to those who love you.

And not only will your citizens prosper, but also those of the surrounding nations that love you. This also is a prophecy.

7α Let peace truly be in your power.

According to another translator, 'may there be' or 'there will be'. Her 'power' is what he calls her soldiers, for whom peace is not fighting nor having any enemy.

7β And prosperity in your citadels.

Another says, 'And wealth in your palaces', while another says, 'in your enclosures'. A citadel is a very secure fortification.

8 For the sake of my brothers and my neighbours I would truly speak peace about you.

This the prophet says to her, namely, for the sake of my relatives the Israelites, for the tribes of Israel, I would wish peace for you, so that living in peace, they may worship and give thanks to God.

9 For the sake of the house of the Lord our God I have sought out good things for you.

For the sake of the temple of God in you I have asked for calm and prosperity for you, so that you may receive back your own dignity and accustomed worship.

122 Psalm 122
1α An ode, similarly.

1β To you who dwell in heaven I have raised my eyes.

Καὶ οὗτοι, ἔτι ὁδευόντων οἱ λόγοι. Κατοικεῖν δὲ ὁ Θεὸς ἐν τῷ οὐρανῷ λέγεται, ὡς ταῖς ἐκεῖ καθαραῖς καὶ ἁγίαις δυνάμεσιν ἐπαναπαυόμενος· καὶ γὰρ καὶ περὶ τῶν ἐπὶ γῆς ἁγίων εἴρηκεν, *Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω.* 2Cor 6.16

2 Ἰδοὺ, ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς· οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ἕως οὗ οἰκτειρῆσαι ἡμᾶς.

Διὰ τοῦ τοιούτου παραδείγματος τῶν δούλων καὶ τῆς δούλης, τοῦτο δηλοῦσιν, ὅτι καὶ πρὸς αὐτὸν ὁρῶσι καὶ διηνεκῶς, καὶ οὐδαμόθεν ἑτέρωθεν ἔχουσιν ἀντιλήψεως ἐλπίδα, καὶ οὐκ ἀποστήσονται ἕως οἰκτειρηθῶσι. Τὸ δὲ, *οἰκτειρῆσαι*, εὐκτικὸν μὲν ἔχει σχῆμα, σημασίαν δὲ μέλλοντος, ἀντὶ τοῦ, *οἰκτειρήσῃ*.

Τινὲς δέ φασι προσπαρειλῆφθαι τὸ παράδειγμα τῆς δούλης εἰς ἐπίτασιν διαθέσεως· πλέον γὰρ τῶν δούλων αἱ δοῦλαι τοῦτο ποιοῦσιν, ὡς ἀσθενέστεραι.

3 Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς, ὅτι ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως.

Φαυλισμοῦ, ὀνειδισμοῦ, παρά τε τῶν αἰχμαλωτευσάντων καὶ τῶν γειτονούντων ἡμῖν πονηρῶν, ἐφηδομένων ταῖς συμφοραῖς ἡμῶν, ἢ τῶν ἄλλων ἐθνῶν, δι᾽ ὧν ἐβάδιζον.

Θερμότητος δὲ, ὁ διπλασιασμὸς τοῦ, ἐλέησον. Ἱκετεύουσιν οὖν ἐλεηθῆναι διὰ τοῦτο, καὶ τάχιον ἀποκαταστῆναι εἰς τὴν πατρίδα.

4α Ἐπὶ πλεῖον ἐπλήσθη ἡ ψυχὴ ἡμῶν.

Τῆς εἰρημένης ἐξουδενώσεως.

4β Τὸ ὄνειδος τοῖς εὐθηνοῦσι, καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις.

Ἀντιστραφείη δηλονότι εἰς ταπείνωσιν καὶ παίδευσιν αὐτῶν, ἵνα μὴ διὰ τὸ εὐπραγεῖν καὶ ὑπερη | φανεύεσθαι κατεπαίρωνται τῶν δυσπραγούντων καὶ τεταπεινωμένων.

Ἁρμόζει δὲ ὁ ψαλμὸς καὶ τοῖς ὁδεύουσι πρὸς τὴν ἄνω Ἱερουσαλὴμ, καὶ ἐπηρεαζομένοις ὑπὸ ὁρατῶν καὶ ἀοράτων ἐχθρῶν.

123 ρκγʹ

1α Ὠιδὴ, ὁμοίως.

1β-3α Εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ἰσραὴλ, εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, ἐν τῷ ἐπαναστῆναι ἀνθρώπους ἐφ᾽ ἡμᾶς, ἄρα ζῶντας ἂν κατέπιον ἡμᾶς.

2[7] *οἰκτειρήσῃ* MAS[2]CBFV : *οἰκτειρήσει* P.

And these are words of those still making their way. God is said to dwell in heaven as resting on the pure and holy powers there, and indeed he said also about the saints on the earth, *I shall live in them and move among them*. 2Cor 6.16

2 See, as the eyes of servants are toward the hands of their masters, as the eyes of a handmaid are toward the hands of her mistress, so are our eyes toward the Lord our God, till he [may] have compassion on us.

Through such example of the servants and of the handmaid, they indicate both that they are looking towards him continually and have no hope of help from anywhere else and that they will not desist until they receive mercy. 'May have compassion' is optative in form but has a future meaning, in the sense of, 'will have compassion'.

Some say that the example of of the handmaid was adduced in addition to indicate an intensification of disposition, because handmaids, being weaker, do this more than servants.

3 Have mercy on us, O Lord, have mercy on us, for we have for long been filled with disparagement.

With slighting, with reproach, both from those who had taken us captive and from the evil people neighbouring us, exulting over our misfortunes; or from the other nations through which they were walking.

The repetition of 'have mercy' is an indication of fervour. They are entreating accordingly to be shown mercy on this account and to be swiftly restored to their fatherland.

4α Our soul has been filled to surfeit.

With the disparagement mentioned.

4β May the reproach come on the prosperous and the disparagement on the proud.

May it be turned back, namely, to their humiliation and chastisement, lest on account of their prospering and being proud they raise themselves arrogantly over the unfortunate and humbled.

The psalm is also fitting for those who are making their way to the heavenly Jerusalem and are being assailed by visible and invisible enemies.

123 Psalm 123

1α An ode, similarly.

1β-3α If not that the Lord was among us, let Israel truly say, if not that the Lord was among us, when people rose up against us they would then have swallowed us alive.

Ταῦτα ἤδη ἐπανελθόντων εἰς τὴν πατρίδα τὰ ῥήματα. Εὐχαριστοῦντες γὰρ, παρακελεύονται τῷ λαῷ λέγειν, ὅτι ἐν τῷ ἐπαναστῆναί τινας καθ' ἡμῶν ἐπανελθόντων — τὰ πλησιόχωρα γὰρ ἔθνη τούτοις ἐπεστράτευσαν, μήπω τειχισθείσης τῆς Ἰερουσαλὴμ — εἰ μὴ διότι Κύριος ἦν ἐν ἡμῖν ἐῤῥύσθημεν, ἄρα ζῶντας ἂν κατέπιον ἡμᾶς ὑπὸ φθόνου. Ἐμφαίνει δὲ ὁ λόγος τὴν ἄγαν ταχυτῆτα τῆς πανωλεθρίας. 2Esdr 14.1-2

Τινὲς δὲ τὸ, ὅτι, παρέλκον ἑρμηνεύουσιν.

3β-4α Ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν ἐφ' ἡμᾶς, ἄρα τὸ ὕδωρ ἂν κατεπόντισεν ἡμᾶς.

Ὕδωρ λέγει, τὴν ῥύμην αὐτῶν καὶ σφοδρὰν κίνησιν, ὀργισθέντων διότι πάλιν ἀπέλαβον τὴν πατρίδα. Τὸ δὲ, ἄρα, συλλογιστικὸν, ἀντὶ τοῦ, λοιπὸν ἢ ὄντως.

4β Χείμαῤῥον διῆλθεν ἡ ψυχὴ ἡμῶν.

Χειμάῤῥῳ παρεικάζει τὴν ὀξεῖαν καὶ ἄτακτον καὶ πᾶν τὸ προστυχὸν παρασύρουσαν καὶ πρόσκαιρον φορὰν αὐτῶν, ὥσπερ καὶ ἀνωτέρω, ὕδατι. Διῆλθε δὲ, ἀντὶ τοῦ, διεπέρασε· διέφυγεν ἡ ψυχὴ ἡμῶν, ἤγουν ἡμεῖς, ἀπὸ μέρους τὸ ὅλον.

5 Ἄρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον.

Ὄντως διεπεράσαμεν· ἐν ἀσφαλεῖ γεγόναμεν.

6 Εὐλογητὸς Κύριος, ὃς οὐκ ἔδωκεν ἡμᾶς εἰς θήραν τοῖς ὀδοῦσιν αὐτῶν.

Διὰ τῶν ὀδόντων, τὴν θηριωδίαν καὶ δύναμιν αὐτῶν ἐνέφηνε, μονονουχὶ καταπιεῖν ζῶντας γλιχομένων.

7 Ἡ ψυχὴ ἡμῶν ὡς στρουθίον ἐῤῥύσθη ἐκ τῆς παγίδος τῶν θηρευόντων· ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐῤῥύσθημεν.

Ὥσπερ ἐκείνων ἐνέφηνε τὴν ἰσχὺν καὶ θηριωδίαν, θυμῷ καὶ δυνάμει καθωπλισμένων, οὕτω καὶ τὴν τούτων ἀσθένειαν. Ἀσθενὲς γὰρ καὶ εὐάλωτον τὸ στρουθίον. Παγίδα δὲ λέγει, τὰς ἐνέδρας καὶ τὰς μηχανὰς, αἳ συνετρίβησαν καὶ διελύθησαν.

8 Ἡ βοήθεια ἡμῶν ἐν ὀνόματι Κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

Οὐκ ἐν ἅρμασι καὶ ἵπποις καὶ τοιαύτῃ δυνάμει, ὡς καὶ ἐν τῷ ιθ' ψαλμῷ προείρηται, Ps 19.8α-β
ἀλλ' ἐν τῷ ὀνόματι Θεοῦ, τοῦ ὄντως Θεοῦ, ἐν τῷ ὀνομάζειν καὶ ἐπικαλεῖσθαι αὐτόν· ἢ ἐν τῷ Κυρίῳ, κατὰ περίφρασιν.

[1β][3] τούτοις ἐπεστράτευσαν PSCF : τούτων ἐπεστράτευσαν MABHV.

These are the words of those have now returned to their fatherland, for in giving thanks they enjoin the people to say that when some rose up against us as we were returning – for the neighbouring nations made war on them before Jerusalem had been fortified – if we were not delivered because the Lord was among us, then they would have swallowed us alive out of envy. The word indicates the extreme speed of the destruction. 2Esdr 14.1-2

Some take the word 'that' as redundant.

3β-4α When their rage was swollen in anger against us, then the water would have drowned us.

'Water' is what he calls their impetuous force and vehement movement, having swollen with anger because they had regained their fatherland. The 'then' is inferential, in the sense of, 'then certainly' or 'truly'.

4β Our soul passed through a winter torrent.

He likens their rapid, disorderly and temporary onrush, sweeping away anything in their path, to a winter torrent, just as above to water. 'Passed through', in the sense of, 'crossed over'; our soul, that is, we (the part standing for the whole), escaped.

5 Our soul passed then through the irresistible flood.

We truly crossed over, we reached safety.

6 The Lord is to be blessed who did not surrender us as prey to their teeth.

Through the teeth he indicated their ferocity and power, desiring as it were to swallow them alive.

7 Our soul was delivered like a sparrow from the hunters' snare; the snare was crushed and we were delivered.

Just as he showed the strength and ferocity, armed with rage and power, of the enemies, so also he indicated the weakness of the Israelites, for the sparrow is weak and vulnerable. 'Snare' is what he calls the treacheries and ploys that were crushed and dissolved.

8 Our help is in the name of the Lord who made both heaven and earth.

Not in chariots and horses and such power, as was also said earlier in the nineteenth psalm, but in the name of God, of the true God, in naming and calling on him; or else 'in the Lord', by way of circumlocution. Ps 19.8α-β

Ἁρμόζει δὲ ὁ ψαλμὸς καὶ πᾶσι τοῖς κατὰ θείαν πρόνοιαν ἐλευθερουμένοις πειρασμοῦ.

124 ρκδʹ

1α Ὠιδὴ, ὁμοίως.

1β Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιών.

Ἀκόλουθα τοῖς προλαβοῦσι τὰ τοῦ παρόντος ψαλμοῦ, καὶ ὑπὲρ τῆς ἀπαλλαγῆς τῶν πολεμίων εὐχαριστήρια.

Ὡς τὸ ὄρος τὸ Σιὼν, ἀπερίτρεπτοι, ἀκαθαίρετοι, ἀσφαλεῖς.

1γ Οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ.

Οὐ περιτραπήσονται, οὐκ ἐκπεσοῦνται οἱ κατοικοῦντες Ἱερουσαλήμ· εἰς τὸν αἰῶνα, ἀντὶ τοῦ, παρ' ὅλον τὸν αἰῶνα τὸν ἀφωρισμένον. Κυρίως δὲ λέγει περὶ τῶν κατοικούντων τὴν ἄνω Ἱερουσαλήμ· ἐκεῖνοι γὰρ οὐδέποτε σαλευθήσονται.

2 Ὄρη κύκλῳ αὐτῆς, καὶ ὁ Κύριος κύκλῳ τοῦ λαοῦ αὐτοῦ, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ἔχει μὲν, φησὶ, καὶ τὴν ἀπὸ τῶν πέριξ ὀρέων ἀσφάλειαν, ἔχει δὲ, καὶ τὴν ἀπὸ τοῦ Κυρίου φυλακὴν, | καὶ μάλιστα ταύτην. Διὸ καὶ οἱ κατοικοῦντες αὐτὴν οὐ σαλευθήσονται· ἕως δὲ τοῦ αἰῶνος, τοῦ ὁρισθέντος, ὡς εἴρηται, εἰς σωτηρίαν αὐτῆς.

3α Ὅτι οὐκ ἀφήσει Κύριος τὴν ῥάβδον τῶν ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων.

Αἰτίαν λέγει τῆς ἐκ Θεοῦ φυλακῆς. Ἁμαρτωλοὺς δὲ λέγει, τοὺς ἀσεβεῖς καὶ παρανόμους, ὁποῖοί εἰσι καὶ οἱ δαίμονες· ῥάβδον δὲ αὐτῶν, τὴν βασιλείαν αὐτῶν ἢ τὰ ὅπλα· δικαίους δὲ, τοὺς ἐννόμως βιοῦντας.

3β Ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι ἐν ἀνομίαις χεῖρας αὐτῶν.

Ἵνα, τοιαύτης ἀπολαύοντες παρὰ Θεοῦ φυλακῆς, μὴ ἅψωνται παρανομίας, ἀλλὰ θεραπεύωσι τὸν εὐεργέτην.

4 Ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς καὶ τοῖς εὐθέσι τῇ καρδίᾳ.

Εἰς εὐχὴν τὸν λόγον ὁ προφήτης κατέκλεισε, λέγων, Ἀγαθὰ ποίησον, Κύριε, ἀγαθὰ δὸς τοῖς ἀγαθοῖς ἀνθρώποις καὶ τοῖς ἀδιαστρόφοις τὴν καρδίαν, τοῖς ἀδόλοις καὶ ἀπονήροις.

4[2] ἀγαθὰ ποίησον MPASBFHV : ἀγαθοποίησον C.

The psalm is also fitting for all those who by divine providence are being freed of some trial.

124 Psalm 124
1α An ode, similarly.

1β Those who trust in the Lord are like mount Zion.

The words of the present psalm follow on those of the previous ones and are words of thanksgiving for deliverance from their enemies.

'Like mount Zion' they are not to be moved, indestructible, steadfast.

1γ The one who dwells in Jerusalem will not be shaken to the age.

Those who dwell in Jerusalem will not be overthrown, they will not fall away. 'To the age', in the sense of, 'throughout the entire age ordained'. Primarily, however, he is speaking about those who dwell in the heavenly Jerusalem, for they will never be shaken.

2 Mountains encircle her, and the Lord encircles his people, from now and till the age.

She has, he says, security from the surrounding mountains, but she also has protection from the Lord, and most especially the latter. Hence also those who dwell in her will not be shaken. 'Till the age', namely, till the age that has been ordained, as was said, for her salvation.

3α For the Lord will not sanction the rod of sinners on the inheritance of the just.

He tells the reason for the protection from God. 'Sinners' is what he calls the impious and transgressors (and such also are the demons), and their 'rod', their rule or their weapons, and the 'just' those living according to the law.

3β Lest the just stretch out their hands in lawless deeds.

So that enjoying such protection from God, they may not engage in lawless activity, but worship their benefactor.

4 Do good, O Lord, to the good and the straight in heart.

The prophet concluded his words with a prayer, saying, Do good things, O Lord, give good things to the good people and to those who are unwavering in heart, to the guileless and ingenuous.

5α Τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει Κύριος μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν.

Εἰς διεστραμμένα, εἰς σκολιότητας· τοὺς τοιούτους ἀπάξει εἰς κόλασιν, παραδώσει τιμωρίᾳ, ἢ ἀπώσεται, ὡς ἴσους τοῖς παρανόμοις.

5β Εἰρήνη ἐπὶ τὸν Ἰσραήλ.

Εἴη δηλονότι.

Ἁρμόζει δὲ καὶ οὗτος ὁ ψαλμὸς τοῖς κατοικοῦσι τὴν ὑψηλὴν καὶ ἀκαθαίρετον Ἐκκλησίαν, ἧς κύκλῳ, οἱ ὑψηλοὶ διδάσκαλοι, τειχίζοντες αὐτὴν καὶ φυλάττοντες, καὶ ὁ Χριστὸς κύκλῳ τοῦ λαοῦ αὐτοῦ.

125 ρκε´
1α Ὠιδή, ὁμοίως.

1β Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν Σιὼν, ἐγενήθημεν ὡσεὶ παρακεκλημένοι.

Καὶ οὗτος ὁ ψαλμὸς, ἀκόλουθα τῷ πρὸ αὐτοῦ φθέγγεται, ἐπιστροφὴν μὲν λέγων, τὴν εἰς τὴν πατρίδα Σιὼν ἀποκατάστασιν τῶν τέκνων αὐτῆς· οὗτοι γὰρ ἡ αἰχμαλωσία αὐτῆς· παράκλησιν δὲ, τὴν ἀνάκτησιν καὶ ψυχαγωγίαν. Ἐπιστραφέντες, φησὶν, εἰς τὴν πατρίδα, ἐγενόμεθα λίαν παρακεκλημένοι.

Τὸ γὰρ, ὡσεὶ, ἐπίτασίς ἐστι τῆς παρακλήσεως, ὡς τὸ, Ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραήλ· ἢ ἐγενήθημεν ὥσπερ οἱ παρακεκλημένοι, τουτέστιν, ἐν εὐθυμίᾳ. Ps 72.1β

2α Τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν.

Χαρμοσύνων ῥημάτων, δηλούντων τὴν χαρὰν τῆς ψυχῆς.

2β Καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως.

Τὸ αὐτὸ λέγει. Προαγορεύει δὲ τὰ μέλλοντα, ὡς ἤδη γενόμενα.

2γ Τότε ἐροῦσιν ἐν τοῖς ἔθνεσιν.

Ἐροῦσιν οἱ ἐν τοῖς ἔθνεσιν, ἢ ἁπλῶς ἐροῦσι τὰ ἔθνη, ἑωρακότα τὴν παράδοξον ἀποκατάστασιν ἡμῶν καὶ θαυμάσαντα.

2δ Ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μετ᾽ αὐτῶν.

5α But the Lord will carry off those who turn aside to twisted knots along with those who engage in lawlessness.

To perverted things, to crookednesses. Such people he will carry off to chastisement, he will surrender them to punishment, or else he will reject them as being the same as the transgressors.

5β Peace upon Israel.

May there be, that is.

This psalm is also fitting for those who dwell in the high and indestructible Church encircling which are the exalted teachers, fortifying and guarding her, and Christ encircles his people.

125 Psalm 125

1α An ode, similarly.

1β When the Lord turned back the captivity of Zion, we became even as those who have been comforted.

And this psalm speaks in conformity with the previous one, calling 'turning back' the restoration of its children to Zion the fatherland, for they are its 'captivity', and 'comfort' is what he calls the recovery and relief. Having been turned back to our fatherland, he says, we became exceedingly comforted.

For the 'as' may be read as an intensification of the comforting ['how comforted we became'] as in, *How good is God to Israel*; or else we became even as are those who have been Ps 72.1β
comforted, that is, in good spirits.

2α Then our mouth was filled with joy.

With joyous words manifesting the joy of the soul.

2β And our tongue with rejoicing.

He says the same. He foretells the things of the future as having already occurred.

2γ Then they will say among the nations.

Those among the nations will say, or simply the nations will say, having seen our strange restoration and having been amazed.

2δ The Lord has magnified himself to do with them.

Ἐροῦσιν ὅτι ἐμεγαλούργησεν ὁ Θεὸς διὰ τοῦ ποιῆσαι ἔλεος ἐν αὐτοῖς, περὶ ἡμῶν ταῦτα λέγοντες.

Εἶτα τρέπει τὸν λόγον προσώπῳ τῶν τὰ προῤῥηθέντα λεγόντων.

3α Ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μεθ' ἡμῶν.

Ὄντως ἐμεγαλούργησεν, ὡς εἰρήκατε. Ἰδίωμα δὲ καὶ τοῦτο τῆς Ἑβραΐδος, τὸ λέγειν, ἐποίησε μετὰ τοῦ δεῖνος· λείπει γὰρ τὸ, ἔλεος.

3β Ἐγενήθημεν εὐφραινόμενοι.

Ὅτι τε ἀπεκατέστημεν εἰς τὴν πατρίδα καὶ ὅτι ἐγνώσθη τοῖς πέριξ ἔθνεσιν ἡ τοῦ Θεοῦ ἡμῶν δύναμις.

4 Ἐπίστρεψον, Κύριε, τὴν αἰχμαλωσίαν ἡμῶν, ὡς χειμάῤῥους ἐν τῷ νότῳ.

Περὶ τῶν ἐναπομεινάντων τῇ αἰχμαλωσίᾳ λοιπὸν ἡ δέησις· πολλοὶ γὰρ ὑπελείφθησαν, οὓς καὶ αὐτοὺς ἐπανελθεῖν ἱκετεύουσιν.

Ἐπίστρεψον, Κύριε, τὴν ὑπολειφθεῖσαν αἰχμαλωσίαν ἡμῶν, οὕτως ὠθῶν καὶ κατεπείγων αὐτὴν, ὡς τοὺς χειμάῤῥους | διὰ τοῦ Νότου· οὗτος γὰρ ὁ ἄνεμος, τήκων τὰς παχύτητας τῶν νεφῶν καὶ ὑετοὺς κατάγων, κινεῖ τοὺς χειμάῤῥους μετὰ πολλῆς ῥύμης καὶ σφοδρότητος.

Ἢ ὡς χειμάῤῥους εἶπεν, εὐχόμενος χειμάῤῥοις αὐτὴν φέρεσθαι παραπλησίως, ἵνα καὶ ταχέως παυθῇ, πᾶσα ἐκκενωθεῖσα, μηδενὸς ἔτι ὑπολειφθέντος ἐν Βαβυλῶνι· ταχέως γὰρ οἱ χείμαῤῥοι ξηραίνονται.

Ἢ Νότον λέγει, τὴν Ἰερουσαλὴμ, οὕτω πολλάκις ὑπὸ προφητῶν καλουμένην, Ez 21.2
ὡς ἐν τῷ Νότῳ κειμένην. Ἐπίστρεψον αὐτὴν, φησὶν, ἐν τῷ Νότῳ, ἤγουν εἰς Ἱεροσόλυμα.

5 Οἱ σπείροντες ἐν δάκρυσιν ἐν ἀγαλλιάσει θεριοῦσιν.

Οἱ σπείροντες ἐλπίδα σωτηρίας ἐν δάκρυσιν ἱκεσίας, ἐν ἀγαλλιάσει θεριοῦσι τὸν καρπὸν αὐτῆς, ὅστις ἐστὶν ἡ ἀπαλλαγὴ τοῦ πιέζοντος.

Καθολικὸς δὲ ὁ λόγος, πᾶσι τοῖς ἐν τοῖς πειρασμοῖς ἁρμόζων.

6α Πορευόμενοι ἐπορεύοντο καὶ ἔκλαιον βάλλοντες τὰ σπέρματα αὐτῶν.

Ἀπὸ τοῦ καθολικοῦ πρὸς τὸ μερικὸν μετέβη, περὶ τῶν ἐν τῇ αἰχμαλωσίᾳ λέγων, ὅτι πορευόμενοι εἰς τὴν αἰχμαλωσίαν, ἐπορεύοντο καὶ ἔκλαιον, σπείροντες, ὡς εἴρηται, τὴν ἐλπίδα.

They will say that God has done great deeds by 'doing' or showing mercy among them - saying these things about us.

Then he changes the voice in the person of those who spoke the previous words.

3α The Lord has magnified himself to do with us.

Truly he has done great deeds as you said. This also is an idiom of the Hebrew tongue, to say, 'he has done with someone'; the word 'mercy' is missing.

3β We were filled with gladness.

Both because we were restored to our fatherland and because the power of God was made known among the surrounding nations.

4 Turn back our captivity, O Lord, like winter torrents in the south.

The entreaty is about those who had still remained in captivity; for many were left behind, and they make supplication for them also to return.

Turn back, O Lord, our captivity that has been left behind, propelling and urging it along as are winter torrents by the South wind, for this wind melting the densities of the clouds and bringing down rains, drives the torrents with great rushing and force.

Or else he said 'winter torrents' wishing for the 'captivity' to be borne along in a manner resembling winter torrents, so that it may swiftly be brought to an end, all having been emptied out, and with no one left behind in Babylon, for winter torrents are quickly dried up.

Or else the South is what he is calling Jerusalem, often called in this way by the prophets, as lying in the south. Turn it back, he says, to the South, namely, to Jerusalem. Ez 21.2

5 Those who sow in tears will reap in rejoicing.

Those who sow hope of salvation with tears of supplication, will reap its fruit, which is liberation from the oppressor.

The statement is universal in character, fitting for all those in trials.

6α When going, they would walk and weep, spreading their seeds.

He moved from the universal to the particular, saying about those in captivity that when making their way into captivity they would walk along and weep, while sowing hope, as was said.

6β Ἐρχόμενοι δὲ ἥξουσιν ἐν ἀγαλλιάσει αἴροντες τὰ δράγματα αὐτῶν.

Ἐπανερχόμενοι δὲ ἐκεῖθεν, ἥξουσιν ἐν ἀγαλλιάσει, κομιζόμενοι τὸ θέρος, ἤτοι τὸν εἰρημένον καρπὸν τῆς καταβληθείσης ἐλπίδος.

Ὥσπερ γὰρ τὸ σπέρμα τοῦ σίτου δεῖται ὑετῶν, οὕτω καὶ τὸ σπέρμα τῆς ἐλπίδος χρῄζει δακρύων εἰς καρπογονίαν. Καὶ καθάπερ ἡ ἄρουρα χρείαν ἔχει τοῦ τέμνεσθαι καὶ ἀναῤῥήγνυσθαι, οὕτω καὶ ἡ ψυχὴ δεῖται πειρασμῶν καὶ θλίψεων, ἵνα μαλαχθῇ τὸ σκληρὸν αὐτῆς, καὶ μὴ βλαστήσῃ ἀκάνθας καὶ τριβόλους καὶ τοιαύτας ἄλλας βλαβερὰς βοτάνας.

126 ρκϛʹ

1α Ὠιδὴ, ὁμοίως.

1β Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες.

Ἐπανελθόντες οἱ ἐν αἰχμαλωσίᾳ, καὶ οἰκοδομεῖν ἀρξάμενοι τὸν ναὸν καὶ τὴν πόλιν
αὐτῶν, ἐκωλύοντο παρὰ τῶν γειτονούντων ἐθνῶν, φθονούντων ἅμα καὶ δεδοικότων 2Esdr 4.4
τὴν ἐσαῦθις εὐημερίαν αὐτῶν. Καὶ πολὺς ἐτρίβη χρόνος ἄχρι καὶ τεσσαρακονταετίας, 2Esdr 3.8,
τῶν μὲν προθύμως ἐπιχειρούντων κτίζειν, τῶν δὲ πᾶσι τρόποις ἐμποδιζόντων. Οὓς 6.15
παιδεύων ὁ προφήτης ἐπὶ τὸν Θεὸν καταφεύγειν καὶ αὐτὸν ἐπικαλεῖσθαι συνεργὸν, ταῦτα διέξεισιν· Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον διὰ συνεργίας τῆς παρ' αὐτοῦ, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες. Ἀνεβάλλετο δὲ ἐν τοσούτοις ἔτεσιν τὴν συνεργίαν, ἵνα κατὰ μικρὸν ἀφυπνίζωνται, καὶ μὴ τῇ ἀνέσει ῥᾳθυμότεροι γένωνται, καὶ πρὸς τὴν προτέραν πάλιν δρομήσωσι πονηρίαν, τῇ ταχίστῃ τῶν κακῶν ἀπαλλαγῇ.

Ἔλαβε μὲν οὖν ὁ λόγος οὗτος τὴν ἀρχὴν ἀπὸ τῆς ὑποθέσεως ταύτης, εἴρηται δὲ καθολικώτερον, ἁρμόζων ἐπὶ πᾶσι λέγεσθαι πράγμασιν.

1γ Ἐὰν μὴ Κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων.

Καὶ τί λέγω περὶ οἰκοδομῆς; Ἀλλ' οὐδὲ οἰκοδομηθεῖσαν καὶ ἀπαρτισθεῖσαν πόλιν φυλάξαι δυνήσεταί τις, μὴ συνεργοῦντος ἐκείνου.

2α Εἰς μάτην ὑμῖν ἐστι τὸ ὀρθρίζειν, ἐγείρεσθαι μετὰ τὸ καθῆσθαι, οἱ ἐσθίοντες ἄρτον ὀδύνης.

Λοιπὸν, ὦ οἱ ἐσθίοντες ἄρτον ὀδύνης, οἱ μηδὲ τὸν ἄρτον χωρὶς ὀδύνης ἐσθίοντες, | οἱ ζῶντες ἐν θλίψεσιν, εἰς μάτην ὑμῖν γίνεται τὸ ὀρθρίζειν εἰς τὴν οἰκοδομὴν, καὶ ἐγείρεσθαι εὐθὺς μετὰ τὸ καθῆσθαι, καὶ ταχύνειν εἰς τὸ ἔργον, καὶ μήτε ἐν νυκτὶ ὕπνου κορέννυσθαι, μήτε ἐν ἡμέρᾳ ἀπολαύειν ἀνέσεως.

Ὀδυνηροὺς δὲ αὐτοὺς εἶπε, διά τε ταῦτα καὶ διότι οὐ μόνον ἐκοπίων οὕτως, ἀλλὰ καὶ πρὸς τοὺς ἐχθροὺς ἐμάχοντο, καὶ ᾠκοδόμουν ὡπλισμένοι, καὶ ἔκτιζον ἅμα καὶ

6β But when coming, they will come back with rejoicing bearing their sheaves.

When coming back from there they will arrive with rejoicing, bringing back the harvest, namely, the fruit mentioned of the sown hope.

Just as the seed of grain requires rains, so the seed of hope needs tears to bear fruit. And just as the land needs to be ploughed and broken up, so the soul has need of trials and afflictions so that its hardness may be softened and may not bring forth thorns and prickles and other such harmful weeds.

126 Psalm 126

1α An ode, similarly.

1β Unless the Lord builds the house, the builders have laboured in vain.

Those in captivity having returned and having begun to build their temple and city were hindered by the neighbouring nations, which both envied and also feared their renewed prosperity. And much time passed, as many as forty years, with the ones eagerly trying to build and the others impeding them by every means. The prophet, instructing them to have resort to God and to call on him as a fellow worker, expounds these things: Unless the Lord builds the house through his co-operation, the builders have laboured in vain. This co-operation was postponed for so many years so that they might be awakened a little and not become more lax on account of their ease and run once again to their former wickedness on account their very swift liberation from evils. 2Esdr 4.4 2Esdr 3.8, 6.15

The verse accordingly took its starting point from this situation, but is spoken more generally, fitting to be said about all things.

1γ Unless the Lord guards the city, the guard has stayed awake in vain.

And why do I speak about building? Neither will one even be able to guard a city that has been built and completed without his co-operation.

2α You who are eating the bread of grief, it is in vain that you rise before dawn, that you get up after sitting down.

And so, O you who are eating the bread of grief, you who do not even eat bread without grief, you who live in afflictions, it is in vain that you rise before dawn to build, and that you you get up at once after sitting down, and hurry to your work, and neither have your fill of sleep at night, nor enjoy relaxation by day.

And he called them distraught by grief on account both of these things and because not only were they labouring thus, but they were also fighting against their enemies and would build armed, and build and fight those impeding them at the same time, and were subject to a double distress.

ἐπολέμουν τοῖς διακωλύουσι, καὶ διπλῆν ὑφίσταντο ταλαιπωρίαν.

2β-3α Ὅταν δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον, ἰδοὺ ἡ κληρονομία Κυρίου υἱοί.

Ὅταν ὁ Θεὸς δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον ἡδὺν, ὕπνον φροντίδος ἀπηλλαγμένον, ἤγουν ἄνεσιν καὶ ἐλευθερίαν τῶν ἐνοχλούντων — δίδωσι δὲ ταύτην ὅτε συμφέρει — τότε οὐ μόνον οἰκοδομηθήσεται καὶ ὁ ναὸς καὶ ἡ πόλις, ἀλλὰ καὶ υἱοὶ ὑμῖν ἔσονται, ὁ κλῆρος Κυρίου· κλῆρος γὰρ αὐτοῦ χρηματίσουσι καὶ λαὸς οἰκεῖος. Ὡς κεφάλαιον δὲ τῶν ἀγαθῶν τοῦτο τέθεικε· περισπούδαστον γὰρ Ἑβραίοις, ἡ παιδοποιΐα.

Ἀλλ' οὕτω μὲν εἰδικῶς περὶ αὐτῶν. Καθολικώτερον δὲ εἰπεῖν, ὅταν δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον, ὡς προειρήκαμεν, τότε οὐ μόνον τὰ σπουδαζόμενα ἀπαρτίζονται, ἀλλὰ καὶ ἀδιάδοχοι προσγίνονται υἱοί — ἡ κληρονομία ἡ παρὰ Κυρίου, κληρονόμοι τῆς σπουδῆς καὶ ἀρετῆς οἱ παρὰ Κυρίου δοθέντες.

3β Ὁ μισθὸς τοῦ καρποῦ τῆς γαστρός.

Ὁ μισθὸς τῆς θεοσεβείας, ὁ ἀπὸ τῆς καρπογονίας τῆς γαστρὸς, ἡ ἀμοιβὴ τῆς ἀρετῆς, ἡ ἀπὸ τῆς πολυτοκίας δοθεῖσα.

4 Ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ, οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων.

Ὥσπερ τὰ βέλη ἐν τῇ χειρὶ τοῦ δυνατοῦ φαίνονται φοβερὰ διὰ τὴν ἐκείνου ῥώμην, οὕτως ἄρα καὶ οἱ υἱοὶ τῶν ἐκτετιναγμένων ἀπὸ τῆς αἰχμαλωσίας ἔσονται φοβεροὶ τοῖς ἐχθροῖς, διὰ τὴν ἄμαχον ἰσχὺν τοῦ Θεοῦ.

Τοιοῦτοι δὲ καὶ οἱ κατὰ πνεῦμα υἱοὶ τῶν ἀπὸ τῆς αἰχμαλωσίας τῶν δαιμόνων ἐκτετιναγμένων διδασκάλων ἡμῶν, φοβεροὶ τοῖς δαίμοσι.

5α Μακάριος, ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν.

Ἐξ αὐτῶν· ποίων; Δηλαδὴ, τῶν προειρημένων, ἤγουν ἐκ τοῦ ἀπαρτισθῆναι τὸν ναὸν καὶ τὴν πόλιν, ἐκ τοῦ δοθῆναι ἄνεσιν καὶ ἐλευθερίαν τῶν ἐνοχλούντων, ἐκ τῆς πολυτεκνίας, ἐκ τῆς καλλιτεκνίας, καὶ τῶν τοιούτων ἐκ Θεοῦ χαρίτων.

5β Οὐ καταισχυνθήσονται, ὅταν λαλῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλαις.

Οἱ πληρώσαντες τὴν ἐπιθυμίαν αὐτῶν ἐκ τούτων, ὡς εἴρηται, οὐ καταισχυνθήσονται ἐπὶ ἀσθενείᾳ τινι, ὅταν διαλέγωνται τοῖς ἐχθροῖς αὐτῶν ἐν πύλαις τῆς πόλεως, πάντων αὐτοῖς εὖ ἐχόντων.

Ἢ οὐ καταισχυνθήσονται ἔτι, ὡς ἀσθενῆ Θεὸν ἔχοντες, ὅπερ ὠνειδίζοντο πρὸ τοῦ ἀπαρτισθῆναι τὴν πόλιν, ἀλλὰ μετὰ πολλῆς παῤῥησίας διαλεχθήσονται.

Ἔθος δὲ ἦν πρὸ τῶν πυλῶν τῆς πόλεως διαλέγεσθαι τοῖς τῶν ἐχθρῶν ἀγγελιαφόροις.

3β Add. [MF in marg.]ABHV : Κατὰ ἀναγωγὴν δὲ, οἱ υἱοθετηθέντες τῷ Θεῷ διὰ τοῦ βαπτίσματος τῆς παλιγγενεσίας, μισθὸς ἦσαν τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ, ὅς ἐστι κυρίως καρπὸς γαστρὸς τῆς Θεομήτορος, ὡς ἐκ μόνης αὐτῆς ἄνευ σπέρματος ἀνδρὸς γεννηθείς. : om. PSC.

2β-3α When he will give sleep to his beloved, see, sons will be the Lord's inheritance.

When God will give to his beloved sweet sleep, a sleep freed of care, namely, remission and freedom from the assailants – and he gives this when it is expedient – then not only will the temple and city be built, but you will have sons, the Lord's inheritance, for they are his inheritance and his own people. He set this as the crown of blessings, for the procreation of children is something very much desired by Hebrews.

But thus it is particularly about the Hebrews. In a more general sense, when he will give his beloved sleep, as we said before, then not only are the things earnestly desired brought to completion, but sons accrue in perpetuity – the inheritance from the Lord, heirs of their earnest effort and virtue, heirs given by the Lord.

3β The reward of the fruit of the womb.

The reward of piety, the reward from the fruit-bearing of the womb, the repayment of virtue, the repayment given from the abundance of children.

4 Like arrows in the hand of a powerful man, so will be the sons of those ejected.

Just as arrows in the hand of a powerful man appear fearful on account of his strength, so then also the sons of those ejected from the captivity will be fearful to their enemies on account of the irresistible strength of God.

So also the sons in spirit of our teachers who were ejected from the captivity of the demons are fearful to the demons.

5α Blessed is the one who will fulfil his desire from these.

From these, from what? Namely, from the things mentioned earlier, that is, from the completion of the temple and the city, from having been given remission and freedom from assailants, from an abundance of offspring, from the possession of beautiful children, and from such gifts of grace from God.

5β They will not be put to shame when they will speak to their enemies in the gates.

Those who have fulfilled their desire from these things, as was said, will not be shamed by any weakness when they discuss with their enemies at the gates of the city, all things being well with them.

Or else, they will not be shamed any longer as having a weak God, with which they used to be reproached prior to the completion of the city, but they will hold converse with great boldness.

It was the custom to hold converse with the messengers from the enemies before the gates of the city.

3β: In an anagogical sense, those adopted by God through baptism were the the reward of the incarnation of Christ, who is eminently the fruit of the womb of the Mother of God, as having been born from her alone without the seed of man.

127 ρκζ´
1α Ὠιδὴ, ὁμοίως.

1β Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον.

Ἀκολουθεῖ τῷ πρὸ αὐτοῦ καὶ οὗτος ὁ ψαλμός. Μακαρίσας γὰρ ἐκεῖ τὸν πληρώσαντα τὴν ἐπιθυμίαν αὐτοῦ, ὡς προδεδήλωται, νῦν καθολικώτερον καὶ τελεώτερον ποιεῖται τὸν μακαρισμόν.

Μακάριοι γὰρ κυρίως καὶ ἀληθῶς, οἱ φοβούμενοι τὸν Κύριον. Τὸ, πάντες, δὲ προσέθηκεν, | ἐμφαίνων καὶ δούλους καὶ πένητας καὶ ἀναπήρους· τοῖς γὰρ φοβουμένοις τὸν Κύριον, οὐδὲν τῶν τοιούτων ἐμποδίζει πρὸς μακαρισμόν. Ὁ μὲν γὰρ μὴ φοβούμενος τὸν Κύριον, κἂν πάντα ἔχῃ τὰ παρ᾽ ἀνθρώποις ζηλωτὰ καὶ μακαριστὰ, πάντων ἐστὶν ἀθλιώτερος· ὁ δὲ φοβούμενος αὐτὸν, κἂν πάντα ἔχῃ τὰ παρ᾽ ἀνθρώποις ἀπευκτὰ καὶ βδελυκτὰ, πάντων ἐστὶ μακαριώτερος. Καὶ ἑτέρως δὲ, κάλλος καὶ ῥώμη καὶ πλοῦτος καὶ δόξα καὶ εὐπαιδία καὶ καλλιτεκνία καὶ τὰ τοιαῦτα οὐκ εἰσὶ κυρίως μακαριστὰ διὰ τὸ ἄστατον αὐτῶν καὶ ῥευστόν.

Εἶτα σαφηνίζει καὶ τίνες εἰσὶν οἱ φοβούμενοι τὸν Κύριον, λέγων·

1γ Οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.

Ταῖς νενομοθετημέναις, ταῖς ὑποδειχθείσαις διὰ τῶν ἐντολῶν.

2α Τοὺς πόνους τῶν καρπῶν σου φάγεσαι.

Διδάξας τίς ἐστι κυρίως μακάριος, καὶ δείξας τίς ἐστιν ὁ φοβούμενος τὸν Κύριον, κἀντεῦθεν τὸν λαὸν εἰς τὸ πορεύεσθαι ἐν ταῖς ὁδοῖς τοῦ Θεοῦ προτρεψάμενος, λοιπὸν τείνει τὸν λόγον πρὸς τὸν φοβούμενον τὸν Θεὸν, προφητεύων αὐτῷ ἀγαθά.

Τινὲς μὲν οὖν, καρποὺς, τὰς χεῖρας ἐνόησαν, ἀπὸ μέρους τὸ πᾶν — μέρος γὰρ τῆς χειρὸς, ὁ καρπὸς — ἑρμηνεύοντες, ὅτι τοὺς πόνους τῶν χειρῶν σου δρέψῃ, κερδανεῖς, μηδενὸς κωλύοντος· οὕτω γὰρ καὶ Ἀκύλας καὶ Σύμμαχος ἐκδεδώκασιν.

Ἕτεροι δὲ ἀντισημασίαν τὸ ῥητὸν τοῦτο κεκλήκασιν, ὡς τῶν πόνων μὲν ἐνταῦθα τοὺς καρποὺς σημαινόντων, τῶν καρπῶν δὲ, τοὺς πόνους, οἷον τοὺς καρποὺς τῶν πόνων σου φάγεσαι.

2β Μακάριος εἶ.

Εἰ φοβῇ τὸν Θεόν. Πάλιν δὲ τοῦτο λέγει, βεβαιῶν τὸν λόγον.

2γ Καὶ καλῶς σοι ἔσται.

Καὶ εὐπραγήσεις.

2α[8] κεκλήκασιν PCABH : κεκλήσασιν MSF.

127
1α
Psalm 127
An ode, similarly.

1β Blessed are all who fear the Lord.

This psalm also follows on the one before. For having called blessed there the one who has fulfilled his desire, as was stated before, he now he makes the beatitude more universal and more perfect.

For blessed eminently and truly are those who fear the Lord. He added 'all' indicating the inclusion of slaves and the poor and the maimed, because for those who fear the Lord no such thing is an impediment to their being blessed. For the one who does not fear the Lord, even if he has all the things that are enviable and blessed among men, is the most wretched of all, while the one who fears him, even if he has all the things that are deprecable and abominated among men, is the most blessed of all. And in a different way, beauty and strength and wealth and glory and an abundance of fair and beautiful children and such things are not truly to be called blessed on account of their unstable and fluid nature.

Then he clarifies who those are who fear the Lord, saying:

1γ Those who walk in his ways.

In the ways laid down in the law, in the ways indicated by the commandments.

2α You will eat the labours of your fruits.

Having taught who it is who is truly blessed, and having shown who it is that fears the Lord, and hence having urged the people to walk in God's ways, he then directs his words to the one who fears God, prophesying blessings for him.

Some have understood 'fruits' as 'hands', the part standing for the whole – for the 'wrist' [καρπός] is part of the hand – interpreting the verse that you will reap the labours of your hands, you will reap gain with nothing impeding; this indeed is how Aquila and Symmachus rendered it.

Others have called this verse the substitution of one meaning for another, with 'labours' here meaning 'fruits' and 'fruits' meaning 'labours', namely, you will eat the fruits of your labours.

2β You are blessed.

If you fear God. He says the same again, confirming his word.

2γ And it will be well for you.

And you will prosper.

3α Ἡ γυνή σου ὡς ἄμπελος εὐθηνοῦσα ἐν τοῖς κλίτεσι τῆς οἰκίας σου.

Ὡς ἄμπελος εὐθηνοῦσα βότρυσιν, οὕτως εὐθηνοῦσα τέκνοις. Εὐθηνοῦσα δὲ, ἀντὶ τοῦ, κομῶσα, βρίθουσα. Κλίτη δὲ οἰκίας, τὰ μέρη, τουτέστιν, ἐν τῇ περιοχῇ τῆς οἰκίας σου.

Ἄλλος δὲ ἑρμηνεὺς, *ἐν τοῖς ἐσωτάτοις τοῦ οἴκου σου*, ἐξέδωκεν, ἤγουν ἐν τοῖς θαλάμοις, ἔνθα τὸ κλίνεσθαι πρὸς ἀνάπαυσιν.

3β Οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τραπέζης σου.

Εὐθαλεῖς, ὡς νεόφυτα ἐλαιῶν.

4 Ἰδοὺ οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν Κύριον.

Τοιαύτης εὐλογίας ἀπολαύσει παρὰ Θεοῦ. Εὐλογία δὲ νῦν, τὴν χάριν καλεῖ, τὴν εὐεργεσίαν, ὡς εὐφημίας ἀξίαν.

Τί λέγεις, τοιαύτης χάριτος ἀπολαύσει; Ναὶ, φησὶ, πρὸς γὰρ ἐρῶντας ἔτι τοιούτων ἀγαθῶν διαλέγομαι. Ἄλλωστε δὲ, καὶ ἐκ περιουσίας ὁ λόγος, ὅτι μετὰ τῶν ἀϊδίων ἀγαθῶν, καὶ ταῦτα δώσει· *Ζητεῖτε γὰρ*, φησὶ, *τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.* Mt 6.33

Κατὰ δὲ ἀναγωγὴν, γυνὴ μὲν τοῦ θεοσεβοῦς, ἡ σύζυγος ψυχὴ, κομῶσα ταῖς ἀρεταῖς ἐν τῷ σώματι· υἱοὶ δὲ αὐτοῦ, οἱ μαθηταὶ καὶ μιμηταὶ καὶ διάδοχοι τῆς θεοσεβείας, θάλλοντες ἐν αὐξήσει πνευματικῆς ἡλικίας καὶ κυκλοῦντες αὐτὸν, διδάσκοντα καὶ ἑστιῶντα αὐτοὺς ἐδέσμασι λογικοῖς.

5α Εὐλογήσαι σε Κύριος ἐκ Σιών.

Ἐπαινέσαι, χαριτώσαι· ὃν γὰρ ἀποδέχεται, ἐπαινεῖ, καὶ ὃν ἐπαινεῖ, χαριτοῖ. Κύριος δὲ, ὁ ἐν Σιὼν οἰκῶν, ἐν τῷ οἴκῳ τῷ ἐν Σιών. Ἐκεῖσε γὰρ οἰκεῖν ἐλέγετο διὰ τὸ ὁμιλεῖν ἐν τῷ ναῷ τοῖς ἱερεῦσι. Ex 25.22

5β Καὶ ἴδοις τὰ ἀγαθὰ Ἰερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς σου.

Ἀγαθὰ τῆς μὲν κάτω Ἰερουσαλὴμ, πλοῦτος | ἐν χρήμασι, δύναμις ἐν στρατεύμασι, νῖκαι κατ' ἐχθρῶν, δόξα παρὰ πᾶσι, καὶ τὰ τοιαῦτα· τῆς δὲ ἄνω, ἃ οὔτε ὀφθαλμὸς Isa 64.3
εἶδεν, οὔτε οὖς ἤκουσεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη. 1Cor 2.9

6α Καὶ ἴδοις υἱοὺς τῶν υἱῶν σου.

Αἰσθητῶς μὲν, διαδοχὰς γένους σου· ἀναγωγικῶς δὲ, διαδοχὰς τῆς εὐσεβείας σου, τούτου ἐκεῖνον διδάσκοντος καὶ πνευματικῶς ἀναγεννῶντος.

3α Your wife like a vine flourishing in the compartments of your house.

Like a vine flourishing with grape clusters, so she will flourish with children. 'Flourishing', in the sense of, 'laden', 'weighed down'. The 'compartments' of the house are its parts, that is, within the precinct of your house.

Another translator rendered this, 'in the inner recesses of your house', namely, in the inner chambers, where one lies down to rest.

3β Your sons like young olive shoots around your table.

Thriving, like young olive shoots.

4 See, thus the man who fears the Lord will be blessed.

He will enjoy such blessing from God. 'Blessing' is what he now calls 'grace', 'benefaction', as worthy of praise.

What are you saying? Will he enjoy such grace? Yes, he says, for I am speaking to those still passionately desiring such blessings. Moreover, the word is spoken from abundance, for along with the eternal blessings, he will give these also, for it is written, *Seek first the kingdom of heaven and all these things will be added to you*. Mt 6.33

In an anagogical sense, the wife of the pious man is his conjugal soul, heavy laden with the virtues in the body. His sons are his disciples and emulators and successors in piety, flourishing in the increase in spiritual stature and encircling him as he teaches them and feasts them on rational foods.

5α May the Lord bless you from Zion.

May he approve you, may he bestow grace on you; for whom he accepts, he approves, and whom he approves, he fills with grace. The Lord who dwells in Zion, in the house in Zion. For in that place he was said to dwell on account of his speaking in the temple to the priests. Ex 25.22

5β And may you see the good things of Jerusalem all the days of your life.

The good things of earthly Jerusalem are wealth in money, power in military forces, victories over enemies, glory among all, and suchlike. The good things of the heavenly Jerusalem Isa 64.3
are *What eye has not seen, nor ear heard, nor has ascended on the heart of man*. 1Cor 2.9

6α And may you see the sons of your sons.

In a perceptible sense, successions of your race. In an anagogical sense, successions of your piety, the one teaching the other and begetting anew spiritually.

6β Εἰρήνη ἐπὶ τὸν Ἰσραήλ.

Τοῦτο εἶπε καὶ ἐν τῷ τέλει τοῦ ρκδ´ ψαλμοῦ. Ἰσραὴλ δὲ, οὐ μόνον ὁ παλαιὸς λαὸς, ἀλλὰ καὶ ὁ νέος, ὡς διαφόρως εἰρήκαμεν. Εἰ δὲ διεκόπη τὰ τῆς εἰρήνης, ἀλλὰ παρὰ τὴν αἰτίαν τῶν φανέντων ἀναξίων αὐτῆς. Καὶ γὰρ οὔτε ἀπειλοῦντος τοῦ Θεοῦ χρὴ ἀπογινώσκειν, ἀλλὰ διὰ μετανοίας τὴν ὀργὴν ἀποκρούεσθαι, καθάπερ οἱ Νινευῖται· οὔτε ἀγαθὰ ἐπαγγελλομένου προσήκει ἀναπίπτειν καὶ ῥαθυμεῖν, ἀλλὰ πλείονι ἐπιμελείᾳ βίου, εἰς ἔργον προκαλεῖσθαι τὰς ἐπαγγελίας. Καὶ γὰρ καὶ τῷ Ἰούδᾳ ὁ Χριστὸς ἐπηγγείλατο ὅτι καθιεῖται ἐπὶ θρόνου καὶ αὐτὸς μετὰ τῶν ἄλλων μαθητῶν καὶ κρινεῖ τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ, ἀλλ’ αὐτὸς διεκρούσατο τὴν ἐπαγγελίαν, ἀνάξιον αὐτῆς ἑαυτὸν παρασχόμενος.

Ps 124.5β
Jon 3.10
Mt 19.28

128 ρκη´

1α Ὠιδὴ, ὁμοίως.

1β Πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου.

Προσώπῳ τοῦ λαοῦ καὶ ταῦτα, πολλάκις πολεμηθέντος παρὰ τῶν πλησιοχώρων ἐθνῶν, ὡς προείρηται, κωλυόντων τὴν οἰκοδομήν. Νεότητα δὲ λέγει, τὴν ἀρχὴν τῆς ἀπὸ Βαβυλῶνος ἐπανόδου. Ps 126.1β

Εἰ δὲ περὶ τοῦ τῶν δαιμόνων πολέμου λάβῃς τὸ ῥητὸν, νεότητα νοήσεις, τὴν καθ’ ἡλικίαν, εὐθὺς ἐκ πρώτης ἡλικίας ἐπιτιθεμένων ἡμῖν.

1γ-2α Εἰπάτω δὴ Ἰσραὴλ, πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου.

Εἰπάτω δὴ τοῦτο διαῤῥήδην, ὅπως γνῶσι πάντες ἀφ’ οἵων κινδύνων ἐῤῥύσατο ἡμᾶς ὁ Θεός.

2β Καὶ γὰρ οὐκ ἠδυνήθησάν μοι.

Οὐκ ἠδυνήθησαν ἐν ἐμοί· οὐ κατίσχυσάν μου τέλεον, τοῦ Θεοῦ μὴ συγχωροῦντος. Διὸ καὶ συνεχέστερον ἐπολέμουν μοι, ἐκτρῖψαί με φιλονεικοῦντες.

3α Ἐπὶ τὸν νῶτόν μου ἐτέκταινον οἱ ἁμαρτωλοί.

Ἐπὶ τὸν νῶτόν μου κατεσκεύαζον τὰ κακὰ οἱ ἀσεβεῖς, οἱ πονηροὶ, τουτέστιν, οὐ μόνον ἔμπροσθέν μου, ἀλλὰ καὶ ὄπισθεν, οὐ μόνον φανερῶς, ἀλλὰ καὶ ἀφανῶς μηχανώμενοι· ἢ σύνεγγύς μου, ἢ καὶ αὐτῶν ἁπτόμενοι τῶν σαρκῶν μου.

3β Ἐμάκρυναν τὴν ἀνομίαν αὐτῶν.

6β Peace upon Israel.

He said this also at the end of the one hundred and twenty-fourth psalm. 'Israel', not only the old people, but also the new, as we have said variously. And if 'the things of peace' were interrupted, it was by reason of them having appeared unworthy of it. And indeed one should not despair when God threatens, but beat off his anger through repentance like the Ninevites, nor when he promises blessings is it fitting to lie back and become remiss, but by greater attention to one's way of life to call forth the promises into execution. And indeed Christ promised to Judas that he also will sit on a throne along with the other disciples and will judge the twelve tribes of Israel, but he drove away the promise, having rendered himself unworthy of it. Ps 124.5β Jon 3.10 Mt 19.28

128

Psalm 128

1α An ode, similarly.

1β Time and time again they have waged war on me from my youth.

These words also are in the person of the people, having been subject to attack many times by the neighbouring nations, hindering the building, as was said previously. 'Youth' is what he calls the beginning of the return from Babylon. Ps 126.1β

And if you take the verse as about the war of the demons, you will understand 'youth' in terms of age, the demons attacking us immediately from our earliest age.

1γ-2α Let Israel truly say, time and time again they have waged war on me from my youth.

Let Israel say this very expressly so that all may know from what dangers God has delivered us.

2β And indeed they have not proved strong enough against me.

They have not proved strong enough with me, they have not prevailed against me completely, God not so permitting. And hence they would would wage war against me continuously, eagerly striving to destroy me.

3α On my back sinners would craft their plans.

The impious, the wicked would contrive evils on my back, that is, not only in front of me, but also behind my back, making designs not only openly, but also covertly; or else close to me, or touching my very flesh.

3β They have prolonged their lawlessness.

Ἐπὶ μακρὸν χρὸνον πολεμοῦντές μοι.

4α Κύριος δίκαιος.

Ὄντως δίκαιος, ἐμὲ μὲν πάσχειν παραχωρῶν, ἵνα σωφρονέστερος γένωμαι, ἐκείνους δὲ κολάζων, ὡς ἀδίκως ἐπιτιθεμένους καὶ φθονερούς.

4β Συνέκοψεν αὐχένας ἁμαρτωλῶν.

Διέκοψε τὴν ὑψαυχενίαν τῶν πολεμίων, ἀφεῖλε τὴν ἔπαρσιν αὐτῶν, ἐπικρατεστέρους ἡμᾶς ποιήσας.

5 Αἰσχυνθήτωσαν καὶ ἀποστραφήτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες Σιών.

Ἢ εὐκτικῶς, ἀντὶ τοῦ, *αἰσχυνθείησαν*, ἢ προφητικῶς, ἀντὶ τοῦ, *αἰσχυνθήσονται*, καὶ τὰ ἑξῆς ὁμοίως.

Ἁρμόζουσι δὲ τὰ τοῦ ψαλμοῦ νοεῖσθαι καὶ λέγεσθαι καὶ περὶ τῆς νέας Σιὼν, τῆς Ἐκκλησίας τῶν πιστῶν.

6α Γενηθήτωσαν ὡσεὶ χόρτος δωμάτων.

Μὴ ὡς χόρτος ἁπλῶς, ἀλλ' ὡς χόρτος ὁ ἐπὶ τῶν δωμάτων φυόμενος· εὐμαραντότερος | γὰρ οὗτος, καὶ ταχὺ διαφθειρόμενος. Γενηθήτωσαν εὐκατάπτωτοι, ὠκύμοροι, ἄκαρποι.

Εἶτα ἐνδιατρίβει τῇ εἰκόνι τοῦ τοιούτου χόρτου, καταλέγων ὅσα τούτῳ παρακολουθεῖ.

6β Ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη.

Ἄωρος ἐξηράνθη. Ὁ γὰρ ἄλλος χόρτος μετὰ τὸ καρποφορῆσαι ξηραίνεται, εἶτα ἀνασπᾶται.

7α Οὗ οὐκ ἐπλήρωσε τὴν χεῖρα αὐτοῦ ὁ θερίζων.

Ἤγουν, ὃν οὐκ ἐθέρισέ τις, ὡς προδιαφθαρέντα.

7β Καὶ τὸν κόλπον αὐτοῦ ὁ τὰ δράγματα συλλέγων.

Καὶ οὗ πάλιν οὐκ ἐπλήρωσε τὸν κόλπον αὐτοῦ, ἅπερ γίνονται ἐπὶ τοῦ ὡρίμου χόρτου καὶ καρποφόρου.

Waging war on me for a long time.

4α The Lord is just.

Truly just, permitting me to suffer so that I may become more prudent, and punishing them as attacking unjustly and as envious.

4β He has beaten down the necks of sinners.

He has cut through the haughty-neckedness of the enemies, he has taken away their overbearing pride, having given us the upper hand.

5 Let all those who hate Zion be put to shame and turned back.

Either in an optative sense, as in, 'may they be put to shame', or in a prophetic sense, as in, 'they will be put to shame', and the rest in a similar way.

The words of the psalm are fitting to be understood and said about the new Zion also, the Church of the faithful.

6α Let them become like hay on housetops.

Not simply like hay, but like hay that grows on housetops, for this is sooner to wither and swiftly destroyed. Let them become easily wilting, swiftly dying, barren.

Then he lingers on the image of such hay, recounting all that befalls it.

6β That has dried up before being uprooted.

That has dried up unseasonably, for other hay dries up after bearing fruit, and then is pulled up.

7α With which the reaper has not filled his hand.

That is, which no one has harvested, as having withered already.

7β Nor the one collecting the sheaves his bosom.

And with which again he has not filled his bosom, as happens with ripe and fruitful hay.

8α Καὶ οὐκ εἶπον οἱ παράγοντες, Εὐλογία Κυρίου ἐφ' ὑμᾶς.

Καὶ ἐφ' οὗ χόρτου οὐκ εὐλόγησαν ὡς ἔθος τοὺς θερίζοντας οἱ παροδεύοντες. Εὐλογίαν δὲ λέγει, τὴν χάριν.

8β Εὐλογήκαμεν ὑμᾶς ἐν ὀνόματι Κυρίου.

Καὶ οὗτος τῶν παροδευόντων ὁ λόγος. Εὐλογήκαμεν δὲ, ἀντὶ τοῦ, εὐλογίαν ὑμῖν ηὐξάμεθα, ἐν τῷ ὀνομάσαι τὸν Κύριον, ἐν τῷ ἐπικαλέσασθαι αὐτόν.

129 ρκθ´

1α Ὠιδὴ, ὁμοίως.

1β Ἐκ βαθέων ἐκέκραξά σοι, Κύριε.

Τὸν παρόντα ψαλμὸν ἔγραψεν ὁ προφήτης, διεξιὼν μὲν πῶς ἐν πειρασμοῖς προσηύχετο, καὶ οἷα προσηύχετο· παιδεύει δὲ καὶ τοὺς ἐκ Βαβυλῶνος ἐπανελθόντας μιμεῖσθαι αὐτὸν ἐν τοῖς ὁμοίοις, καὶ ἐλπίζειν ἐπὶ τὸν Κύριον.

Ἐκ βάθους, φησὶ, τῆς καρδίας ἐκέκραξά σοι, καὶ οὐκ ἐξ ἄκρων χειλέων. Τὸ μὲν γὰρ θερμοτάτης ἐστὶ κραυγῆς, τὸ δὲ ψυχροτάτης· καὶ τὸ μὲν κάτωθεν εὐτόνως ἅμα καὶ ἐμπόνως ἀνιούσης, τὸ δὲ ἄνωθεν ἀτόνως καὶ ἀπόνως· καὶ τὸ μὲν ὅλον τὸν εὐχόμενον κατατεινούσης, τὸ δὲ μόνα τὰ τῆς φωνῆς ὄργανα συγκινούσης.

Κραυγὴν δὲ λέγει, τὴν μεγάλην βοὴν, οὐ τῇ σφοδρότητι τοῦ πνεύματος, ἀλλὰ τῇ συντονίᾳ τῆς διαθέσεως.

2α Κύριε, εἰσάκουσον τῆς φωνῆς μου.

Ἐκ βάθους ἀναπεμφθείσης.

2β Γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

Ἡ ἀκουστική σου δύναμις προσέχουσα εἰς ταύτην, ὡς εὔλογον καὶ ὡς χρὴ γενομένην, θερμῶς καὶ εὐτόνως.

3 Ἐὰν ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται;

Ἐὰν ἀνομίας πάσας ἐξετάσῃς καὶ ἀκριβῶς ἐρευνήσῃς, τίς ὑπομενεῖ τὴν ἐξέτασιν ταύτην; Ἢ τίς ὑπολειφθήσεται; Ὄντως οὐδείς.

Τίς γὰρ, φησὶ, καυχήσεται ἁγνὴν ἔχειν καρδίαν; ἢ τίς παῤῥησιάσεται καθαρὸς Prov 20.9
εἶναι ἀπὸ ἁμαρτιῶν; Καὶ, *Πάντες ἥμαρτον,* φησὶ Παῦλος, καὶ αὖθις περὶ ἑαυτοῦ, Rom 3.23
Οὐδὲν ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι. 1Cor 4.4

8α[1] εἶπον MSBFV[T] : εἶπαν PCH[Ra].

8α Nor have the passers-by said, 'The Lord's blessing upon you'.

And in relation to which hay those passing by have not blessed the harvesters in the customary way. 'Blessing' is what he calls his grace.

8β 'We have blessed you in the name of the Lord.'

These also are the words of the passers-by. 'We have blessed you', in the sense of, we have wished a blessing on you by having named the Lord, by having called on him.

129 Psalm 129
1α An ode, similarly.

1β From the depths I have cried to you, O Lord.

The prophet wrote the present psalm recounting how he used to pray in times of trial, and what he would pray. And he instructs those having returned from Babylon to emulate him in similar circumstances and to hope in the Lord.

From the depth of my heart, he says, I have cried to you, and not from the edges of my lips, for the one is a mark of a most fervent cry, and the other of a most cold and insipid cry, and the one rises up from below, highly-strung and painful, while the other is from above, lax and painless, and the one strains the entire being of the one praying, while the other excites only the organs of speech.

'Cry' is what he calls a great howl, not in the vehemence of the breath, but in the intensity of the disposition.

2α O Lord, hear my voice.

Having been sent up from the depth.

2β Let your ears be attentive to the voice of my entreaty.

Let your auditory power be attentive to this entreaty, being expressed reasonably and fittingly, fervently and intently.

3 For if you will keep watch on lawless acts, O Lord, O Lord, who will endure?

If you will examine well and search out exactly every lawless act, who will withstand this examination? Or who will remain? Truly no one.

For it is written, *Who will boast that he has his heart pure? Or who will say confidently he* Prov 20.9
is clear of sins? And, *All have sinned*, says Paul, and again about himself, *I am not conscious of* Rom 3.23
anything against myself, but I am not thereby justified. 1Cor 4.4

Τὸ δὲ, *Κύριε, Κύριε*, θαυμάζοντός ἐστι τὴν πολλὴν τοῦ Θεοῦ φιλανθρωπίαν καὶ ἀγαθότητα.

4 *Ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.*

Ὄντως παρὰ σοί ἐστιν ὁ κυρίως ἱλασμὸς, ὁ ἀληθὴς ἔλεος· διὸ μετὰ φειδοῦς ἐξετάζεις.

5α *Ἕνεκεν τοῦ ὀνόματός σου ὑπέμεινά σε, Κύριε.*

Οὐ διὰ τὰ κατορθώματά μου προσεδόκησά σε Σωτῆρα· ἁμαρτωλὸς γάρ εἰμι καὶ αὐτὸς, ὡς εἴρηται, ἀλλὰ διὰ τὸ ὄνομά σου, ἵνα μὴ ἐξουδενωθῇ παρὰ τῶν πολεμίων, ὡς μὴ δυναμένου σου σῴζειν τὸν λαόν σου. Λέγει γὰρ καὶ διὰ τοῦ Ἰεζεκιὴλ, *Οὐ δι' ὑμᾶς ἐγὼ ποιῶ, ἀλλ' ἢ διὰ τὸ ὄνομά μου, ἵνα μὴ βεβηλωθῇ ἐν τοῖς ἔθνεσιν.* Ez 20.9 Ez 36.22

5β *Ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου.*

Προσεδόκησεν, ἤλπισεν εἰς τὴν ἐπαγγελίαν σου, τὴν πρὸς τοὺς πατριάρχας, τὴν πρὸς τοὺς προγόνους ἡμῶν, ὅτι κληρονομήσομεν τὴν γῆν τῆς ἐπαγγελίας, καὶ ὅτι ἐὰν εἰσακούσωμέν σου, τὰ ἀγαθὰ τῆς γῆς φαγόμεθα· ἢ τὴν ὑπόσχεσιν, τὴν ὅτι σώσεις τοὺς εὐαρεστοῦντάς σοι καὶ τοὺς μετανοοῦντας. | Isa 1.19

6α *Ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον.*

Εἰς τὸν Κύριον μόνον, οὐκ εἰς ἄλλο τι τῶν ἁπάντων.

6β *Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτὸς, ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.*

Τὸν μόνον δυνάμενον ῥύεσθαι καὶ σῴζειν. Φυλακὰς δὲ, τὰ μέρη τῆς νυκτὸς ἐκάλουν οἱ παλαιοί· εἰς τέσσαρα γὰρ ταύτην διαιροῦντες οἱ νυκτοφύλακες ἐν τοῖς στρατοπέδοις, τὸ τεταρτημόριον αὐτῆς, ἤτοι τὸ ὀρθρινὸν, φυλακὴν πρωΐας ὠνόμαζον, ὡς τὴν πρωΐαν ἤδη μηνῦον.

Παραινεῖ τοίνυν ὁ προφήτης πάντα Ἰσραὴλ ἐλπίζειν ἐπὶ τὸν Κύριον μόνον παρ' ὅλην ζωήν· διὰ γὰρ τοῦ ἡμερονυκτίου, πᾶσαν τὴν ζωὴν ὑπεδήλωσεν. Ἀρξάμενος γὰρ ἀπὸ φυλακῆς πρωΐας καὶ μέχρι νυκτὸς ἐλθὼν, εἶτα πάλιν εἰς τὴν φυλακὴν τῆς πρωΐας καταντήσας, τὴν κυκλοφορικὴν ἐμιμήσατο τοῦ ἡμερονυκτίου περίοδον, ἀπὸ πρωΐας εἰς πρωΐαν ἐπανερχομένην.

7α *Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος.*

Τὸ ἀληθῶς ἔλεος, τὸ ταχινὸν καὶ ἰσχυρὸν καὶ ἀδιάπτωτον εἰς τοὺς ἀξίους αὐτοῦ.

4[2] *κυρίως* MPASBFH : *κύριος* CV.

The 'O Lord, O Lord' is of one wondering at God's great benevolence and goodness.

4 For with you is clemency.

Clemency in the eminent sense, true mercy, is truly with you and so you examine with a forgiving disposition.

5α For the sake of your name I have waited patiently for you, O Lord.

Not account of my own achievements have I waited for you as Saviour, for I, too, am a sinner, but on account of your name, lest it be disparaged by the enemies, saying you are unable to save your people. For he says also through Ezekiel, *I am acting not on your account, but on account of my name, lest it be profaned among the nations*. Ez 20.9

5β My soul has waited patiently on your word.

It has awaited expectantly, it has hoped in your promise towards the patriarchs, towards our forebears, that we shall inherit the promised land and that if we listen to you we shall eat the good things of the land; or else the promise that you will save those who are well-pleasing Isa 1.19
to you and the penitent.

6α My soul has hoped in the Lord.

In the Lord alone, not in anything else at all.

6β From the morning watch until night, from the morning watch let Israel hope in the Lord.

Who alone is able to deliver and save. The ancients used to call the parts of the night 'watches', for, dividing the night into four, the the night-watchmen in the camps would call the fourth part of the night, namely, the part before dawn, the 'morning watch', as already heralding the morning.

The prophet accordingly urges the whole of Israel to hope in the Lord alone throughout their whole life. For by the day and night cycle he alluded to the whole of life. For have started with the morning watch and having gone through until night, then having ended again with the morning watch, he imitated the cyclical period of the day and night, from morning coming back to morning.

7α For with the Lord is mercy.

The true mercy that is swift and strong and infallible for those worthy of it.

7β Καὶ πολλὴ παρ’ αὐτῷ λύτρωσις.

Πηγὴ παρ’ αὐτῷ λυτρώσεως, πέλαγος σωτηρίας.

8 Καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Εὐαρεστοῦντα δηλονότι, καὶ κατὰ νόμους πολιτευόμενον.

Ἁρμόζει δὲ ὁ ψαλμὸς καὶ τῷ νέῳ Ἰσραήλ.

130 ρλ΄

1α Ὠιδή, ὁμοίως.

1β Κύριε, οὐχ ὑψώθη ἡ καρδία μου, οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου.

Καὶ τοῦτον τὸν ψαλμὸν εἰς ἑαυτὸν μὲν ἔγραψε, διεξιὼν οἵαν εἶχεν ἐν ἀνέσει καὶ ἀπαλλαγῇ τῶν πειρασμῶν μετριοφροσύνην. Παιδεύει δὲ τὸν ἐπανελθόντα ἐκ τῆς αἰχμαλωσίας λαὸν ὁμοίως ταπεινοφρονεῖν, καὶ μὴ θαῤῥεῖν ἐπὶ κατορθώμασιν, ἀλλ’ ἐλπίζειν ἐπὶ Κύριον.

Οὐχ ὑψώθη, φησὶν, ἡ καρδία μου, τῇ ἐπάρσει τῆς οἰήσεως, οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου, τῷ νοσήματι τῆς ὑπερηφανίας. Τί οὖν; καυχᾶται νῦν ὁ προφήτης; Ναί· καιροῦ γὰρ καλοῦντος, χρὴ ἐγκαυχᾶσθαι τοῖς κατορθώμασιν, ὅταν μὴ δι’ ἐπίδειξιν, ἀλλὰ δι’ ὠφέλειαν τῶν ἀκροωμένων τὸ πρᾶγμα γίνηται, πρὸς μίμησιν ἐνάγον 2Cor 12.1
αὐτούς. Εἰπὼν δὲ, Οὐχ ὑψώθη ἡ καρδία μου, καὶ προσθεὶς, Οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου, ἔδειξεν ὅτι ταύτης πρῶτον ὑψουμένης, εἶτα οὗτοι μετεωρίζονται.

1γ Οὐδὲ ἐπορεύθην ἐν μεγάλοις οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ.

Οὐδὲ ἐπορεύθην μετὰ ἀνδρῶν μειζόνων καὶ θαυμασιωτέρων μου· οὐ συνανεστράφην τοῖς ὑπὲρ ἐμὲ, ἀνάξιον ἐκείνων ἐμαυτὸν ἡγούμενος, εἰ μή που ἄκοντα κατηνάγκασαν.

Ἢ μεγάλους καὶ θαυμασίους λέγει, τοὺς δοκοῦντας τοιούτους παρ’ ἑαυτοῖς, ἤτοι τοὺς ἐπηρμένους καὶ ὑψαύχενας, ὡσανεὶ λέγων, ὅτι οὐ μόνον ἔφευγον τὸ νόσημα τῆς ὑπερηφανίας, ἀλλ’ οὐδὲ συνδιῃτώμην τοῖς νοσοῦσιν αὐτό.

2 Εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχήν μου ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὡς ἀνταποδώσεις ἐπὶ τὴν ψυχήν μου.

Εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ἐπήρθην, ὢν ταπεινὸς καὶ ὡς τὸ νήπιον εὐθὴς τὸ ἀποσχόμενον ἤδη τῆς θηλῆς παρὰ τῇ μητρὶ αὐτοῦ, οὕτως ἀνταποδώσεις, ἢ λίαν ἀνταποδώσεις εἰς τὴν ψυχήν μου.

1β[9] ἐνάγον PABFHV : ἐνάγων MSC.

7β And with him is great redemption.

With him is the source of redemption, an ocean of salvation.

8 And he will redeem Israel from all his lawlessness.

When well-pleasing, that is, and living according to the laws.

The psalm is also fitting for the new Israel.

130 Psalm 130
1α An ode, similarly.

1β O Lord, my heart has not been exalted, nor have my eyes been lifted up.

This psalm also he wrote in respect of himself, recounting the modesty he displayed at his remission and deliverance from trials. And he instructs the people returned from the captivity to be similarly humble-minded and not to trust in their achievements, but to hope in the Lord.

My heart, he says, has not been exalted by the elation of self-conceit, nor have my eyes been lifted up with the disease of pride. What then? Is the prophet now boasting? Yes. For when the occasion demands, it is necessary to boast in achievements, when it is done not for show, but for the benefit of the listeners, leading them to emulation. Having said, 'my heart 2Cor 12.1
has not been exalted', and having added, 'nor have my eyes been lifted up', he showed that when the heart is first exalted then the eyes are lifted up.

1γ Nor have I walked among the great, nor among admirable men above me.

Nor have I walked with men greater and more admirable than myself; I have not kept company with those better than me, regarding myself as unworthy of them, unless they obliged me on occasion against my will.

Or else he is calling 'great' and 'admirable' those who seem so to themselves, namely, those elated and haughty-necked, saying as it were that not only would I flee from the disease of pride, but I would not even keep company with those suffering from this disease.

2 If I was not lowly in mind, but elevated my soul, like a weaned infant at its mother's side, so you will repay back towards my soul.

If I was not humble-minded, but became elated, while being lowly and like an infant barely removed from the nipple at its mother's side, you will repay back thus, or you will repay back exceedingly to my soul.

Μέλλοντι δὲ ἐχρήσατο, εὐκτικὴν ἔχοντι σημασίαν· πολλὰ γὰρ τοιαῦτα παρὰ τοῖς παλαιοῖς. Ἢ ὄντως ἀνταποδώσεις ἀμοιβὴν τῆς ὑπερηφανίας.

Τινὲς δὲ οὕτω συν | τάττουσιν· εἰ μὴ ἐταπεινοφρόνουν ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ.

3 Ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ἐμὲ μιμούμενος, τὸν καὶ ἐν θλίψεσι καὶ ἐν ἀνέσεσι καὶ κατὰ πάντα καιρὸν ἐλπίζοντα ἐπὶ Κύριον.

Ἁρμόζει καὶ οὗτος ὁ ψαλμὸς τῷ νέῳ Ἰσραήλ.

Ἴσως δὲ καὶ τὸν προλαβόντα ψαλμὸν καὶ τὸν παρόντα, προσώπῳ τοῦ θεοσεβεστέρου μέρους τῶν ἐπανελθόντων συνέγραψεν ὁ προφήτης, διεξιόντος οἷα μὲν προσηύχετο ἐν πειρασμοῖς, οἵαν δὲ μετριοφροσύνην εἶχεν ἐν ἀπαλλαγῇ πειρασμῶν, εἰς ὠφέλειαν καὶ παίδευσιν ἡμῶν, τῶν ἐκ τῆς αἰχμαλωσίας τῶν δαιμόνων ἐπανελθόντων.

131 ρλα´

1α Ὠιδή, ὁμοίως.

1β Μνήσθητι, Κύριε, τοῦ Δαυὶδ καὶ πάσης τῆς πραότητος αὐτοῦ.

Προσώπῳ τοῦ ῥηθέντος λαοῦ καὶ τὸν παρόντα ψαλμὸν ἀνέγραψεν, ἱκετεύοντος ἀναστῆναι τὸν ναόν, εἰ καὶ μὴ δι᾽ αὐτούς, ἀλλά γε διὰ τὴν σπουδὴν ἣν εἶχε Δαυίδ, ὁ πρόγονος καὶ βασιλεὺς αὐτῶν, ἐκζητῶν πρὸ τῆς οἰκοδομῆς ἐπιμελῶς τὸν τόπον τοῦ τοιούτου ναοῦ. 1Par 22.1

Πραότητα δὲ λέγει, τὴν ἀνεξικακίαν ἣν ἐνεδείκνυτο εἰς τὸν Σαοὺλ καὶ τοὺς περὶ αὐτόν, ἔτι δὲ καὶ εἰς τὸν Σεμεεὶ τὸν ὑβρίζοντα αὐτόν, καὶ εἰς πολλοὺς ἄλλους. Περὶ 2Rg 16.11
μόνης δὲ τῆς πραότητος αὐτοῦ λέγουσιν, ὡς ταύτην διαφερόντως κατορθώσαντος, ἢ καὶ ὡς διὰ ταύτης δηλουμένων καὶ τῶν λοιπῶν. Μνήσθητι τοῦ Δαυὶδ τοῦ πραοτάτου, τοῦ διὰ τῆς πραότητος εὐαρεστήσαντός σοι.

2 Ὡς ὤμοσε τῷ Κυρίῳ, ηὔξατο τῷ Θεῷ Ἰακώβ.

Μνήσθητι αὐτοῦ, πῶς ἐνωμότως ὑπέσχετο Κυρίῳ τῷ Θεῷ τὰ ῥηθησόμενα.

3-5 Εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου, εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμόν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου, ἕως οὗ εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ Ἰακώβ.

Πῶς ποτε ζηλώσας ὑπὲρ τοῦ περιφέρεσθαι τῇδε κἀκεῖσε τὴν κιβωτόν, ἐνωμότως ὑπέσχετο ὅτι οὐ ποιήσω τόδε ἢ τόδε, ἕως οὗ εὕρω τόπον τῷ Κυρίῳ ἄξιον, ἤγουν

He used the future tense, having an optative meaning; there are many such examples among the ancients. Or else you will truly repay back the reward of pride.

Some read the syntax thus: If I was not lowly in mind like a weaned infant at its mother's side.

3 Let Israel hope in the Lord, from now and till the age.

Emulating myself, who in times of affliction and of respite and at all times hope in the Lord.

This psalm is also fitting for the new Israel.

The prophet perhaps composed this and the previous psalm in the person of the more pious portion of those who had returned, telling on the one hand what they would pray in trials and on the other hand what modesty they would have in deliverance from trials, for the benefit and instruction of us who have returned from the captivity of the demons.

131 Psalm 131

1α An ode, similarly.

1β Remember David, O Lord, and all his meekness.

He also wrote the present psalm in the person of the people mentioned, as they made supplication for the temple to be raised up again, and if not on their account, then on account of the earnest desire that their ancestor and king David had displayed when seeking out with the greatest of care the location for this temple prior to its construction. 1Par 22.1

'Meekness' is what he calls the forbearance that he would exhibit towards Saul and those around him, and furthermore towards Shemei who cursed him and towards many others. 2Rg 16.11
They speak only of his meekness, as having achieved this to an exceptional degree, or else as all his other virtues being indicated through this one. Remember David the most meek, who through his meekness was well-pleasing to you.

2 How he swore to the Lord, how he made a vow the the God of Jacob.

Remember him, how with an oath he promised the Lord God the things to be said.

3-5 If I shall enter into the tent-dwelling of my home, if I shall ascend to the repose of my bed, if I shall give sleep to my eyes and slumber to my eyelids and rest to my temples, till I find a place for the Lord, a tent-shrine for the God of Jacob.

How, having been filled at one time with zeal about the ark being carried here and there, he swore with an oath that I shall not do this or that until I find a worthy place for the Lord,

οἰκητήριον, τουτέστι, τόπον ναοῦ, καὶ οὐκ ἀνεπαύσατο ἕως εὗρεν, ὡς ἡ πρώτη βίβλος τῶν Βασιλειῶν διαλαμβάνει. 2Rg 7.1

Εἴρηται ἡμῖν καὶ ἐν ἄλλοις, ὅτι τὸ, εἰ, τὸ, οὐ, σημαίνει πολλάκις παρ' Ἑβραίοις, Ps 88.36,
ὥσπερ καὶ νῦν. Σκήνωμα δὲ καὶ οἶκος τοῦ Θεοῦ ἐλέγετο, διὰ τὸ ἐκεῖθεν χρηματίζειν 94.11
καὶ ὁμιλεῖν τοῖς ἀξίοις, ὡς καὶ προλαβόντες εἰρήκαμεν. Ps 127.5α

6α Ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Ἐφραθᾶ.

Ἐπειδὴ παρὰ τῶν πατέρων ἡμῶν ἢ καὶ παρὰ τῶν βίβλων ἠκούσαμεν ἐνεχθῆναι τὴν κιβωτὸν ἐν τῷ τόπῳ τῷ καλουμένῳ Ἐφραθᾶ· οὗτος δέ ἐστιν ἡ Βηθλεέμ.

Φησὶ γὰρ προφήτης ἕτερος, *Βηθλεὲμ, οἶκος τοῦ Ἐφραθᾶ·* καὶ τὴν Ῥαχὴλ δὲ Mich 5.1
θάπτει Ἰακὼβ ἐν τῷ ἱπποδρόμῳ τοῦ Ἐφραθᾶ· *Αὕτη,* φησὶν, *ἐστὶ Βηθλεέμ.* Ἔφερε Gen 48.7
γὰρ ὁ τόπος τοῦ προκατόχου τὸ ὄνομα.

6β Εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ.

Εὕρομεν αὐτὴν ἀπὸ τῶν εἰρημένων· παρὰ τούτων ἐμάθομεν αὐτὴν αὐλιζομένην ἐν τοῖς πεδίοις τοῦ δρυμοῦ, τουτέστιν, ὧδε κἀκεῖσε περιφερομένην, παρὰ τὸ μὴ ἔχειν τόπον ἀφωρισμένον. Ταῦτα δὲ λέγουσι, συνιστῶντες ὅτι ἀναγκαίως ἐζήλωσεν ὑπὲρ αὐτῆς ὁ Δαυὶδ, καὶ τὸν τόπον εὗρεν, ὑπὲρ οὗ καὶ νῦν ἱκετεύουσιν. 2Par 3.1

7 Εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ. |

Ταῦτα, προσώπῳ τῶν ἐν αὐτοῖς ἁγίων, προφητευόντων αὐτοῖς ὅτι ἀναστήσεται ὁ ναὸς, καὶ εἰσελεύσονται καὶ προσκυνήσουσι καὶ λατρεύσουσιν ὡς τὸ πρότερον.

Σκηνώματα δὲ, ἢ τὰς αὐλὰς αὐτοῦ ὠνόμασεν, ἢ αὐτὸν δὴ τὸν ναὸν, πληθυντικῶς εἰπὼν, ὡς πολλάκις ἔθος Ἑβραίοις. Σκηνώματα δὲ καὶ πόδας καὶ στάσιν εἶπε Θεοῦ ἀνθρωποπρεπῶς, διὰ τὴν παχύτητα τῶν ἀκροωμένων.

Ἐκεῖθεν γὰρ ἐφέροντο αἱ φρικταὶ φωναὶ περὶ τῶν ἐν Ἰουδαίοις πραγμάτων, λύουσαι τὰ ἀσαφῆ καὶ περὶ τῶν μελλόντων προλέγουσαι. Ex 25.22

8α Ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου.

Εἰς τὸν ναόν σου, εἰς οἰκοδομὴν αὐτοῦ, ἐν ᾧ ἀνεπαύου, τουτέστιν, εἰς τὸν ἀναπαύοντά σε ναὸν, εἰς συνεργίαν αὐτοῦ.

8β Σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου.

Ἀνάστηθι σὺ καὶ ἡ κιβωτὸς τῆς ἁγιωσύνης σου. Δύναται γὰρ καὶ αὐτὴ, ὡς πολλὰ πολλάκις τερατουργήσασα διὰ τῆς ἐν αὐτῇ χάριτος, καὶ ὅτι καὶ ταύτης οἶκος ἦν οὗτος.

namely, a dwelling place, that is, a place for a temple, and he did not rest until he did find one, as the first book of Kingdoms recounts. 2Rg 7.1

We have said elsewhere that 'if' often means 'not' among the Hebrews, as in this case. It was called 'tent-shrine' and 'house of God', on account of the fact that he would give oracles from there and converse with the worthy, as we have said previously. Ps 88.36, 94.11 Ps 127.5α

6α See, we have heard of her in Ephratha.

Since we have heard from our fathers or from the books that the ark had been brought to a place called Ephratha; this place is Bethlehem.

For another prophet says, *Bethlehem, house of Ephratha*, and Jacob buries Rachel in the hippodrome of Ephratha; *This*, he says, *is Bethlehem*. For the place bore the name of its former owner. Mich 5.1 Gen 48.7

6β We have found her in the woodland plains.

We have found her from the sources mentioned; from these we learned of her lodging in the woodland plains, that is, being carried to and fro by reason of having no determined place. They say these things confirming that David was of necessity filled with zeal on her behalf and found the place about which they are now making entreaty. 2Par 3.1

7 We shall enter into his habitations; we shall worship at the place where his feet have stood.

These words are in the person of the saints among them, prophesying to them that the temple will be restored and that they will enter and bow down and worship as before.

He called 'his habitations' either his enclosures or else the temple itself, using the plural, as is often the custom among Hebrews. He said 'habitations' and 'feet' and 'standing' of God in a human manner on account of the dull-mindedness of his listeners.

For from there would come the dread voices about the affairs among the Jews, resolving what was obscure and foretelling about what was to come. Ex 25.22

8α Arise, O Lord, into your rest.

Into your temple, into his building, in which you would rest, that is, into the temple which gives you rest, into synergy with it.

8β You and the ark of your sanctification.

Arise, you and the ark of your holiness. For the ark also is powerful, as many times having worked many marvels through the grace in her, and also because the sanctuary was her house.

Κιβωτὸς δὲ τῆς ἁγιωσύνης, ὡς πεπλησμένη ἁγιωσύνης, δι' ἧς ἡγίαζε· τά τε γὰρ ἐναποκείμενα αὐτῇ, ἅγια ἦσαν, καὶ τούτων μᾶλλον ὁ νόμος ἡγίαζε τοὺς μετιόντας αὐτόν. Ex 25.21 Heb 9.4

Ἢ ἁγίασμα, τὸν ναὸν λέγει, ὡς ἡγιασμένον τῷ Θεῷ, καὶ ἁγιάζοντα, καὶ τῶν ἁγίων περιεκτικὸν, ὃν καὶ ἐν τῷ ογ´ ψαλμῷ, ἁγιαστήριον ὠνόμασεν· Ἐνεπύρισαν γὰρ, φησὶν, ἐν πυρὶ τὸ ἁγιαστήριόν σου. Ps 73.7α

9α Οἱ ἱερεῖς σου ἐνδύσονται δικαιοσύνην.

Εἰ τοῦτο γένηται, οἱ ἱερεῖς σου ἐνδύσονται, δίκην ἱματίου, τὴν δικαιοσύνην, τὰς λατρείας· ἢ δικαιοσύνην πᾶσαν, εἴτουν παντοίαν ἀρετὴν, ὡς ἤδη λατρεύοντες καὶ μᾶλλον ἀρετῆς φροντίζειν ὀφείλοντες.

9β Καὶ οἱ ὅσιοί σου ἀγαλλιάσονται.

Καὶ οἱ λοιποὶ, οἱ καθωσιωμένοι σοι, τουτέστιν, ὁ λαός σου, ἀγαλλιάσονται· ἢ ὁσίους λέγει, τοὺς ἐναρετωτέρους.

Εἶτα πάλιν ἐπὶ τὸν Δαυὶδ καταφεύγουσιν, ἀναξίους ἑαυτοὺς ἡγούμενοι.

10 Ἕνεκεν Δαυὶδ τοῦ δούλου σου μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ χριστοῦ σου.

Τὸ πρόσωπον τοῦ χριστοῦ σου, τουτέστι, τὸν χρισθέντα εἰς τὸ ἄρχειν ἡμῶν· τὸ, σοῦ, δὲ, οἰκειώσεώς ἐστιν· ἢ τὸν χρισθέντα διὰ σοῦ, διὰ τοῦ νόμου σου.

Μὴ ἀποστρέψῃς αὐτὸν ἄπρακτον, δεόμενόν σου μεθ' ἡμῶν ὑπέρ τε τοῦ ναοῦ καὶ τῆς πόλεως καὶ τῆς βασιλείας.

11α Ὤμοσε Κύριος τῷ Δαυὶδ ἀλήθειαν.

Βεβαίως ἐπηγγείλατο ἀληθινὴν ἐπαγγελίαν.

11β Καὶ οὐ μὴ ἀθετήσῃ αὐτήν.

Ἀληθὴς ὢν καὶ αὐτοαλήθεια. Τίς δὲ ἡ ἐπαγγελία, ἄκουσον.

11γ Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

Ἐπὶ τοῦ θρόνου τῆς βασιλείας σου.

Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἕτερα. Τίνα δὲ ταῦτα, φησίν.

12 Ἐὰν φυλάξωνται οἱ υἱοί σου τὴν διαθήκην μου καὶ τὰ μαρτύριά μου ταῦτα, ἃ διδάξω αὐτοὺς, καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ αἰῶνος καθιοῦνται ἐπὶ τοῦ θρόνου σου.

The ark of holiness, as being filled with holiness, through which holiness she would sanctify. For the things contained in the ark were holy and of these most of all the law would sanctify those who would follow it. Ex 25.21 Heb 9.4

Or else 'sanctification' is what he calls the temple as sanctified to God and sanctifying and containing the holy things and which in the seventy-third psalm he named 'place of sanctification', for it is written, *They have torched your place of sanctification with fire*. Ps 73.7α

9α Your priests will clothe themselves in justice.

If this should happen, your priests will clothe themselves as in a garment with justice, namely, the divine sacrifices. Or else with all justice, namely, with virtue of every kind, as already making the sacrifices and being obliged rather to care for virtue.

9β And your devotees will rejoice.

And the rest, those who are devoted to you, that is, your people, will rejoice; or else he is calling 'devotees' the more virtuous.

Then once again they have resort to David, regarding themselves as unworthy.

10 For the sake of David your servant, do not turn away the face of your anointed one.

The face of your anointed one, that is, the one anointed to rule us; the 'your' is a mark of appropriation; or else the one anointed through you, through your law.

Do not turn him away unsuccessful, as he makes entreaty to you along with us for the temple and the city and the kingdom.

11α The Lord has sworn truth to David.

He has promised with certainty a true promise.

11β And he will not annul it.

Being true and truth itself. What the promise is, hear:

11γ From the fruit of your belly I shall set upon your throne.

Upon the throne of your kingdom.

And not only this, but also other things. What these were he says:

12 If your sons will keep my covenant and these my testimonies, that I shall teach them, their sons also till the age will sit upon your throne.

Ἐὰν τηρήσωσι τὸν νόμον μου οἱ υἱοί σου, ἐκ διαδοχῆς βασιλεύοντες (τοῦτον γὰρ ἐκάλεσε διαθήκην, ἔτι δὲ καὶ μαρτύρια, ὡς ἐν τῷ ριη´ ψαλμῷ πολλάκις δεδήλωται, ταῦτα δὲ, φησὶν, ἃ διδάξω αὐτοὺς διὰ τῆς ἀναγνώσεως αὐτῶν), οὐκ αὐτοὶ μόνον βασιλεύσουσιν, ἀλλὰ καὶ οἱ τούτων υἱοὶ ἀεὶ βασιλεύσουσι κατὰ διαδοχήν.

Τοιαῦτα μὲν, τὰ τῆς ἐπαγγελίας· ἐπεὶ δὲ οὐκ ἐφύλαξαν, ἐξέπεσον.

Ταῦτα δὲ λέγουσιν οἱ δυσωποῦντες, ὥσπερ ἀναμιμνήσκοντες τὸν Θεὸν τῆς τοιαύτης ἐπαγγελίας καὶ εἰς ἀποπλήρωσιν αὐτῆς παρακαλοῦντες, ἢ καὶ ἀλλήλους παραμυθούμενοι | καὶ τῷ λαῷ χρηστὰς ἐλπίδας ἐντιθέντες. Εἶτα καὶ τὰ ἑξῆς ἐπισυνάπτουσιν, ὡς καὶ αὐτὰ παρὰ τοῦ Θεοῦ τότε ῥηθέντα πρὸς τὸν Δαυίδ.

13 Ὅτι ἐξελέξατο Κύριος τὴν Σιὼν, ᾑρετίσατο αὐτὴν εἰς κατοικίαν ἑαυτῷ.

Καθιοῦνται, φησὶν, ἐπὶ τοῦ θρόνου σου, διότι καὶ τὴν Σιὼν, ἐν ᾗ ὁ θρόνος τῆς βασιλείας σου, ἐξελέξατο ὁ Κύριος, ὁ ταῦτά σοι ἐπαγγελλόμενος, ἤγουν ἐγώ.

14α Αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος.

Ἡ κατοικία μου.

14β Ὧδε κατοικήσω, ὅτι ᾑρετισάμην αὐτήν.

Καὶ ταῦτα καὶ τὰ ἑξῆς λέγουσιν, ὡς ἐπηγγελμένα καὶ αὐτά.

15α Τὴν θήραν αὐτῆς εὐλογῶν εὐλογήσω.

Θήραν ὠνόμασε, τὸν πορισμὸν καὶ τὴν συγκομιδὴν τῆς τροφῆς. Εὐλογῶν εὐλογήσω, τουτέστι, χαριτώσω εἰς δαψίλειαν καὶ ἀφθονίαν.

15β Τοὺς πτωχοὺς αὐτῆς χορτάσω ἄρτων.

Πλουτίσω.

16α Τοὺς ἱερεῖς αὐτῆς ἐνδύσω σωτηρίαν.

Ὑγείαν, ἀσφάλειαν.

16β Καὶ οἱ ὅσιοι αὐτῆς ἀγαλλιάσει ἀγαλλιάσονται.

Εἴρηται ἀνωτέρω περὶ τῶν ὁσίων. Ps 131.9β

Τὸ δὲ, ἀγαλλιάσει ἀγαλλιάσονται, καὶ τὸ, εὐλογῶν εὐλογήσω, καὶ τὰ τοιαῦτα, τινὲς μὲν, ἰδίωμα φασὶ τῆς Γραφῆς, τινὲς δὲ, ἐπίτασιν ἐμφαίνειν ἢ βεβαίωσιν.

If your sons, reigning in succession, will observe my law (for this is what he called his covenant and also his testimonies, as was stated often in the one hundred and eighteenth psalm, these, namely, that, he says, I shall teach them through their reading of them), not only will they reign, but their sons also will ever reign in succession.

Such then were the things of the promise, but because they did not keep the covenant they forfeited them.

Those making entreaty say such things, reminding God as it were of this promise and appealing to him to fulfil it, or else comforting one another and inspiring the people with good hopes. Then they add what follows, as these words also having been spoken then by God to David.

13 For the Lord has elected Zion, he has chosen her as a dwelling for himself.

They will sit, he says, upon your throne, because the Lord has chosen Zion in which is the throne of your kingdom, namely, I, the Lord, who is promising you these things, have chosen Zion.

14α She is my resting place to age of age.

My dwelling.

14β Here I shall dwell, for I have chosen her.

They say both these things and what follows as also having been promised.

15α Her hunt with blessing I shall bless.

'Hunt' is what he called the procurement and gathering of food. 'With blessing I shall bless', that is, I shall bestow the grace of abundance and plenty.

15β Her poor I shall fill with bread.

I shall enrich.

16α Her priests I shall clothe in salvation.

Health, security.

16β And her devotees with rejoicing will rejoice.

Devotees were spoken of above. Ps 131.9β

'With rejoicing they will rejoice' and 'with blessing I shall bless' and suchlike, some say is an idiom of Scripture and others that it indicates intensification or confirmation.

17α Ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυίδ.

Ἐν τῇ Σιών· ἐκ τοῦ γένους τοῦ Δαυὶδ ἀνατελῶ αὐτῷ κέρας, ὕψος, τιμὴν, δοξαζομένῳ παρὰ τῶν μετέπειτα, καὶ διὰ τὸ βασιλεῦον ἀεὶ γένος αὐτοῦ.

17β Ἡτοίμασα λύχνον τῷ χριστῷ μου.

Ἡτοίμασα λύχνον τῷ βασιλεῖ μου Δαυίδ· οἰκειώσεως δὲ κἀνταῦθα τὸ, *μοῦ*. Λύχνον δὲ λέγει, τὴν εὔκλειαν τοῦ σπέρματος αὐτοῦ, δίκην λύχνου μηνύουσαν ἅπασι τὴν δόξαν αὐτοῦ, καὶ τρόπον φωτὸς ὑποδεικνύουσαν ταῖς ἐφεξῆς γενεαῖς τὸν πρόγονον τοῦ τοιούτου γένους· ἢ λύχνον, τὴν λαμπρότητα τοῦ γένους αὐτοῦ, λάμπουσαν ἐν τοῖς ἔθνεσιν. Ἀλλὰ ταῦτα πάντα, ἐὰν φυλάξωνται τὴν διαθήκην, ὡς εἴρηται. Ps 131.12

18α Τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην.

Τοὺς ἐχθροὺς τοῦ Δαυὶδ, ἤτοι τοὺς τοῦ γένους αὐτοῦ.

18β Ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ ἁγίασμά μου.

Ἐπὶ τὸν Δαυὶδ, ἤγουν ἐπὶ τὸ σπέρμα αὐτοῦ, φαιδρυνθήσεται θάλλων ὁ ναός μου. Τὸ, *ἐπ' αὐτὸν* δὲ, ἀντὶ τοῦ, *κατ' αὐτὸν*, ἤτοι κατὰ τὴν γενεὰν αὐτοῦ, ἐν τῇ βασιλείᾳ αὐτοῦ.

Τινὲς δὲ, κέρας καὶ λύχνον, τὸν Ζοροβάβελ φασὶ, καὶ τούτου λέγουσι τοὺς ἐχθροὺς αἰσχυνθῆναι, καὶ ἐπὶ τῆς βασιλείας αὐτοῦ ἐξανθῆσαι τὸν ἀπομαρανθέντα πάλαι ναόν· ἕτεροι δὲ πάλιν τὸ, *ὅτι ἐξελέξατο Κύριος τὴν Σιὼν*, καὶ τὰ ἐφεξῆς ἅπαντα ῥητὰ, προφητείαν εἶναι λέγουσι τῶν ἐν τῷ δηλωθέντι λαῷ προφητικοῦ χαρίσματος ἠξιωμένων.

Ἐπεὶ δὲ καθ' ἱστορίαν ὁ ψαλμὸς ἡρμήνευται, μεταχειριστέον ἤδη καὶ ὅσα τούτου περὶ τοῦ Σωτῆρος ἡμῶν Χριστοῦ διαλαμβάνουσιν.

[7] *Εἰσελευσόμεθα*, φησὶν, *εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ*. Προφητεία τοῦτο περὶ Χριστιανῶν, ἀλλήλοις ταῦτα συμβουλευόντων, καὶ σκηνώματα μὲν λεγόντων, τοὺς ἐν Παλαιστίνῃ τόπους ἔνθα ἀνεστρέφετο καὶ κατῴκει· τόπον δὲ ὅπου ἔστησαν οἱ πόδες αὐτοῦ, ἢ αὐτὰ δὴ τὰ σκηνώματα ἔνθα περιεπάτει, ἢ τὸν σταυρὸν, ᾧ προσηλώθησαν οἱ πόδες αὐτοῦ, ὃν καὶ ὑποπόδιον ὠνόμασεν ἐν τῷ ϟη' ψαλμῷ. Καὶ μέντοι πανταχόθεν συῤῥέοντες, Ps 98.5β
εἰσέρχονται εἰς τοὺς τόπους ἐκείνους καὶ προσκυνοῦσιν ἑκάστοτε.

[8] *Ἀνά* | *στηθι*, φησὶ, *Κύριε, εἰς τὴν ἀνάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου*. Ἀνάστηθι ἐκ νεκρῶν, καὶ ἀνάβηθι εἰς τὸν θρόνον τῆς ἐν οὐρανῷ βασιλείας σου, σὺ ὁ Θεὸς καὶ τὸ πρόσλημμά σου· τοῦτο γὰρ κιβωτὸς τῆς ἁγιωσύνης, ἤτοι σκήνωμα τῆς θεότητος. Ὥσπερ γὰρ ἡ κιβωτὸς ἐκ ξύλων μὲν ἀσήπτων κατεσκεύαστο, Ex 25.10-11

[7][3] *σκηνώματα* corr. : *σκήνωμα* MPACBFHV.

17α There I shall make a horn spring up for David.

In Zion; from the race of David I shall make a horn rise up for him, namely, grandeur and honour, with him being glorified by those thereafter, and also on account of his ever ruling race.

17β I have prepared a lamp for my anointed one.

I have prepared a lamp for my king David; here too the 'my' is a mark of appropriation. 'Lamp' is what he calls the glory of his seed, heralding his glory to everyone like a lamp, and in the manner of a light and showing to subsequent generations the forefather of the race; or else he calls 'lamp' the brilliance of his race, shining among the nations. But all these things, as was said, if they keep the covenant. Ps 131.12

18α His enemies I shall clothe in shame.

The enemies of David, or those of his race.

18β But on him my sanctification will flower.

On David, or rather on his seed, my temple will blossom brightly. 'On him' is in the sense of, 'during his time', namely, during the time of his generation, during his kingship.

Some say Zorobabel is the horn and lamp, and say that his enemies will be shamed and that during his kingship the temple, withered of old, will blossom. Others again say that the verse, *For the Lord has elected Zion,* and all the following verses are a prophecy about those granted the gift of prophecy in this people.

And since the psalm has been interpreted in a historical sense, all the things concerning our Saviour Christ are now to be dealt with.

[7] *We shall enter into his habitations; we shall worship at the place where his feet have stood*. This is a prophecy about Christians, saying these things to one another, and calling 'habitations' the places in Palestine which he used to frequent and where he used to dwell, and 'the place where his feet have stood', either those same 'habitations' in which he would walk, or the Cross to which his feet were nailed and which in the ninety-eighth psalm he called 'his footstool'. And indeed flooding in from everywhere Christians enter into these place and worship at each time. Ps 98.5β

[8] *Arise, O Lord, into your rest, you and the ark of your sanctification*. Arise from the dead and ascend to the throne of your kingdom in heaven, you, O God, and your assumed humanity; for this is the ark of holiness, namely, the habitation of the divinity. For just as the ark was constructed from incorruptible wood and gilded with pure gold, so also the assumed humanity was put together from an incorruptible body and deified from divinity by nature, and true divinity, namely, from its union with the true God. Ex 25.10-11

κεχρύσωτο δὲ καθαρῷ χρυσῷ, οὕτω καὶ τὸ πρόσλημμα, ἐκ σώματος μὲν ἀδιαφθόρου
συνεπέπηκτο, τεθέωτο δὲ ἐκ θεότητος φύσει, καὶ κυρίως θεότητος, ἤγουν ἐκ τῆς
ἑνώσεως τοῦ ὄντως Θεοῦ.
[9] *Οἱ ἱερεῖς σου*, φησὶν, *ἐνδύσονται δικαιοσύνην*, τὴν κατὰ τὸ Εὐαγγέλιον, ἤτοι
κοσμηθήσονται ἀρετῇ πάσῃ. *Καὶ οἱ ὅσιοί σου*, φησὶν, *ἀγαλλιάσονται*· καὶ οἱ μετὰ
τοὺς ἱερεῖς φιλάρετοι, ἀγαλλιάσονται, πολιτευόμενοι εὐαγγελικῶς.
[10] *Ἕνεκεν*, φησὶ, *Δαυὶδ τοῦ δούλου σου, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ Χριστοῦ
σου*. Εἰ καὶ μὴ δι᾽ ἄλλο τι, ἀλλά γε δι᾽ ἐμὲ τὸν δοῦλόν σου, μὴ ἀποστρέψῃς τὴν ἐπι-
φάνειαν τοῦ Χριστοῦ σου, μέλλοντος ἐπιφανῆναι τοῖς ἀνθρώποις δι᾽ ἐνανθρωπήσεως,
ἀλλ᾽ ἐπιφανήτω.
[11] Ἡ ὀμοσθεῖσα δὲ τῷ Δαυὶδ ἀλήθεια, ἤτοι τὸ ἐκ σπέρματος αὐτοῦ καθίσαι εἰς
τὸν θρόνον τῆς βασιλείας αὐτοῦ, τὸν Χριστὸν ᾐνίττετο. Οὗτος γάρ ἐστιν ὁ κυρίως
βασιλεὺς τοῦ Ἰσραήλ· ἐκ σπέρματος μὲν τοῦ Δαυὶδ ὢν, κατὰ τὴν μητέρα ἐκ γένους
Δαυὶδ καταγομένην, βασιλεὺς δὲ, κατὰ τὸ νομοθετεῖν τοῖς ὑπηκόοις αὐτοῦ, καὶ
ῥυθμίζειν καὶ περιέπειν καὶ ὑπεραποθνῄσκειν αὐτῶν, ἃ μάλιστα χαρακτηρίζουσι τὸν
ἀληθῶς βασιλέα.
[12] *Ἐὰν φυλάξωνται*, φησὶν, *οἱ υἱοί σου τὴν διαθήκην μου*, τὴν εὐαγγελικὴν, *καὶ τὰ
μαρτύριά μου ταῦτα, ἃ διδάξω αὐτούς* διὰ σοῦ. Ὡς ἀπὸ τοῦ Πατρὸς δὲ ὁ λόγος πρὸς
τὸν ἐκ Δαυὶδ Χριστὸν, τὸν μονογενῆ Υἱὸν, περὶ τῶν μαθητῶν καὶ ἀποστόλων, οὓς
τεκνία ἐν τοῖς Εὐαγγελίοις ὠνόμασεν, ὡς ἐκ διδασκαλίας καὶ πίστεως υἱοθετηθέντας Jn 13.33
αὐτῷ. Ἐὰν τοῦτο ποιήσωσιν, οὐκ αὐτοὶ μόνον, ἀλλὰ καὶ οἱ τούτων αὖθις μαθηταὶ
καὶ μιμηταὶ καθιοῦνται ἐπὶ τοῦ θρόνου σου τοῦ ποιμαντικοῦ καὶ διδασκαλικοῦ,
Καταστήσεις γὰρ, φησὶν, *αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν*, ἢ ἐπὶ τῆς ἀναπαύσεως Ps 44.17β
καὶ ἀπολαύσεως τῆς αἰωνίου βασιλείας σου, ὃ δὴ καὶ πέρας λαμβάνει, φυλαξάντων,
ὡς εἴρηται.
[14] Κατάπαυσις δὲ τοῦ Θεοῦ αἰώνιος, ἡ Ἐκκλησία, ἧς *πύλαι ᾅδου οὐ κατισχύσουσι*. Mt 16.18
[15] Θήρα δὲ αὐτῆς, ἡ σαγήνη τοῦ κηρύγματος, δι᾽ ἧς θηρεύει τοὺς ἐννηχομένους τῇ ἅλμῃ
τῆς πλάνης· ἢ ἡ θήρευσις καθ᾽ ἣν οἱ ἁλιεῖς ἀπόστολοι ἐζώγρουν τὰ πλήθη. Πτωχοὶ
δὲ αὐτῆς, *οἱ πτωχοὶ τῷ πνεύματι*, οὓς χορτάσει ἄρτου οὐρανίου, ἤτοι τῆς βασιλείας Mt 5.3
[16] τῶν οὐρανῶν. Τοὺς ἱερεῖς δὲ αὐτῆς ἐνδύσει σωτηρίαν αἰώνιον, ἐνδυσαμένους πρῶτον
δικαιοσύνην, ὡς προείρηται, ἧς οἱ ὅσιοι ἀγαλλιάσει αἰωνίῳ ἀγαλλιάσονται, μετὰ
τὴν ἐντεῦθεν ἐκδημίαν δηλαδὴ, κἀκείνων οὕτως ἐνδυομένων, καὶ τούτων οὕτως
ἀγαλλιωμένων.
[17] Ἐν τῇ Ἐκκλησίᾳ δὲ ἐξανέτειλεν ὕψος καὶ τιμὴν τῷ Δαυὶδ, εὐφημουμένῳ καὶ
δοξαζομένῳ ὡς προγόνῳ τοῦ Χριστοῦ. Ἢ ἐν τῇ Σιὼν ἐξανέτειλε κέρας βασιλείας τῷ
Δαυὶδ, ὑψηλόν τε καὶ ἰσχυρὸν, κερατίζον καὶ καταβάλλον πάντας τοὺς ἀνθισταμένους
αὐτῷ, ὅ ἐστιν ἡ βασιλεία Χριστοῦ.

Λύχνος δὲ ἑτοιμασθεὶς τῷ Χριστῷ, ἡ κατασκευασθεῖσα αὐτῷ παναγία σὰρξ, ἡ
φωτεινὴ | διὰ τὴν λαμπρότητα τῆς ἀναμαρτησίας. Ἢ τὸ Εὐαγγέλιον, φωτίζον τοὺς
ἐν σκότει πλάνης καὶ ὁδηγοῦν εἰς ἀρετήν· *Λύχνος* γὰρ, φησὶ, *τοῖς ποσί μου, ὁ νόμος* Ps 118.105
σου. Ἢ ὁ Πρόδρομος· *Ἐκεῖνος* γὰρ, φησὶν, *ἦν ὁ λύχνος ὁ καιόμενος*. Jn 5.35

[8][2] συνεπέπηκτο MPAS[2]BFH : συμπέπηκτο CV.

[9] *Your priests will clothe themselves in justice*, namely, that of the Gospel, that is, they will be adorned with every virtue. *And your devotees will rejoice*, namely, and the lovers of virtue will along with the priests rejoice, living in accordance with the Gospel.

[10] *For the sake of David your servant, do not turn away the face of your anointed one*. And if on account of nothing else, then at least on account of me your servant, do not turn away the epiphany of your Christ, destined to appear to mankind through the incarnation, but let him appear.

And the truth sworn to David, namely, the sitting by his seed on the throne of his king-
dom alludes to Christ. For he is pre-eminently the king of Israel, on the one hand being from
[11] the seed of David, in accordance with his mother being descended from the race of David,
and on the other hand being a king, in accordance with laying down laws for his subjects and
regulating and tending to them and dying for them, which are the chief marks of the one
who is truly king.

[12] *If your sons will keep my covenant*, namely, that of the Gospel, and these my testimonies
that I shall teach them through you. The words are as if from the Father to Christ, the on-
ly-begotten Son, who is of David, about the disciples and Apostles, whom in the Gospels he
called 'little children', as having been adopted by him through teaching and faith. If they will Jn 13.33
do this, then not only they, but their disciples and emulators will also in turn sit on your pas-
toral and teaching throne. For it is written, *You will establish them as rulers over all the earth*, Ps 44.17β
or over the rest and enjoyment of your eternal kingdom, which indeed comes about when
they have kept it, as was said.

[14] God's place of eternal rest is the Church, against which the gates of Hades will not pre-
[15] vail. Her 'hunt' is the drag-net of the preaching, through which it catches those swimming Mt 16.18
in the brine of error; or else the hunting whereby the fishermen Apostles would capture the
multitudes. Her poor are the *poor in spirit* whom he will fill with heavenly bread, namely, Mt 5.3
the kingdom of heaven. Her priests he will clothe in eternal salvation, having first clothed
themselves in justice, as was said before, and her devotees will rejoice with eternal rejoicing,
after their departure from here, that is, and with the latter being thus clothed and the former
thus filled with rejoicing.

[16] And in the Church he has made grandeur and honour to spring up for David, being praised and glorified as the forefather of Christ. Or else, in Zion he made a horn of kingship to spring up for David, high and strong, butting and overthrowing all who resist it, which is the kingship of Christ.

[17] A lamp prepared for Christ is the all-holy flesh constructed for him, which is luminous on
account of the brilliance of absence of sin. Or else it is the Gospel, illuminating those in the
darkness of error and leading to virtue, for it is written, *Your law is a lamp to my feet*. Or else Ps 118.105
it is the Forerunner, for it is written, *He was a burning lamp*. Jn 5.35

[18] Ἐχθροὶ δὲ αὐτοῦ, οἱ δαίμονες καὶ πάντες οἱ ἐχθροὶ τῆς ἀληθείας, οἳ σύμπαντες αἰσχυνθήσονται, καὶ μάλιστα κατὰ τὴν παγκόσμιον ἀνάστασιν.

Εἰς αὐτὸν δὲ ἐξανθήσει ἡ ἁγία Ἐκκλησία, ἡ ἁγιάζουσα τοὺς ὀρθῶς προσερχομένους· αὐτὸν ἕξει ἄνθος καὶ εὐπρέπειαν.

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1α Ὠιδή, ὁμοίως.

1β Ἰδοὺ δὴ τί καλὸν ἢ τί τερπνὸν, ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό;

Τὴν τελείαν αὐτῶν ἀποκατάστασιν προϊδὼν ὁ Δαυὶδ, ὅπως ἀπαλλαγέντες τῶν ἐνοχλούντων, ᾠκοδόμησαν καὶ τὸν ναὸν καὶ τὴν πόλιν, καὶ ὑφ' ἕνα ἀρχηγὸν ἐπολιτεύοντο, παραινεῖ μὴ διασχισθῆναι καθάπερ τὸ πρότερον, ἡνίκα αἱ δέκα μὲν φυλαὶ ἴδιον εἶχον ἡγεμόνα, αἱ δύο δὲ πάλιν ἴδιον, ὃ πολλῆς αὐτοῖς παρανομίας καὶ στάσεως καὶ συμφορῶν αἴτιον ἐγένετο, ἀλλ' ὁμοῦ κατοικεῖν καὶ ὑφ' ἕνα ἡγεμόνα τάττεσθαι. 3Rg 14.30

Ἰδοὺ δὴ τί καλὸν ἢ τί τερπνὸν οὕτως, εἰ μὴ τὸ κατοικεῖν ἀδελφοὺς ἅμα ἢ τῷ τόπῳ ἢ τῇ ὁμονοίᾳ; Πολλὰ γὰρ καλὰ μὲν, οὐ τερπνὰ δὲ, καὶ αὖθις, τερπνὰ μὲν, οὐ καλὰ δέ. Ἡ δὲ ὁμοσκηνία καὶ συμφωνία τῶν ἀδελφῶν ἀμφότερα κέκτηται, ἅπερ ὁμοῦ συνελθεῖν, οὐ σφόδρα εὔπορον.

Εἶτα τὸ τοιοῦτον ἀγαθὸν ἀπεικάζει παραδείγμασιν.

2α Ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τὸν Ἀαρών.

Οὕτως ἐστὶ τὸ πρᾶγμα καλὸν καὶ τερπνὸν, ὡς τὸ νομικὸν ἐκεῖνο μύρον, τὸ χρῖον τοὺς ἱερεῖς, τὸ ἐπὶ κεφαλῆς τοῦ ἱερέως χεόμενον. Καθάπερ γὰρ τοῦτο καλὸν μέν ἐστιν, ὡς ἅγιον, τερπνὸν δὲ, ὡς εὐῶδες, οὕτω καὶ ἐκεῖνο, καλὸν μὲν, ὡς καὶ φύσει καὶ νόμῳ ἀπαιτούμενον, τερπνὸν δὲ, ὡς ὠφέλιμον. Ex 30.22-25 Lev 8.12

Ἐπεὶ δὲ ἀπὸ τῆς κεφαλῆς ἐπὶ τὸν πώγωνα τὸ μύρον κατέβαινε, φησὶ τὸ καταβαῖνον ἐπὶ πώγωνα. Εἶτα προστίθησι καὶ τίνος πώγωνα, ὅτι τὸν τοῦ Ἀαρών· οὗτος γὰρ πρῶτος αὐτῷ ἐχρίσθη. Ἢ καὶ Ἀαρὼν λέγει, πάντα ἱερέα, ὡς ἐκ τοῦ Ἀαρὼν καταγόμενον. Ex 29.7

Ἐπεὶ δὲ ἀπὸ τοῦ πώγωνος καὶ ἐπὶ τὴν ᾤαν τοῦ ἱερατικοῦ ἐνδύματος αὖθις τοῦτο κατέβαινεν, ἐπήγαγε καὶ τοῦτο, λέγων·

2β Τὸ καταβαῖνον ἐπὶ τὴν ᾤαν τοῦ ἐνδύματος αὐτοῦ.

Τὴν ᾤαν οἱ ἄλλοι ἑρμηνευταὶ, στόμα ἐνδύματος, ἐξέδωκαν· ἄχρι γὰρ τούτου κατήρχετο.

3α Ὡς δρόσος Ἀερμὼν ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών.

[18] His enemies are the demons and all the enemies of truth, all of whom will be shamed, and especially at the universal resurrection.

In him will blossom the holy Church, which sanctifies those who come to her in a right mind, and him she will have as her blossom and comeliness.

132 Psalm 132
1α An ode, similarly.

1β See then, what is so good or so delightful as for brothers to dwell together?

David, foreseeing their complete restoration, how, having been freed of those pestering them, they had built the temple and the city and were living under one leader, he urges that they not be set at odds as before, when the ten tribes had their own leader and the two tribes in turn their own, a state of affairs which became for them the cause of much lawlessness and dissent and misfortunes, but rather to dwell together and to be marshalled under one leader. 3Rg 14.30

See then what is so good or so delightful as for brothers to dwell together, either in terms of place or in terms of concord? For many things are good but not delightful, and in turn delightful but not good. But the living together and concord of brothers achieves both, and for both of these things to coincide is not easily attained.

Then he represents this good with examples.

2α Like myrrh on the head that descends onto the beard, the beard of Aaron.

The things is good and delightful like that myrrh of the law, which anoints the priests, which is poured over the head of the priest. For just as the latter is good as holy, and delightful as fragrant, so the former is good as demanded by nature and the law, and delightful as beneficial. Ex 30.22-25 Lev 8.12

And since the myrrh descended from the head onto the beard, he says the myrrh descending onto the beard. Then he adds whose beard it is, namely, the beard of Aaron, for he was first to be anointed with it. Or else he is calling 'Aaron' every priest, as deriving from Aaron. Ex 29.7

And since this descended in turn from the beard down to the hem of the priestly vestment he added this also, saying:

2β That descends onto the border of his garment.

The other translators rendered the 'border' as the 'mouth' (verge) of the garment. For it would descend to there.

3α Like the dew of Hermon that descends onto the mountains of Zion.

Ἀερμὼν, ὄρος ἐστὶ, παρακείμενον τῷ Λιβάνῳ, χιόνα πολλὴν συνάγον, καὶ φυλάττον, ἀφ' ἧς ἀτμοὶ ἀναδιδόμενοι, καὶ τὸν ἀέρα τὸν ὑπεράνω τῶν ὀρέων τῆς Σιὼν παχύνοντες, δρόσον ἀποτελοῦσιν ἐν θέρει, καλὴν μὲν, ὡς ἀναγκαίαν τῇ γῇ, τερπνὴν δὲ, ὡς ὁμαλῶς καὶ ἡδέως καταφερομένην. Ἐπεὶ οὖν ἡ δρόσος αὕτη ἐκ τοῦ Ἀερμὼν ἔχει τὴν αἰτίαν, δρόσον τοῦ Ἀερμὼν αὐτὴν ἐκάλεσεν.

3β Ὅτι ἐκεῖ ἐνετείλατο Κύριος τὴν εὐλογίαν.

Ἐκεῖ· ποῦ; Ἐν τῇ ὁμοσκηνίᾳ, ἐν τῇ φιλαδελφίᾳ, ἐν τῇ ἀγάπῃ, ἥτις ἐστὶ τῶν
ἀρετῶν τὸ κεφάλαιον. Εὐλογία δὲ παρὰ Θεοῦ μὲν εἰς ἀνθρώπους, ἡ χάρις, παρὰ δὲ 1Cor 13.13
ἀνθρώπων | εἰς Θεὸν, ἡ εὐφημία, ἡ ὑμνολογία, παρὰ δὲ ἀνθρώπων εἰς ἀνθρώπους, ἡ ὑπὲρ τούτων εὐχή.

3γ Ζωὴν ἕως τοῦ αἰῶνος.

Καὶ αὖθις ἐκεῖ ἐνετείλατο καὶ ἀπέστειλε ζωὴν μακρὰν, ἕως τοῦ ὡρισμένου αἰῶνος, παρ' ὅλον τὸν ἀποκεκληρωμένον βίον. Ὥσπερ γὰρ ἡ στάσις θανάτους ἐργάζεται, οὕτως ἡ εἰρήνη, ζωὴν, οὔτε ἀλλήλους ἀναιρούντων, οὔτε παρ' ἐχθρῶν διαφθειρομένων, διὰ τὸ συμπεφράχθαι καὶ ὠχυρῶσθαι.

Ἁρμόζει δὲ καὶ ἡμῖν ὁ ψαλμός.

133 ρλγʹ
1α Ὠιδὴ, ὁμοίως.

1β Ἰδοὺ δὴ εὐλογεῖτε τὸν Κύριον, πάντες οἱ δοῦλοι Κυρίου.

Ἐνταῦθα κατέλυσε τὰς ᾠδὰς τῶν ἀναβάθμων ἢ ἀναβαθμῶν, εἰς εὐχαριστίαν Ps 119.1α
κατακλείσας τὸν λόγον. Κελεύει γὰρ εὐχαριστεῖν τῷ Θεῷ, τῆς αἰχμαλωσίας ἀπαλλάξαντι, καὶ διὰ τοσούτων ἐθνῶν ἀβλαβεῖς ἐπανελθεῖν εἰς τὴν πατρίδα παρασκευάσαντι, καὶ τοῦ συνεχοῦς πολέμου τῶν πλησιοχώρων ἐλευθερώσαντι, καὶ τὸν ναὸν καὶ τὴν πόλιν ἀνοικοδομῆσαι δόντι, καὶ κατοικεῖν ἀδεῶς ἤδη καὶ πολιτεύεσθαι χαρισαμένῳ. Λοιπὸν εὐχαριστεῖτε, φησὶν, οἱ δοῦλοι, οἱ θεράποντες. Δοῦλος δὲ Θεοῦ, ὁ πειθόμενος τοῖς προστάγμασιν αὐτοῦ καὶ θεραπεύων αὐτόν.

1γ Οἱ ἑστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν.

Οἱ λοιπὸν ἑστῶτες ἐν τῷ ναῷ, οἱ ἀπὸ τοῦ νῦν εἰσερχόμενοι, ἀπαρτισθέντι καὶ ἀπολαβόντι καὶ τὴν εὐπρέπειαν καὶ τὴν λατρείαν αὐτοῦ.

2 Ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε τὸν Κύριον.

Hermon is a mountain lying next to Lebanon which collects and keeps much snow, from which released vapours, condensing the air above the mountains of Zion, form dew in summer, which is good, as necessary for the earth, and delightful, as brought down uniformly and pleasantly. Since therefore this dew has its cause from mount Hermon, he called it the dew of Hermon.

3β For there the Lord has enjoined blessing.

There, where? In dwelling together, in brotherly love, in love, which is the chief of the
virtues. Blessing from God towards men is grace, from men towards God is praise and the 1Cor 13.13
singing of hymns, from men to men is good wishes for them.

3γ Life till the age.

And in turn he has also enjoined long life there, till the age ordained, throughout the whole of the allotted life. For just as dissent brings about deaths, so peace brings about life, neither killing one another, nor being destroyed by enemies on account of being fenced around and fortified.

The psalm is also fitting for us.

133 Psalm 133
1α An ode, similarly.

1β See then, bless the Lord, O all you servants of the Lord.

Here he ended the odes of degrees, concluding the cycle with thanksgiving. For he com- Ps 119.1α
mands to give thanks to God, who delivered from captivity and contrived for them to return unharmed to their fatherland through so many nations, and who freed them from the continuous war of the neighbouring peoples, and provided for the temple and the city to be rebuilt, and granted them now to dwell and live without fear. Henceforth, he says, give thanks, you servants, you worshippers.

1γ You who stand in the house of the Lord, in the enclosures of the house of our God.

You who are henceforth standing in the temple, you who enter it from now on, the temple that has been completed and has regained both its comeliness and its worship.

2 Night by night lift up your hands to the Holy of holies and bless the Lord.

Μὴ τὴν νύκτα πᾶσαν εἰς ὕπνον δαπανᾶτε, ἀλλὰ καὶ ἐν ταύτῃ ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ Ἅγια τῶν ἁγίων, ὅπου ὁ Θεὸς κατοικεῖν ἐλέγετο, διὰ τὴν ἐκεῖσε χάριν, καὶ εὐφημεῖτε τὸν Θεὸν, ἐν ταῖς νυξὶ μᾶλλον, ὅτε καὶ κουφότερος ὁ νοῦς καὶ πλείων ἡ σχολή. Heb 9.3

Εἰ δὲ ἐν νυκτὶ παραγίνεσθαι εἰς τὸν ναὸν κελεύει τῆς κλίνης ἀνισταμένους, ποίας τεύξεται συγγνώμης ὁ μηδὲ οἴκοι κατὰ τὸν καιρὸν τοῦτον εὐχὰς ἐπιτελῶν;

Εἶτα ὑπερεύχεται τοῦ λαοῦ.

3 *Εὐλογήσαι σε Κύριος ἐκ Σιὼν, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν.*

Περὶ τοῦ, *Εὐλογήσαι σε Κύριος ἐκ Σιὼν*, εἴρηται ἐν τῷ ρκζʹ ψαλμῷ. Ps 127.5α

Καὶ οὗτος δὲ ὁ ψαλμὸς ἁρμόδιος πᾶσιν.

134

ρλδʹ

1α

Ἀλληλούϊα.

Εἰρήκαμεν προλαβόντες ὅτι οἱ εὐχαριστήριοι ψαλμοὶ τοιαύτην ἔσχον ἐπιγραφήν. Ps 104.1α

1β *Αἰνεῖτε τὸ ὄνομα Κυρίου, αἰνεῖτε, δοῦλοι, Κύριον.*

Εἴρηται περὶ τούτου ἐν τῇ ἀρχῇ τοῦ ριβʹ ψαλμοῦ. Ps 112.1β

2 *Οἱ ἑστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν.*

Εἶπε τοῦτο καὶ ἐν τῷ προλαβόντι ψαλμῷ, ἀλλὰ νῦν περὶ τῶν ἑκάστοτε φοιτώντων εἰς τὸν ναὸν διαλαμβάνει. Ps 133.1γ

Αἰνεῖτε, φησὶν, οἱ ἑστῶτες ἐν τῷ ναῷ· τοῖς γὰρ μὴ ἑστῶσιν ἐν τούτῳ, οὐκ ἐξῆν ὑμνολογεῖν αὐτὸν, οὐδ' ἐν ἑτέρῳ τόπῳ προσεύχεσθαι, ἵνα τὸν ναὸν καὶ τὰ ἐν αὐτῷ βλέποντες, μὴ ἐπιλάθωνταί ποτε τοῦ Θεοῦ. Dt 12.5

3α *Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθὸς Κύριος.*

Ὅτι φιλάνθρωπος, ὅτι εὐεργετικώτατος, καὶ μάλιστα τοῖς αἰνοῦσιν αὐτόν.

3β *Ψάλατε τῷ ὀνόματι αὐτοῦ, ὅτι καλόν.*

Ὅτι καλὸν τὸ ψάλλειν αὐτῷ· παιδεύουσι γὰρ αἱ ᾠδαὶ δογμάτων ἀκρίβειαν, καὶ τείνουσι τὸν νοῦν τοῦ ψάλλοντος πρὸς τὸν Θεὸν, καὶ κοιμίζουσι τὰ πάθη, καὶ ἡδύνουσι τὴν ψυχὴν τῷ μέλει, καὶ μετὰ τῆς ὠφελείας ἔχουσι καὶ τὸ τερπνόν.

Ζήτησον καὶ ἐν τῷ θʹ ψαλμῷ τὴν ἐξήγησιν τοῦ, Ψαλῶ τῷ ὀνόματί σου, Ὕψιστε. | Ps 9.3β

2[6] τοῦ Θεοῦ PS[2]CABFV : Θεοῦ MH.

Do not devote the whole night to sleep, but at night also lift up your hands to the Holy of holies, where God was said to dwell on account of the grace therein, and praise God, especially at the time of night when the mind is lighter and leisure is more. Heb 9.3

And if he commands to come to the temple in the night having risen from one's bed, what excuse will there be for the one who does not even perform his prayers at home at this time?

He then prays for the people.

3 May the Lord bless you from Zion, he who made both heaven and earth.

'May the Lord bless you from Zion' was spoken about in the one hundred and twenty-seventh psalm. Ps 127.5α

This psalm also is fitting for everyone.

134

Psalm 134

1α Alleluia.

We have said previously that the psalms of thanksgiving have such a superscription. Ps 104.1α

1β Praise the name of the Lord, O you servants, praise the Lord.

This was spoken about at the beginning of the one hundred and twelfth psalm. Ps 112.1β

2 O you who stand in the house of the Lord, in the enclosures of the house of our God.

He also said this in the previous psalm, but now he is speaking about those frequenting the temple at any time. Ps 133.1γ

Praise, he says, O you who stand in the temple, for its was not permitted for those not standing in it to sing hymns to him, nor to pray in any other place, so that seeing the temple and the things in it they might never forget God. Dt 12.5

3α Praise the Lord, for the Lord is good.

For he loves mankind, for he is most beneficent, and especially towards those who praise him.

3β Sing to his name with psaltery, for it is good.

For it is good to sing to him, for the songs educate in precision of doctrines and direct the mind of the singer towards God and put the passions to sleep and gratify the soul by the melody and bring delight along with the benefit.

Seek also in the ninth psalm the explanation of, *With psaltery I shall sing to your name, O Most High*. Ps 9.3β

4α Ὅτι τὸν Ἰακὼβ ἐξελέξατο ἑαυτῷ ὁ Κύριος.

Ὅτι τὸν Ἰσραηλίτην λαὸν ἐκ πάντων τῶν ἐθνῶν ἐξελέξατο καὶ ἀνέθηκεν ἑαυτῷ, ὡς μόνον αὐτῷ λατρεύοντα.

4β Ἰσραὴλ εἰς περιουσιασμὸν ἑαυτῷ.

Τὸν ἐξ Ἰακὼβ λαὸν, καλεῖ καὶ Ἰσραήλ· ἀμφότερα γὰρ ὁ Ἰακὼβ ὠνομάζετο. Τὸν αὐτὸν, φησὶν, ἐξελέξατο εἰς περιουσιασμὸν ἑαυτῷ, εἰς κλῆρον· διὸ καὶ λαὸν περιούσιον προσηγόρευσεν αὐτὸν, ἤγουν ὡς περιουσίαν, ὡς πλοῦτον λογιζόμενον καὶ στεργόμενον, καὶ ἐπιμελείας ἀξιούμενον. Gen 32.29, 35.10 Ex 19.5

5α Ὅτι ἐγὼ ἔγνωκα ὅτι μέγας ὁ Κύριος.

Ἰδοὺ καὶ ἄλλην αἰτίαν τοῦ αἰνεῖν τίθησιν· ὅτι, φησὶν, ἐγὼ πλέον ὑμῶν ἔγνωκα, ἢ ἀκριβῶς ἔγνωκα, ὅτι μέγας ὁ Κύριος· ἀπό τε τῆς θείας χάριτος, ἀπό τε τοῦ συνετῶς ὁρᾶν τὰ ἔργα αὐτοῦ, τοῦτο γνούς.

5β Καὶ ὁ Κύριος ἡμῶν παρὰ πάντας τοὺς θεούς.

Ὁ μὲν γάρ ἐστιν, οἱ δὲ οὐκ εἰσί. Καὶ ὁ μὲν, Κύριος ὄντως, οἱ δὲ θεοὶ, οὐκ ὄντως. Δοκεῖ δὲ τοῦτο, συγκριτικὸν, οἰκονομικῶς διὰ τὴν παχύτητα τοῦ λαοῦ· ἀλλαχοῦ γὰρ Θεὸν τῶν θεῶν ὀνομάζει τοῦτον· καὶ νῦν δὲ κατὰ μικρὸν ἀνάγων τοὺς ἀκροατὰς, ἐργάτην αὐτὸν δείκνυσι θαυμασίων, καὶ προϊὼν, διαμυκτηρίζει καὶ φαυλίζει τοὺς θεοὺς τῶν ἐθνῶν. Εἴρηται δὲ καὶ ἐν τῷ ϟϛ′ ψαλμῷ, Σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς θεοὺς, καὶ ζήτησον τὴν ἐξήγησιν αὐτοῦ. Ps 83.8β Ps 134.6-14 Ps 134.15-18 Ps 96.9β

6α Πάντα ὅσα ἠθέλησεν ὁ Κύριος ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ.

Εἶπε τοῦτο καὶ ἐν τῷ ριγ′ ψαλμῷ· Ὁ δὲ Θεὸς ἡμῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, πάντα ὅσα ἠθέλησεν ἐποίησεν. Ps 113.11

6β Ἐν ταῖς θαλάσσαις καὶ ἐν πάσαις ταῖς ἀβύσσοις.

Θαλάσσας μὲν λέγει, τοὺς διαφόρους κόλπους, Τὰ συστήματα γὰρ, φησὶ, τῶν ὑδάτων ἐκάλεσεν θαλάσσας, ἀβύσσους δὲ, τὰ ὑποκάτω τῆς γῆς, τὰ ἀνεξερεύνητα, ἐν οἷς πᾶσι πάντα ὅσα ἠθέλησεν ἐποίησεν. Gen 1.10

Εἶτα ὑμνεῖ ἔργα τινὰ τοῦ Θεοῦ ἀξιοθαύμαστα, παραδραμὼν τὰ μείζονα, ἵνα καὶ ἀπὸ τῶν ἐλαττόνων δείξῃ τὸ μεγαλεῖον καὶ ἀξιΰμνητον αὐτοῦ.

7α Ἀνάγων νεφέλας ἐξ ἐσχάτου τῆς γῆς.

4α For the Lord has chosen Jacob for himself.

For he has chosen the Israelite people out of all the nations and has dedicated them to himself as alone worshipping him.

4β Israel as his ownmost possession.

The people from Jacob he also calls 'Israel', for Jacob was called by both names. The same people, he says, he has chosen as his ownmost possession, as his lot; hence he addressed them as the 'people of his possession', namely, as his possession, regarded and cared for as his wealth, and made worthy of his attention. Gen 32.29, 35.10 Ex 19.5

5α For I know that the Lord is great.

See, he gives another reason to praise, because, he says, I know more than you, or I know precisely, that the Lord is great, having come to know this both through divine grace and from viewing his works with understanding.

5β And our Lord is above all the gods.

For the one is God, the others are not. And the one is truly Lord, while the gods are not truly. This seems to be comparative, by way of condescension on account of the dull-mindedness of the people, for elsewhere he calls him *God of gods*. And now raising up his listeners a little, he shows him as a worker of wonders, and further on he mocks and denigrates the gods of the nations. And in the ninety-sixth psalm it was said, *Surpassingly, you have been exalted high over all the gods*, and seek the explanation of this. Ps 83.8β Ps 134.6-14 Ps 134.15-18 Ps 96.9β

6α All that the Lord has willed he has done in heaven and on earth.

He said this also in the one hundred and thirteenth psalm, *But our God in heaven and on earth has done all that he willed*. Ps 113.11

6β In the seas and in all the deeps.

'Seas' is what he calls the various gulfs, for it is written, *The systems of the waters he called seas*, and the 'deeps' what he calls the unexplored things beneath the earth, in all of which he did all that he willed. Gen 1.10

Then he praises certain wonder-worthy works of God, having passed over the greater of these, so that from the lesser he might show his magnificence and worthiness to be praised.

7α Raising up clouds from the extremity of the earth.

Ὁ ἐξ αὐτοῦ τοῦ κατωτάτου βάθους τῆς γῆς ἀνάγων νεφέλας, καὶ τοσοῦτον αὐτὰς μετεωρίζων, βαρείας οὔσας, καὶ τὸ κατωφερὲς ὑγρὸν ἄνω φέρεσθαι ποιῶν.

7β Ἀστραπὰς εἰς ὑετὸν ἐποίησεν.

Εἰς καιρὸν ὑετοῦ, ἢ ἐν τῷ ὑετῷ· καὶ δι' ἀλλήλων ἀβλαβῶς φέρεσθαι τὰ φθαρτικὰ ἀλλήλων παρεσκεύασεν, ὡς μήτε τὴν ἀστραπὴν πυρωδεστάτην οὖσαν ἀναλίσκειν τὸ ὑέτιον ὕδωρ, μήτ' αὖ τοῦτο ῥαγδαῖον φερόμενον σβεννύειν ἐκείνην.

7γ Ὁ ἐξάγων ἀνέμους ἐκ θησαυρῶν αὐτοῦ.

Θησαυροὺς αὐτοῦ νῦν λέγει, τοὺς ἀποκρύφους τόπους ὅθεν ἐξέρχονται, κεκρυμμένος γὰρ ὁ θησαυρὸς, τὸ ἄγνωστον τῆς γενέσεως αὐτῶν.

Ἢ ὁ ἐξάγων ἀνέμους, ὡς ἐκ θησαυρῶν αὐτοῦ, ὡς ἐντεῦθεν δηλοῦσθαι τὸ εὐχερὲς τῆς ἐξαγωγῆς αὐτῶν, καὶ πρόχειρον ὅτε βούλεται.

Θαυμαστὸν γὰρ τὸ, νῦν μὲν, τοῦτον εὐχερῶς, νῦν δὲ, ἐκεῖνον ἐπιπέμπειν, ἄλλοτε δὲ, καὶ τοῦτον κἀκεῖνον ἅμα· ἔστι δ' ὅτε καὶ πλείονας ἐν ταὐτῷ, καὶ πολλάκις οὐδένα· καὶ πάντα κατὰ χρείαν, καὶ οὐδὲν ἀλόγως, καθάπερ ἐν θησαυροῖς τισι κατακεκλεισμένων, καὶ ὁπηνίκα βούλεται, ῥᾳδίως ἐξαγομένων.

8 Ὃς ἐπάταξε τὰ πρωτότοκα Αἰγύπτου ἀπὸ ἀνθρώπου ἕως κτήνους.

Εἴρηται περὶ τούτων καὶ ἐν τῷ οζ' ψαλμῷ, καὶ ζήτησον ἐκεῖ τὴν ἐξήγησιν τοῦ, *Ὡδοποίησε τρίβον τῇ ὀργῇ αὐτοῦ.* Ps 77.50α

Ἕως δὲ κτήνους, εἰς ἐπίτασιν τῆς συμφορᾶς.

9 Ἐξαπέστειλε | σημεῖα καὶ τέρατα ἐν μέσῳ σου, Αἴγυπτε, ἐν Φαραὼ καὶ ἐν πᾶσι τοῖς δούλοις αὐτοῦ.

Εἴρηται καὶ περὶ τούτων ἐκεῖ, *Ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ, καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως·* μνημονεύσας δὲ τῆς βαρυτέρας πληγῆς, εἶτα συλλήβδην εἶπε, *σημεῖα καὶ τέρατα.* Ps 77.43

10α Ὃς ἐπάταξεν ἔθνη πολλά.

Εἴτε τὰ ἀποτειχίζοντα τοῖς Ἰουδαίοις τὴν πάροδον, εἴτε τὰ ἐν Παλαιστίνῃ· ἐπιτόμως δὲ πάντα λέγει καὶ κατὰ παραδρομήν.

10β Καὶ ἀπέκτεινε βασιλεῖς κραταιούς.

Τοὺς ἡγεμόνας αὐτῶν.

Raising up clouds from the nethermost depth of the earth, and lifting them, heavy as they are, so high and making the downward tending fluid be borne upwards.

7β He made lighting shafts in rain.

At the time of rain or in the rain; and he contrived for the mutually destructive elements to be borne unharmed through one another, so that neither does the fiery lightning bolt consume the rain water, nor the violently driven water extinguish in turn the lightning.

7γ He brings forth winds from his treasuries.

'His treasuries' is what he now calls the hidden places from which they come forth, for a treasury is hidden, pointing to the inscrutability of their genesis.

Or else, who brings out winds 'as' from his treasuries, indicating thereby as it were the ease of their being drawn forth and their ready accessibility whenever he desires.

For it is wonderful how he easily sends out now this one, now that, and at times both the one and the other together, and on occasion several altogether and often none, and always as needed, and nothing being without reason, just as if being locked away in certain treasuries and whenever he wills being readily brought forth.

8 He struck the first-born of Egypt from man to beast.

These things were also spoken about in the seventy-seventh psalm, and look there for the explanation of, *He made passable a path for his anger*. Ps 77.50α

'To beast' for intensification of the calamity.

9 He sent forth signs and marvels in the midst of you, O Egypt, on Pharaoh and on all his servants.

These things were also spoken about there, *How he set his signs in Egypt and his marvels in the plain of Tanis*. And having mentioned the most grievous plague he then said collectively, Ps 77.43
'signs and marvels'.

10α He struck many nations.

Either the nations walling off passage to the Jews or those in Palestine; he says everything briefly and cursorily.

10β And slew mighty kings.

Their leaders.

11α Τὸν Σηὼν βασιλέα τῶν Ἀμοῤῥαίων, καὶ τὸν Ὢγ βασιλέα τῆς Βασάν.

Σηὼν μὲν γὰρ πλούτῳ καὶ στρατοπέδοις περιβόητος ἦν, Ὢγ δὲ μεγέθει καὶ ῥώμῃ Nu 21.21-35
σώματος, πολυθρύλητος· φασὶ γὰρ αὐτὸν καὶ κλίνῃ σιδηρᾷ κεχρῆσθαι, ἐννέα μὲν
πηχῶν τὸ μῆκος, πέντε δὲ τὸ εὖρος ἐχούσῃ. Dt 3.11

11β Καὶ πάσας τὰς βασιλείας Χαναάν.

Τῆς Παλαιστίνης, ἐν ᾗ ἔθνος εἰδικῶς παρὰ τ' ἄλλα Χαναναῖοι καλούμενον.

12 Καὶ ἔδωκε τὴν γῆν αὐτῶν κληρονομίαν, κληρονομίαν Ἰσραὴλ δούλῳ αὐτοῦ.

Δὶς εἶπε κληρονομίαν, τὸ δαψιλὲς αὐτῆς ἐμφαίνων — κληρονομίαν, ὄντως κληρονομίαν.

13 Κύριε, τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ τὸ μνημόσυνόν σου εἰς γενεὰν καὶ γενεάν.

Διὰ ταῦτα, φησὶ, τὸ ὄνομά σου καὶ ἡ μνήμη σου ἀΐδια ἔσονται, εἰς τὸν αἰῶνα καὶ εἰς πάσας γενεὰς, παρὰ τοῖς οὕτως εὐεργετηθεῖσιν.

14α Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.

Κρινεῖ αὐτὸν, ἤγουν ἐκδικήσει, βλαπτόμενον παρ' ἐχθρῶν.

14β Καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

Ἱλεουμένοις αὐτὸν, ἐπικαμφθήσεται.

Ἢ κρινεῖ μὲν τὸν λαὸν ἁμαρτάνοντα καὶ δίκας ἀπαιτήσει, μετανοοῦσι δὲ, παρακληθήσεται καὶ ἀντιλήψεται αὐτῶν.

15 Τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων.

Εἶπε τοῦτο καὶ ἐν τῷ ριγ′ ψαλμῷ. Ps 113.12

Καὶ μὴν καὶ αἱ παρ' ἡμῖν ἅγιαι εἰκόνες, ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων, ἀλλ' οὐκ εἴδωλα, διότι ἐκείνων μὲν τὰ πρωτότυπα, ἀνυπόστατα καὶ ψευδῆ — θεοὺς γὰρ ἐπεφήμιζον οὐκ ὄντας, ἀλλὰ δαίμονας, ψευδομένους τὴν θεότητα — τῶν δὲ παρ' ἡμῖν εἰκόνων τὰ πρωτότυπα, ὄντα, καὶ ἀληθεύοντα ὃ καλοῦνται· κἀκεῖνα μὲν, εἴδωλα μιαρῶν, ταῦτα δὲ, εἰκόνες ἁγίων.

16- Στόμα ἔχουσι καὶ οὐ λαλήσουσιν, ὀφθαλμοὺς ἔχουσι καὶ οὐκ ὄψονται, ὦτα ἔχουσι
17α καὶ οὐκ ἐνωτισθήσονται.

12[1] δούλῳ MPASCBFH[cf. Ps 135.22] : λαῷ V[TRa].

11α Sihon king of the Amorites and Og king of Bashan.

Sihon was famed for his wealth and armies, while Og was legendary for his stature and strength of body; they say that he used an iron bedstead nine cubits in length and five cubits in width. Nu 21.21-35 Dt 3.11

11β And all the kingdoms of Canaan.

Of Palestine, in which there was a nation alongside the others called specifically Canaanites.

12 And he gave their land as an inheritance, an inheritance to Israel his servant.

He said ‘inheritance’ twice, indicating the abundance of this inheritance – an inheritance, truly an inheritance.

13 O Lord, your name is to the age, and your memorial is to generation and generation.

On account of these things, he says, your name and your remembrance will be eternal, to the age and to all generations with those who have received such benefaction.

14α For the Lord will judge his people.

He will judge them, that is, he will avenge them when harmed by enemies.

14β And he will relent towards his servants.

When they propitiate him he will be moved to pity.

Or else he will judge his people when they sin and will demand satisfaction, but when they repent he will relent towards them and come to their aid.

15 The idols of the nations are silver and gold, works of human hands.

He said this also in the one hundred and thirteenth psalm. Ps 113.12

And indeed the holy images among ourselves are also silver and gold and the works of human hands, but they are not idols because the prototypes of idols are non-existent and false – for they would call gods those that were not, but demons, falsely claiming divinity – while the prototypes of the images among ourselves are existent and prove true in what they are called; the ones are idols of things defiled, while the others are images of things holy.

16-
17α They have a mouth and will not speak, they have eyes and will not see, they have ears and will not give ear.

Εἶπε καὶ ταῦτα ἐν τῷ ῥηθέντι ψαλμῷ. Ps 113.13-14

17β Οὐδὲ γάρ ἐστι πνεῦμα ἐν τῷ στόματι αὐτῶν.

Τοῦτο, αἰτία τῆς ἀναισθησίας· ἐμφιλοχωρεῖ δὲ τῇ κωμῳδίᾳ, ἐπιτείνων τὴν διαβολὴν αὐτῶν.

18 Ὅμοιοι αὐτοῖς γένοιντο οἱ ποιοῦντες αὐτὰ καὶ πάντες οἱ πεποιθότες ἐπ' αὐτοῖς.

Καὶ ταῦτα ἐν ἐκείνῳ εἴρηται τῷ ψαλμῷ. Ps 113.16

19-20 Οἶκος Ἰσραὴλ, εὐλογήσατε τὸν Κύριον· οἶκος Ἀαρὼν, εὐλογήσατε τὸν Κύριον· οἶκος Λευὶ, εὐλογήσατε τὸν Κύριον· οἱ φοβούμενοι τὸν Κύριον, εὐλογήσατε τὸν Κύριον.

Ἐν ἐκείνῳ καὶ ταύτην ἐποιήσατο τὴν διαίρεσιν τῶν ταγμάτων, καὶ ζήτησον τὴν ἐκεῖ ῥηθεῖσαν ἐξήγησιν. Ἀλλ' ἐκεῖ μὲν, ἤλπισε, γέγραπται, ἐνταῦθα δὲ, εὐλογήσατε, Ps 113.17-19
διὰ τὰς δηλωθείσας εὐεργεσίας. Εἰπὼν δὲ τὸν Ἀαρὼν, ἀνέδραμεν εἰς τὸν φύλαρχον, καθολικώτερον καὶ φανερώτερον τὸν λόγον ποιῶν. |

21α Εὐλογητὸς Κύριος ἐκ Σιών.

Εἴρηται τοῦτο καὶ ἐν τῷ ρκζ' ψαλμῷ. Ps 127.5α

21β Ὁ κατοικῶν Ἰερουσαλήμ.

Ἐν τῷ ναῷ τῆς Ἰερουσαλήμ.

135 ρλε'

1α Ἀλληλούϊα.

Καὶ οὗτος ὁ ψαλμὸς, τῷ πρὸ αὐτοῦ πολλὰ συνᾴδων, ὁμοίαν ἔχει τὴν ἐπιγραφήν.

1β Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

Εὐχαριστεῖτε αὐτῷ ὑπὲρ τῶν μυρίων εὐεργεσιῶν. Ἡρμήνευται δὲ ὁ στίχος οὗτος καὶ ἐν τῇ ἀρχῇ τοῦ ρε' ψαλμοῦ τρόπον ἕτερον. Ps 105.1β

Καὶ ἐν ὅλοις δὲ τοῖς ἐφεξῆς στίχοις, ἀκροτελεύτιον τὸ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, πρὸς ἐπίτασιν τοῦ ὕμνου τοῦ τοιούτου ἐλέους, ἢ πρὸς ἔκπληξιν.

2 Ἐξομολογεῖσθε τῷ Θεῷ τῶν θεῶν.

$1α^2$ πολλά MPASBFH : om. CV.

He also said these things in the above-mentioned psalm. Ps 113.13-14

17β For neither is there breath in their mouth.

This is the reason for their lack of sensation. He dwells on the mockery, intensifying his discrediting of them.

18 May those who make them and all who trust in them become like them.

This too was said in that psalm. Ps 113.16

19-20 O house of Israel, bless the Lord. O house of Aaron, bless the Lord. O house of Levi, bless the Lord. O you who fear the Lord, bless the Lord.

In that psalm he made this division of the orders, and seek the explanation given there. But there is written 'has hoped in' and here 'bless', on account of the benefactions mentioned. Ps 113.17-19
And having said 'Aaron', he went back to the chief of the tribe, making his words more universal and more evident.

21α The Lord is to be blessed from Zion.

This was also said in the one hundred and twenty-seventh psalm. Ps 127.5α

21β He who dwells in Jerusalem.

In the Jerusalem temple.

135 Psalm 135

1α Alleluia.

And this psalm, agreeing in much with the psalm before, has the same superscription.

1β Confess to the Lord, for he is good, for his mercy is to the age.

Give thanks to him for the countless benefits. This verse was also interpreted at the beginning of the one hundred and fifth psalm in a different way. Ps 105.1β

And in all the following verses there is the concluding refrain, 'for his mercy is to the age', either to intensify the praise of this mercy or to provoke astonishment.

2 Confess to the God of gods.

Τῶν ψευδωνύμων· εἰ γὰρ καὶ ἠτιμώμενοι καὶ προσκεκρουκότες οἱ δαίμονες, ἀλλὰ δοῦλοι, καὶ ὑποκύπτοντες ἐξ ἀνάγκης.

3 Ἐξομολογεῖσθε τῷ Κυρίῳ τῶν κυρίων.

Τῶν προσκαίρων κυρίων, τῶν οὐκ ὄντως κυρίων· Ὁ Βασιλεὺς γὰρ, φησὶ, τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων. 1Tim 6.15

4 Τῷ ποιήσαντι θαυμάσια μεγάλα μόνῳ.

Τὸ, μόνῳ, πρὸς ἀντιδιαστολὴν κεῖται τῶν εἰδώλων.
Κύριον γὰρ λέγει, τὸν ἐν τρισὶ προσώποις ἕνα Θεόν.

5 Τῷ ποιήσαντι τοὺς οὐρανοὺς ἐν συνέσει.

Ἐν σοφίᾳ. Προσμαρτυρεῖ δὲ τῷ Θεῷ, διὰ τῶν εἰρημένων, ἀγαθότητα καὶ ἐλεημοσύνην, καὶ κυριότητα πάντων καὶ δύναμιν καὶ σοφίαν.

6 Τῷ στερεώσαντι τὴν γῆν ἐπὶ τῶν ὑδάτων.

Εἴρηται καὶ ἐν τῷ κγ΄ ψαλμῷ, Αὐτὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν, καὶ Ps 23.2
ζήτησον τὴν ἐκεῖ ῥηθεῖσαν ἐξήγησιν.

7-9 Τῷ ποιήσαντι φῶτα μεγάλα μόνῳ, τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας, τὴν σελήνην καὶ τοὺς ἀστέρας εἰς ἐξουσίαν τῆς νυκτός.

Καὶ ἐποίησε, φησὶν, ὁ Θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας, καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτὸς, καὶ ἔθετο αὐτοὺς ἐν τῷ στερεώματι τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός. Gen 1.16-18

10 Τῷ πατάξαντι Αἴγυπτον σὺν τοῖς πρωτοτόκοις αὐτῶν.

Τῷ πλήξαντι Αἴγυπτον.

11-12 Καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ.

Αὐτῶν, δηλαδὴ τῶν Αἰγυπτίων. Χεῖρα δὲ καὶ βραχίονα, τὴν δύναμιν ὀνομάζει· μεγάλης γὰρ δυνάμεως τὰ ἐν Αἰγύπτῳ σημεῖα καὶ τέρατα, καὶ ἡ ἐκεῖθεν ἐξαγωγὴ τοῦ λαοῦ, περὶ ὧν ὁ οζ΄ ψαλμὸς κατὰ μέρος διέξεισι. Ps 77.12-53

Of the falsely so-called. For even though the demons are dishonoured and rebellious, they nevertheless are slaves and bow beneath him of necessity.

3 Confess to the Lord of lords.

Of transient lords, of those not truly lords, for it is written, *The King of kings and Lord of lords*. 1Tim 6.15

4 To him who alone works great wonders.

The 'alone' is used in contradistinction to the idols.
For 'Lord' is what he calls the one God in three persons.

5 To him who made the heavens with understanding.

With wisdom. Through the things said he also ascribes to God goodness and mercy and dominion over all things and power and wisdom

6 To him who established the earth upon the waters.

And in the twenty-third psalm it was said, *Upon seas he has founded it*, and seek the explanation given there. Ps 23.2

7-9 To him who alone made great lights, the sun to have authority over the day, the moon and the stars to have authority over the night.

And God, it is written, *made the two great luminaries, the great luminary to rule over the day and the lesser luminary to rule over the night and the stars, and he set them in the firmament of the sky so as to give light upon the earth and to rule the day and the night*. Gen 1.16-18

10 To him who smote Egypt along with their firstborn.

Who struck Egypt with terror.

11-12 And who led out Israel from their midst with a mighty hand and a high-held arm.

'Their', namely, of the Egyptians. Hand and arm is what he calls power, for the signs and marvels in Egypt and the leading out of the people from there were of great power. The seventy-seventh psalm tells of these things in turn. Ps 77.12-53

13-15 Τῷ καταδιελόντι τὴν ἐρυθρὰν θάλασσαν εἰς διαιρέσεις, καὶ διαγαγόντι τὸν Ἰσραὴλ διὰ μέσου αὐτῆς, καὶ ἐκτινάξαντι Φαραὼ καὶ τὴν δύναμιν αὐτοῦ εἰς θάλασσαν ἐρυθράν.

Διαιρέσεις λέγει, τὰ τμήματα, διχῇ γὰρ διεῖλεν αὐτήν· περὶ ὧν ἁπάντων ἡ τῆς Ἐξόδου βίβλος διδάσκει. Ἐκτίναξιν δὲ λέγει, τὴν καταπόντισιν, τὴν ῥῖψιν· *Ἵππον γὰρ*, φησὶ, *καὶ ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν.* Ex 15.1

16 Τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ.

Καὶ τοῦτο γὰρ οὐκ ἔλαττον θαῦμα τοῦ διὰ μέσης τῆς Ἐρυθρᾶς διαγαγεῖν αὐτούς. Πολλὰ γὰρ τὰ τρύχοντα ἐν τῇ ἐρήμῳ — λιμὸς, δίψα, αὐχμὸς, ἀκτὶς φλογωδεστέρα, θηρίων πλήθη, καὶ ἄλλα δεινὰ μυρία, ὧν ἁπάντων τῆς βλάβης ἀνωτέρους αὐτοὺς διήγαγε. Παρατρέχει δὲ τὰ πολλὰ, παραχωρῶν ἐκλέγεσθαι πάντα κατὰ | σχολὴν ἀπὸ τῆς βίβλου Μωυσέως.

17-22 Τῷ πατάξαντι βασιλεῖς μεγάλους, καὶ ἀποκτείναντι βασιλεῖς κραταιοὺς, τὸν Σηὼν βασιλέα τῶν Ἀμοῤῥαίων, καὶ τὸν Ὢγ βασιλέα τῆς Βασὰν, καὶ δόντι τὴν γῆν αὐτῶν κληρονομίαν, κληρονομίαν Ἰσραὴλ λαῷ αὐτοῦ.

Εἴρηται ταῦτα καὶ ἐν τῷ προλαβόντι ψαλμῷ. Ps 134.10-12

23-24 Ὅτι ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη ἡμῶν ὁ Κύριος, καὶ ἐλυτρώσατο ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν.

Ταπεινουμένων ἡμῶν, ἤτοι κακοπαθούντων. *Ἰδὼν γὰρ*, φησὶν, *εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ*. Ἡμῶν δὲ καὶ ἡμᾶς εἶπε, διὰ τοὺς προγόνους, οἰκειούμενος τὰ ἐκ τοῦ γένους. Ex 3.7

Εἶτα ἀφεὶς τὰς εἰς Ἰουδαίους εὐεργεσίας, ἐπὶ τὴν καθολικὴν ἔρχεται πρόνοιαν τοῦ Θεοῦ.

25 Ὁ διδοὺς τροφὴν πάσῃ σαρκί.

Κατάλληλον ἑκάστῃ φύσει.

26 Ἐξομολογεῖσθε τῷ Θεῷ τοῦ οὐρανοῦ.

Τῷ Ποιητῇ καὶ Δεσπότῃ τοῦ οὐρανοῦ· εἰ δὲ τοῦ οὐρανοῦ, πάντως καὶ τῆς γῆς. Ἢ τοῦ οὐρανοῦ εἶπεν, ὡς ἐκεῖ λεγομένου κατοικεῖν.

Δυνάμεθα δὲ καὶ τὸν προλαβόντα ψαλμὸν καὶ τὸν παρόντα προσαρμόσαι ἡμῖν,

22[3] λαῷ MPSACBFH[cf. Ps 134.12] : δούλῳ V[TRa].

13-15 To him who divided the Red Sea into divisions and led Israel through its midst, and tossed Pharaoh and his power into the Red Sea.

'Divisions' is what he calls the sections, for he divided it in two; the book of Exodus tells about all of these things. 'Tossing' is what he calls the plunging into the sea, the hurling, for it is written, *Horse and rider he hurled into the sea*. Ex 15.1

16 To him who led his people in the wilderness.

For this also is no less a wonder than the leading of them through the Red Sea. For many are the things that emaciate in the wilderness – famine, thirst, drought, fiery-hot rays, a mass of wild beasts, and countless other dread dangers – and he led them through free from harm from all of these. He passes over the majority of things, allowing for all to be singled out at leisure from the book of Moses.

17-22 To him who smote great kings and slew mighty kings, Sihon the king of the Amorites and Og the king of Bashan, and who gave their land as an inheritance, an inheritance to Israel his people.

These things were said in the previous psalm. Ps 134.10-12

23-24 For in our humiliation the Lord remembered us and redeemed us from our enemies.

When we were being humiliated, that is, when we were suffering evils, for it is written, *Having looked, I saw the affliction of my people in Egypt*. He said 'our' and 'us' on account of Ex 3.7
his ancestors, making his own the sufferings of the race.

Then leaving behind the benefactions towards the Jews, he turns to God's universal providence.

25 Who gives food to all flesh.

Suitable for each nature.

26 Confess to the God of heaven.

To the Maker and Master of heaven; and if of heaven, then most certainly of the earth. Or else he said 'of heaven', as being said to dwell there.

καὶ προτρέπεσθαι ἀλλήλους εὐχαριστεῖν τῷ Θεῷ, τῷ ποικίλως εὐεργετήσαντι τὸν πάλαι λαὸν αὐτοῦ, καὶ καταβαλόντι τοὺς ἐχθροὺς αὐτοῦ, καὶ ποιήσαντι τάδε καὶ τάδε.

Εἰ δὲ καὶ ἀναγωγικώτερον ἐπιχειροίημεν, Ἰακὼβ μὲν καὶ Ἰσραὴλ ὀνομάζειν, τὸν ἐκλελεγμένον νέον λαὸν, Αἴγυπτον δὲ, τὴν ἀσέβειαν καὶ ἁμαρτίαν· σημεῖα δὲ καὶ τέρατα ἐν μέσῳ αὐτῆς, τὰ διὰ τοῦ Χριστοῦ καὶ τῶν ἀποστόλων καὶ λοιπῶν ἁγίων γενόμενα· Φαραὼ δὲ, τὸν διάβολον· δούλους δὲ αὐτοῦ, τοὺς δαίμονας καὶ τοὺς λατρεύοντας αὐτοῖς· ἔθνη δὲ πολλὰ παταχθέντα, τὰ τῶν δαιμόνων· βασιλεῖς δὲ κραταιοὺς, τοὺς κυριωτέρους ἐν αὐτοῖς ἢ καὶ ἡγεμονικωτέρους· Σηὼν δὲ καὶ Ὦγ, αὐτὸν τὸν Σατανᾶν καὶ τὸν μετ' ἐκεῖνον εὐθύς· βασιλείας δὲ Χαναὰν, τὰς δυναστείας τῆς κακίας· γῆν δὲ αὐτῶν δοθεῖσαν τῷ νέῳ Ἰσραὴλ, τὰς χώρας ὧν αὐτοὶ κυριεύοντες ἀπηλάθησαν· οἶκον δὲ Ἰσραὴλ μὲν ἁπλῶς, τὸν σύμπαντα λαόν· Ἀαρὼν δὲ, τοὺς ἱερεῖς· Λευὶ δὲ, τοὺς διακόνους· φοβουμένους δὲ τὸν Κύριον, τοὺς παρὰ τούτους ἐναρέτους· Σιὼν δὲ, τὴν Ἐκκλησίαν· πρωτότοκα δὲ Αἰγύπτου, τὰ ἡδύτερα πάθη ἢ τὰ περισπουδαστότερα τοῖς δαίμοσιν· Ἐρυθρὰν δὲ θάλασσαν, τὴν ἁλμυρίδα καὶ πικρίαν τῶν ἀσεβῶν δογμάτων, ἥτινι ἐναπολαμβανόμενοι οἱ ἄπιστοι, ἀποπνίγονται· ἔρημον δὲ, τὴν ἀκαρπίαν τῆς πλάνης, ἣν διερχόμενοι οἱ εὐσεβεῖς, εἰς τὴν καρποφόρον ἀλήθειαν καταντῶσι· ταπείνωσιν δὲ ἡμῶν ὑποληπτέον, οὐ μόνον τὴν ἐκ πειρασμῶν, τὴν ἀκούσιον, ἀλλὰ καὶ τὴν ἐνάρετον, τὴν ἑκούσιον.

136 ρλϛʹ

1α Ψαλμὸς τῷ Δαυίδ.

Προσώπῳ τῶν ἐν Βαβυλῶνι δορυαλώτων ἱερέων καὶ Λευϊτῶν καὶ ψαλτῳδῶν οὗτος ὁ ψαλμὸς, ἅμα μὲν προλέγων τὰ ἐκεῖ γενησόμενα τούτοις, ἅμα δὲ καὶ διδάσκων αὐτοὺς τοιαῦτα ποιεῖν τότε, καὶ οὕτως εἰς οἶκτον ἐπισπᾶσθαι τὸν Θεόν.

Ἀνεπίγραφος δὲ παρ' Ἑβραίοις καὶ οὗτος.

1β Ἐπὶ τῶν ποταμῶν Βαβυλῶνος, ἐκεῖ ἐκαθίσαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς Σιών.

Αἰχμάλωτοι γὰρ ὄντες, ἔξω τειχῶν καὶ πόλεων ηὐλίζοντο, | διὸ καὶ παρὰ τὰς ὄχθας τῶν ποταμῶν πολλάκις φοιτῶντες, ἡσυχῇ καὶ καθ' ἑαυτοὺς ἐθρήνουν.

Ἐπεὶ γὰρ ἐν χερσὶ τὰ ἀγαθὰ ἔχοντες, ἐξύβριζον, ἐξέπεσον αὐτῶν, ἵνα καταστῶσιν εἰς ἐπιθυμίαν αὐτῶν. Οὕτω γὰρ εἴωθεν ὁ Θεὸς τοὺς ἀνεπαισθήτους τῶν εὐεργεσιῶν εἰς συναίσθησιν αὐτῶν ἄγειν, διὰ τῆς ἐκπτώσεως.

2 Ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν.

Ἐπὶ ταῖς ἰτέαις, ταῖς κατὰ τὰς ὄχθας τῶν ποταμῶν, τῶν ἐν μέσῳ τῆς χώρας τῆς Βαβυλῶνος. Ὄργανα δὲ λέγουσι, τὰ τῶν ᾠδῶν, οἷον, ψαλτήριον, κιθάραν, καὶ τὰ

[26][2] πάλαι MSCBFV : παλαιόν P. 1α[3] ἐκεῖ MS[2]CBFV : ἐκεῖθεν P.
2 Add. [MPF in marg.]ABHV: Ἐπὶ τῇ ἀργίᾳ· διὰ γὰρ τῶν ὀλεσικάρπων καὶ ἀκάρπων ἰτεῶν, τὸ ἐν ᾠδαῖς ἀπρακτεῖν ἐδήλωσαν : om. CS[2].

We can also adapt the previous psalm and the present one to ourselves and urge one another to give thanks to God who brought blessings in diverse ways on his people of old and overthrew their enemies and did this and that.

And if we may attempt a more anagogical interpretation, we may call 'Jacob and Israel' the chosen new people, 'Egypt' impiety and sin, 'the signs and marvels in its midst' those worked through Christ and the Apostles and the other saints, 'Pharaoh' the devil, 'his servants' the demons and those serving them, the 'many smitten nations' those of the demons, 'the mighty kings' the chiefmost or most authoritative among them, 'Sihon and Og' Satan himself and the one immediately after him, 'kings of Canaan' the dominions of evil, 'their land given to the new Israel' the lands they ruled from which they were expelled, 'the house of Israel simply' the entire people, 'Aaron' the priests, 'Levi' the deacons, 'those who fear the Lord' the virtuous alongside them, 'Zion' the Church, 'the firstborn of Egypt' the most pleasing passions or those most desired by the demons, 'the Red Sea' the brine and bitterness of impious doctrines in which unbelievers are carried off and drowned, 'the wilderness' the barrenness of error passing through which the pious arrive at fruit-bearing truth, and 'our humiliation' is to be understood not only as involuntary humiliation from trials but also as the voluntary humiliation of virtue.

136 Psalm 136

1α A psalm belonging to David.

This psalm is in the person of the priests and Levites and singers held captive in Babylon, in part foretelling what would happen to them there, and in part teaching them to do such things then and thus to move God to pity.

This psalm also is without superscription among the Hebrews.

1β By the rivers of Babylon, there we sat and wept as we remembered Zion.

For being captives, they would lodge outside of walls and cities, and hence resorting frequently to the banks of the rivers they would quietly lament by themselves.

For since when having the good things in their hand they would treat them with contempt, they forfeited them so that they might come to have desire for them. For thus God is accustomed to lead those blind to his benefactions to an awareness of them, through banishment from them.

2 Upon the willows in its midst we hung our instruments.

On the willow trees by the banks of the rivers in the midst of the land of Babylon.

'Instruments' is what they call those for accompanying songs, namely, psaltery, cithara and suchlike.

And indeed they would bring these along as a reminder of God's worship, and hanging

2: In disuse, for by the fruit-destroying and fruitless willow trees they indicated their idleness in songs.

τοιαῦτα. Καὶ γὰρ ἐπεφέροντο ταῦτα πρὸς ὑπόμνησιν θεοσεβείας, καὶ κρεμάσαντες, ἐθεώρουν, καὶ ἀφορμὴν ταῦτα μάλιστα θρήνων ἐποιοῦντο, τῆς ἐν Σιὼν λατρείας καὶ πολιτείας ὑπομιμνῃσκόμενοι.

3α Ὅτι ἐκεῖ ἐπηρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ᾠδῶν, καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον.

Ἐπηρώτησαν ἡμᾶς ἀποκριθῆναι ῥήματα ᾠδῶν, ἔτι δὲ καὶ ὕμνον, τουτέστιν, ἐκέλευσαν ᾆσαι, τερφθῆναι ἁπλῶς βουλόμενοι, ἢ καὶ διαγελάσαι τὰ σεμνὰ ἡμῶν.

3β Ἄισατε ἡμῖν ἐκ τῶν ᾠδῶν Σιών.

Λέγοντες δηλονότι ὅτι ᾄσατε.

4 Πῶς ᾄσομεν τὴν ᾠδὴν Κυρίου ἐπὶ γῆς ἀλλοτρίας;

Ἀπεκρίθημεν δηλονότι, Πῶς ᾄσομεν, κωλύοντος ἡμᾶς τοῦ νόμου; Dt 12.5
Ὅρα πόσον ἐβελτίωσεν αὐτοὺς ἡ αἰχμαλωσία· παραβαίνοντες γὰρ τὸν νόμον ἐπὶ τῆς ἰδίας γῆς, φυλάττουσιν αὐτὸν ἐπὶ τῆς ἀλλοτρίας· γῆ δὲ ἀλλοτρία, καὶ πᾶσα καρδία ἀλλοτρία θεοσεβείας· ὡς συμβαίνειν ἐνταῦθα τὸ, *Μὴ δῶτε τὰ ἅγια τοῖς κυσὶ, μηδὲ ῥίπτετε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων.* Mt 7.6

5 Ἐὰν ἐπιλάθωμαί σου, Ἰερουσαλὴμ, ἐπιλησθείη ἡ δεξιά μου.

Ἡ δύναμίς μου, ἡ ἐνέργειά μου, τουτέστι, πάρετος γενοίμην· ἢ ξηρανθείη ἡ δεξιά μου, ὡς μηδ' ἐπαισθάνεσθαί με αὐτῆς.

6α Κολληθείη ἡ γλῶσσά μου τῷ λάρυγγί μου, ἐὰν μή σου μνησθῶ.

Ἐπισχεθείη ἡ φωνή μου, ἤγουν ἀφαιρεθείην καὶ πρᾶξιν καὶ λόγον, ὧν τὸ μὲν διὰ τῆς δεξιᾶς, τὸ δὲ διὰ τῆς γλώττης ἐδήλωσε.
Ταῦτα δὲ καὶ ἡμεῖς ὀφείλομεν λέγειν περὶ τῆς ἄνω Ἰερουσαλήμ.

6β Ἐὰν μὴ προανατάξωμαι τὴν Ἰερουσαλὴμ, ὡς ἐν ἀρχῇ τῆς εὐφροσύνης μου.

Τάδε καὶ τάδε πάθοιμι, ἐὰν μὴ πρὸ τῶν ἄλλων ἁπάντων ἀνατάξωμαι ἐν τῇ μνήμῃ μου τὴν Ἰερουσαλὴμ, ὡς ἐν ἀρχῇ οὖσαν τῆς οἵας δήποτε εὐφροσύνης μου, ὡς κεφάλαιον χαρᾶς μου, ὡς πρώτην ἡδονήν.

7 Μνήσθητι, Κύριε, τῶν υἱῶν Ἐδὼμ, τὴν ἡμέραν Ἰερουσαλὴμ, τῶν λεγόντων, Ἐκκενοῦτε, ἐκκενοῦτε, ἕως τῶν θεμελίων αὐτῆς.

4[1-2] ᾄσομεν MPAS[2]CFHV : ᾄσωμεν B[RaT].
5 Add. [M in marg.]PABHV: Δεξιὰν μὲν λέγει, τὴν πρᾶξιν τῆς ἀρετῆς, γλῶσσαν δὲ, τὴν θεωρίαν τῆς γνώσεως· ἡ μὲν γὰρ γλῶσσα, λόγου σύμβολον, ὁ δὲ λόγος, θεωρίας καὶ γνώσεως· λάρυγγα δὲ, τὸ περὶ τὸν λαιμὸν πάθος, ἤτοι τὴν ἡδονήν. Ἐπιλησθείη μοι, φησὶν, ἡ πρακτικὴ μὲν ἐνέργεια τῇ ἀργίᾳ, ἡ δὲ θεωρητικὴ, κολληθείη τῇ ἡδονῇ τῶν βρωμάτων, καὶ ἀκίνητος μεῖναι πρὸς τὴν ἡδονὴν τῶν θείων γνώσεων. : om. S[2]CF.

them up they would look at them and make them an occasion most especially for laments, reminding themselves of their worship and life in Zion.

3α For there our captors asked us for words of songs and our abductors for a hymn.

They asked us to to respond with words of songs and also with a hymn, that is, they ordered us to sing, wishing simply to be entertained or to mock at our sacred things.

3β Sing for us from the songs of Zion.

Saying 'sing' that is to say.

4 How shall we sing the Lord's song in an alien land.

We replied, namely, 'How shall we sing when the law prevents us?' Dt 12.5

Observe how much the captivity had improved them, for transgressing the law in their own land, they keep it in the foreign land. An 'alien land' is every heart alien to God's worship. Here there is a case of, *Do not give what is holy to dogs, nor throw your pearls before swine*. Mt 7.6

5 If I forget you, O Jerusalem, may my right hand be forgotten.

My power, my energy, that is, may I become paralysed; or else may my right hand wither, my having no sensation of it.

6α May my tongue be glued to my throat, if I do not remember you.

May my voice be stopped, namely, may I be deprived of both action and speech, of which the one he signified by his right hand and the other by his tongue.

We also ought to say these things about the heavenly Jerusalem.

6β If I do not once again set Jerusalem in first place as in the beginning of my gladness.

May I suffer this and that if I do not once again place Jerusalem above everything else in my memory, as being at the beginning of my gladness of any kind, as the crown of my joy, as my first delight.

7 Remember, O Lord, the sons of Edom, the day of Jerusalem, those saying, 'Empty her out, empty her out, even to her foundations.

The sons of Edom is what he calls the Arabians who allied with the Babylonians against Jerusalem, and when she was being razed to the ground, they would urge them to dig up her 4Rg 24.2

5-6: 'Right hand' is what he calls the action of virtue and 'tongue' is what he calls the contemplation of knowledge, for the the tongue is a symbol of speech and knowledge; the throat is what he calls passion relating to the gullet, namely, pleasure. He is saying, may practical activity be forgotten in me through idleness, and may contemplative activity become stuck fast in the pleasure of food and remain motionless towards the pleasure of divine knowledge.

Υἱοὺς Ἐδὼμ λέγει, τοὺς Ἀραβίους, οἳ συνεμάχησαν τοῖς Βαβυλωνίοις κατὰ τῆς 4Rg 24.2
Ἰερουσαλὴμ, καὶ κατασκαπτομένης, ἤπειγον τούτους κατασκάπτειν καὶ αὐτὰ τὰ 2Par 36.19
θεμέλια. Μνήσθητι, φησὶν, αὐτῶν, εἰς ἀνταπόδοσιν, ὅτι δίκαια συγγενείας ἔχοντες, ἐγένοντο πικρότεροι τῶν πολεμίων διὰ τὸν φθόνον.

Εἰπὼν δὲ, *τῶν υἱῶν Ἐδὼμ*, προσέθηκε, *τὴν ἡμέραν Ἰερουσαλὴμ*, τὴν ἡμέραν τῆς συμφορᾶς Ἰερουσαλὴμ.

Ἀδιαφόρως δὲ ἀπὸ γενικῆς εἰς αἰτιατικὴν μεταβέβηκεν· ἢ τῶν υἱῶν Ἐδὼμ, τῶν κατὰ τὴν συμφορὰν τῆς πόλεως.

8α Θυγάτηρ Βαβυλῶνος ἡ ταλαίπωρος.

Ὥσπερ υἱὸν ἀνθρώπου, τὸν ἄνθρωπον σύνηθες Ἑβραίοις ὀνομάζειν, οὕτω καὶ θυγατέρα Βαβυλῶνος, τὴν Βαβυλῶνα. |

Ὦ ἡ θυγάτηρ Βαβυλῶνος, ἡ ταλαίπωρος· ὦ Βαβυλὼν ἀθλία, διὰ τὰ συμβησόμενά σοι δεινά. Προαγορεύει γὰρ καὶ ταύτῃ τὸν ὄλεθρον.

8β Μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδωκας ἡμῖν.

Ταῦτα, ῥήματα τοῦ λαοῦ, σφόδρα γλιχομένου τῆς καταστροφῆς τῶν ἐχθρῶν. Ἀνταπόδομα δὲ, ὃ ἀνταπέδωκας ἡμῖν, ἀντὶ τοῦ, τὴν ἀπόδοσιν, ἤτοι κάκωσιν, ἣν ἀπέδωκας ἡμῖν· περιττῆς κειμένης τῆς προθέσεως ἐπὶ τούτων, ὡς καὶ ἐν ἄλλοις εἰρ-
ήκαμεν. Ps 7.4

9 Μακάριος ὃς κρατήσει καὶ ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν.

Μέχρι τῆς ἀώρου ἡλικίας ἐκτείνουσι τὴν ὀργὴν, μακαρίζοντες τὸν καὶ τοῖς νηπίοις αὐτῆς ἀπανθρώπως καὶ ὠμῶς χρώμενον.

Ἀλλ᾽ οὐ τὰ ἡμέτερα τοιαῦτα, τῶν μαθητῶν τοῦ πράου καὶ φιλανθρώπου καὶ Mt 11.29
ἀγαπᾶν μάλιστα τοὺς ἐχθροὺς καὶ περιέπειν αὐτοὺς κελεύοντος. Mt 5.44

Ἀλλ᾽ ἀνακτέον ἤδη καὶ ὅσα τοῦ ψαλμοῦ εὐμεταχείριστα πρὸς ἀναγωγήν.

Υἱοὺς Ἐδὼμ νοήσεις, τοὺς δαίμονας, ἐγκελευομένους ἀλλήλοις ἐκκενοῦν τὸν πλοῦτον τῆς ψυχῆς ἕως ἐσχάτου· ταύτην γὰρ Ἰερουσαλὴμ ἡγητέον.

Βαβυλὼν δὲ ταλαίπωρος, ἡ ἀσέβεια, ἡ ταλαιπωρήσασα, καταδυναστευσάσης ἤδη τῆς εὐσεβείας, ἣν ὁ καθελὼν μακάριος· νήπια δὲ αὐτῆς, οἱ ἀρτιγέννητοι ἐμπαθεῖς λογισμοὶ ἢ οἱ νηπιώδεις καὶ ἀνόητοι, ὧν ὁ κυριεύων καὶ προσαράσσων αὐτοὺς τῇ
πέτρᾳ τῆς πίστεως ἢ τῷ Χριστῷ — *ἡ δὲ πέτρα ἦν*, φησὶν, *ὁ Χριστὸς* — καὶ οὕτω 1Cor 10.4
διαφθείρων, μακάριος.

137 ρλζʹ
1α Ψαλμὸς τῷ Δαυίδ.

very foundations. Remember them, he says, for retribution, for having the lawful claims of kinship they became the most bitter of enemies on account of envy. 2Par 36.19

Having said 'the sons of Edom', he added 'the day of Jerusalem', the day of Jerusalem's misfortune.

He moved indifferently from the genitive to the accusative ['sons of Edom' in genitive and 'the day of Jerusalem' in accusative]; or else, remember the sons of Edom at the time of the city's misfortune.

8α O daughter of Babylon, you wretch.

Just as it is customary for Hebrews to call man 'the son of man', so they call Babylon the 'daughter of Babylon'.

O daughter of Babylon, you wretch! O Babylon, pitiful on account of the dread things that will happen to you, for he is proclaiming to her her destruction.

8β Blessed is the one who will [re]pay you back the [re]payment in return that you [re]paid back to us.

These are the words of the people, fervently desiring the destruction of the enemies. The repayment that you repaid to us, in the sense of, the return, that is, the ill-treatment, that you paid back to us, with the the preposition [re] in these words being redundant as we have said elsewhere. Ps 7.4

9 Blessed is the one who will take and dash your infants against the rock.

They extend their anger even to the most tender age, calling blessed the one who treats even her infants in an inhuman and savage way.

But such things do not belong to us who are disciples of the meek and benevolent one Mt 11.29
who commands us most of all to love our enemies and to treat them well. Mt 5.44

But now those things in the psalm that are easily susceptible to anagogical interpretation are to be so treated.

You will understand the 'sons of Edom' as the demons, enjoining one another to empty out the wealth of the soul to the utmost, for 'Jerusalem' is to understood as the soul.

Babylon the wretched is impiety that brought wretchedness, once piety had taken control, and blessed is the one who has brought down impiety. The infants of impiety are newly-born passionate thoughts or else infantile and foolish thoughts, and the one who masters them and dashes them against the rock of faith or against Christ - *And the rock*, it is written, *was Christ* – and so destroys them is blessed. 1Cor 10.4

137 Psalm 137
1α A psalm belonging to David.

1β Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.

Εἴρηται τοῦτο καὶ ἐν τῇ ἀρχῇ τοῦ θ′ ψαλμοῦ. Ps 9.2α

1γ Καὶ ἐναντίον ἀγγέλων ψαλῶ σοι.

Ἐνώπιον ἀγγέλων, ἤγουν μετ᾽ ἀγγέλων ᾄσω σοι, κάτωθεν, ὧν ἔργον, ὑμνεῖν σε.

Ἢ ἀγγέλους λέγει, τοὺς ἱερεῖς· εἴωθε γὰρ ἡ Γραφὴ καὶ ἀγγέλους καλεῖν τοὺς ἱερεῖς, καὶ θεοὺς, νῦν μὲν λέγουσα, *Χείλη ἱερέων φυλάξεται κρίσιν, καὶ ἐκ στόματος αὐτοῦ ζητήσουσι δικαιοσύνην, ὅτι ἄγγελος Κυρίου παντοκράτορός ἐστι*, νῦν δὲ, *Θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς*. Ἐνώπιον, φησὶ, Mal 2.7
τῶν ἱερέων ᾄσω σοι εὐχαριστήρια. Ex 22.27

1δ Ὅτι ἤκουσας πάντα τὰ ῥήματα τοῦ στόματός μου.

Ὅτι ἐπήκουσας πάσης δεήσεώς μου, κατὰ τὸ πρέπον γενομένης.

2α Προσκυνήσω πρὸς ναὸν ἅγιόν σου.

Ἀποδώσων τὰ εὐχαριστήρια.

2β Καὶ ἐξομολογήσομαι τῷ ὀνόματί σου ἐπὶ τῷ ἐλέει σου καὶ τῇ ἀληθείᾳ σου.

Καὶ εὐχαριστήσω, ὅτι ἠλέησάς με καὶ ἀληθῶς ἠλέησας, ὡς καὶ ἐν ἄλλοις εἰρήκαμεν· ἢ καὶ ὅτι ἠλήθευσας ἃ ὑπέσχου μοι. Ps 113.9γ

2γ Ὅτι ἐμεγάλυνας ἐπὶ πᾶν τὸ ὄνομα τὸ ἅγιόν σου.

Καὶ ὅτι ἐθαυμάστωσας εἰς πᾶν ἔργον, ἢ ἐν παντὶ, τὸ ὄνομά σου τὸ ἅγιον· πάντα γὰρ ὅσα ἐποίησας κηρύττουσι τὴν μεγαλωσύνην τοῦ ὀνόματός σου. Ἕτερος δὲ ἑρμηνευτὴς ἐξέδωκεν, ὅτι ἐμεγάλυνας ὑπὲρ πᾶν.

3α Ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ ἐπάκουσόν μου.

Εἶπε τοῦτο καὶ ἐν τῷ ρα′ ψαλμῷ. Ps 101.3

3β Πολυωρήσεις με ἐν ψυχῇ μου δυνάμει σου.

Πολλῆς ἐπιμελείας ἀξιώσεις με κατὰ ψυχὴν, ὡς δυνάμενος τοῦτο ποιῆσαι.

Ἢ ἐν τῇ δυνάμει σου ἐπὶ πολὺ ἀρεῖς με κατὰ ψυχὴν, τουτέστιν, ὑψώσεις τὴν ψυχήν μου, ὑπὲρ ἄνω ποιήσεις τῶν θλίψεων.

1β I shall confess to you, O Lord, with my whole heart.

This was also said at the beginning of the ninth psalm. Ps 9.2α

1γ And before angels I shall sing to you with psaltery.

Before angels, namely, I shall sing to you from below along with angels whose work it is to praise you with hymns.

Or else 'angels' is what he is calling the priests, for it is the custom of Scripture to call the priests 'angels' and 'gods', at one time saying, *For the lips of a priest shall guard knowledge, and from his mouth they shall seek law, for he is a messenger of the Lord Almighty*, and at another Mal 2.7
time, *You shall not revile gods and you shall not speak ill of your people's rulers*. Before the Ex 22.27
priests, he says, I shall sing to you songs of thanksgiving.

1δ For you have heard all the words of my mouth.

For you have heard my every entreaty which was made fittingly.

2α I shall worship towards your holy temple.

Rendering my songs of thanksgiving.

2β And I shall confess to your name for your mercy and your truth.

And I shall give thanks because you have had mercy on me and truly have had mercy, as we have said elsewhere; or because you have proven true in what you promised me. Ps 113.9γ

2γ For you have magnified your holy name over all things.

And because you have made you holy name wondrous in every work or in everything, for all things that you have made proclaim the magnificence of your name. Another translator rendered this as, 'For you have magnified your holy name above all things'.

3α On whatever day I call upon you, swiftly hear me.

He said this also in the one hundred and first psalm. Ps 101.3

3β You will bestow great care on me in my soul by your power.

You will grant me much care in regard to my soul, as being able to do this.

Or else in your power you will raise me up greatly in respect of my soul, that is, you will exalt my soul, you will raise it above afflictions.

Εἴρηκε δὲ καὶ ἐν τῷ τέλει τοῦ ια´ ψαλμοῦ, *Κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων.* | Ps 11.9β

4α Ἐξομολογησάσθωσάν σοι, Κύριε, πάντες οἱ βασιλεῖς τῆς γῆς.

Οἱ εὐσεβεῖς. Εἶτα ἡ αἰτία, δι᾽ ἣν εὐχαριστεῖν κελεύονται.

4β Ὅτι ἤκουσαν πάντα τὰ ῥήματα τοῦ στόματός σου.

Τὰ διὰ τοῦ νόμου καὶ τῶν προφητῶν, τὰ διὰ τοῦ Εὐαγγελίου καὶ τῶν ἀποστόλων. Οὐ τοσοῦτον γὰρ διὰ τὰς ἄλλας εὐεργεσίας ὀφείλουσιν εὐχαριστεῖν, ὅσον διὰ τοῦτο, καὶ γὰρ ἐντεῦθεν ἡ εὐσέβεια καὶ ὁ ἐνάρετος βίος· καὶ τοῦτο, ἡ ἀληθὴς εὐεργεσία τῆς ψυχῆς.

5α Καὶ ᾀσάτωσαν ἐν ταῖς ᾠδαῖς Κυρίου.

Ἀισάτωσάν σοι διὰ τῶν ᾠδῶν τῶν εἰς σὲ πεποιημένων· ᾠδαὶ γὰρ Κυρίου, αἱ παρὰ Μωυσέως γεγενημέναι, καὶ αἱ παρὰ Δαυίδ.

Εἶεν δ᾽ ἂν ᾠδαὶ, καὶ αἱ ἁπλῶς ὑμνολογίαι Θεοῦ.

5β Ὅτι μεγάλη ἡ δόξα Κυρίου.

Μεγάλη ἡ περὶ Θεοῦ ὑπόληψις· μέγαν αὐτὸν ὑπολαμβανόντων πάντων, ὅσοις αἴσθησις τῶν εὐεργεσιῶν αὐτοῦ.

Ἢ, πολλὴ καὶ ἡ δόξα αὐτοῦ· *Πλήρης γὰρ*, φησὶν, *ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ*, δοξαζόντων αὐτὸν καὶ ἀγγέλων καὶ ἀνθρώπων. Isa 6.3

6α Ὅτι ὑψηλὸς Κύριος καὶ τὰ ταπεινὰ ἐφορῶν.

Ὅμοιον τοῦτο τῷ, *Ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν*, ἐν τῷ ριβ´ ψαλμῷ. Ps 112.5β-6α

Ἢ ὑψηλὸς μὲν τὴν φύσιν, τὰ ταπεινὰ δὲ ἐφορῶν, ὡς καὶ τῆς γῆς προνοούμενος, καὶ μέχρι τῶν εὐτελεστάτων ἐκτείνων τὴν πρόνοιαν.

Ἢ καὶ τοὺς ταπεινόφρονας ἐφορῶν, καὶ φυλάττων αὐτούς.

6β Καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει.

Τὰ μὲν γὰρ ταπεινὰ τῶν πράξεων, καὶ ἀνάξια τοῦ ὕψους αὐτοῦ, οὐδ᾽ ἐκ τοῦ σύνεγγυς ἀνέχεται ὁρᾷν· *Οὐκ οἶδα γὰρ*, φησὶν, *ὑμᾶς*. Τὰ δ᾽ ὑψηλὰ καὶ ἄξια καὶ πόῤῥωθεν οἶδε· *Γινώσκει γὰρ*, φησὶν, *ὁ Κύριος ὁδὸν δικαίων*. Ἐμφαντικὸν δὲ τοῦτο τῆς πολλῆς ἐπὶ τούτοις ἀρεσκείας αὐτοῦ. Mt 25.12 Ps 1.6α

6α[1] ἐφορῶν MPAS[2]CBF : ἐφορᾷ HV[TRa}.

And at the end of the eleventh psalm he said, *In your height you bestowed much care on the sons of men*. Ps 11.9β

4α Let all the kings of the earth confess to you, O Lord.

The pious kings. Then the reason for which they are being ordered to give thanks.

4β For they have heard all the words of your mouth.

Those through the law and the prophets, those through the Gospel and the Apostles. They have an obligation to give thanks not so much on account of the other benefactions as on this account, and indeed piety and virtuous life flow from this; and this is the true benefaction of the soul.

5α And let them sing with the songs of the Lord.

Let them sing to you through the songs composed for you; for the Lord's songs are those produced by Moses and by David.

The songs may also be interpreted simply as God's hymns of praise.

5β For great is the glory of the Lord.

Great is the opinion about God, with all who have a sense of his benefactions holding him in high esteem.

Or else, great is his glory, for it is written, *Heaven and earth are full of his glory*, with angels Isa 6.3
and men glorifying him.

6α For the Lord is high and watches over the lowly.

This is similar to, *Who dwells in the heights and watches over the lowly*, in the one hundred Ps 112.5β-6α
and twelfth psalm.

Or being high in nature he watches over the lowly, as having providence for the earth and extending his providence to even the meanest of creatures.

Or else watching over the humble-minded and guarding them.

6β And knows what is high from afar off.

For actions that are mean and unworthy of his height he does not bear to look on even
from close by, for it is written, *I do not know you*. But what is high and worthy he knows even Mt 25.12
from far away, for it is written, *The Lord knows the way of the just*. This is indicative of his great Ps 1.6α
pleasure in them.

Ἢ περὶ προγνώσεως ὁ λόγος, ὅτι πόῤῥωθεν καὶ πρὸ τοῦ γενέσθαι οἶδεν αὐτά. Sus 35α

7α Ἐὰν πορευθῶ ἐν μέσῳ θλίψεως, ζήσεις με.

Πειρασμοῖς ἐμπεσόντα, διασώσεις· κινδύνοις ἐναπειλημμένον, ζωογονήσεις.

7β Ἐπ᾽ ὀργὴν ἐχθρῶν μου ἐξέτεινας χεῖρά σου.

Ἐπὶ τὴν μανίαν καὶ λύτταν αὐτῶν ἐξέτεινας τὴν χεῖρά σου καὶ κατέσβεσας αὐτήν.

7γ Καὶ ἔσωσέ με ἡ δεξιά σου.

Ἡ δύναμίς σου.

8α Κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ.

Ἀνταποδώσει τοῖς ἐχθροῖς μου· Ἐμοὶ γὰρ, φησὶν, ἐκδίκησις, ἐγὼ ἀνταποδώσω. Heb 10.30

8β Κύριε, τὸ ἔλεός σου εἰς τὸν αἰῶνα.

Ὅμοιον τοῦτο τῷ, Ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ, πολλάκις ῥηθέντι. Ps 135.1β

8γ Τὰ ἔργα τῶν χειρῶν σου μὴ παρίδῃς.

Καὶ ἐλεήμων, φησὶν, εἶ, καὶ δημιουργός. Δι᾽ ἀμφότερα οὖν, ἐπίβλεψον ἐφ᾽ ἡμᾶς εὐμενὲς καὶ κηδεμονικὸν, καὶ μὴ παρίδῃς τυραννουμένους καὶ ἀπολλυμένους, ἢ καὶ δεομένους καὶ ἐπικαλουμένους σε.

138 ρλη´

1α Ψαλμὸς τῷ Δαυίδ.

1β Κύριε, ἐδοκίμασάς με καὶ ἔγνως με.

Ἐδοκίμασάς με, τῷ δοκιμίῳ τῶν πειρασμῶν, οὐχ ὡς ἀγνοῶν με πρὸ πείρας· πῶς
γὰρ, ὁ πάντα εἰδὼς πρὶν γενέσεως αὐτῶν; Ἀλλ᾽ ἵνα γνωσθῶ τοῖς ἀγνοοῦσί με δόκιμος Sus 35α
καὶ γένωμαι τούτοις καρτερίας ὑπόδειγμα. Καὶ ἔγνως με πρὸς ἀκρίβειαν, οἷός εἰμι·
ἢ, ἐδοκίμασας καὶ ἔγνως με, ἀντὶ τοῦ, ἀκριβῶς οἶδάς με.

Καὶ ὁ Ἀπόστολος γὰρ, λέγων ὅτι ἐρευνᾷ τὰς καρδίας, οὐκ ἄγνοιαν ἐμφαίνει πρὸ Rom 8.27
τῆς ἐρεύνης, ἀλλ᾽ ἀκριβῆ γνῶσιν καὶ σαφῆ.

2α Σὺ ἔγνως τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου.

Or else the verse is about his foreknowledge, because he knows it from afar and before it occurs. Sus 35α

7α If I should walk amid affliction you will make me live.

When I have fallen into trials you will preserve me; when I am trapped in dangers you will revive me.

7β Against the anger of my enemies you have stretched out your hand.

Against their frenzy and fury you have stretched out your hand and quenched it.

7γ And you right hand has saved me.

Your power.

8α The Lord will repay for me.

He will repay my enemies, for is its written, *Vengeance is mine, I shall repay*. Heb 10.30

8β O Lord, your mercy is to the age.

This is like the often repeated, *For his mercy is to the age*. Ps 135.1β

8γ Do not overlook the works of your hands.

And, he says, you are both merciful and creator. On both counts therefore look on us favourably and providently and do not overlook us when being oppressed and destroyed, or when we are entreating and calling on you.

138 Psalm 138
1α A psalm belonging to David.

1β O Lord, you have tried me and known me.

You have tried me by the test of trials, not, of course, as not knowing me before trial,
how indeed, when *You know all things before they come to be*? But so that I may be known as Sus 35α
well-proven by those who do not know me and become for them a model of patient endurance. And you know with precision what I am; or, 'you have tried me and known me', in the sense of you know me precisely.

And indeed when the Apostle says that he searches the hearts of men, he does not imply Rom 8.27
ignorance prior to the searching, but precise and clear knowledge.

2α You have known my sitting down and my standing up.

Τουτέστι, τὸν βίον μου· ἐν τούτοις γὰρ ὁ βίος, ἐν ἠρεμίᾳ καὶ κινήσει, ἐν σχολῇ καὶ ἀσχολίᾳ, ἐν ἡσυχίᾳ καὶ ἐνεργείᾳ. |

2β Σὺ συνῆκας τοὺς διαλογισμούς μου ἀπὸ μακρόθεν.

Ἵνα μή τις αὐτὸν ὑπολάβοι δοκιμάζοντα γινώσκειν, ἐθεράπευσε τὸν λόγον. Ὁ γὰρ τοὺς διαλογισμοὺς εἰδὼς, καὶ τούτους πρὸ τοῦ κινηθῆναι αὐτοὺς, μᾶλλον δὲ πρὸ πολλοῦ χρόνου, πῶς ἂν δεηθείη δοκιμασίας;

3α Τὴν τρίβον μου καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας.

Τὴν ὁδὸν τοῦ βίου μου πᾶσαν, καὶ τὸ μέτρον αὐτῆς, ὅσον μὲν προέβη, ὅσον δὲ λείπεται, σὺ λίαν ἐπίστασαι. Σχοῖνος γὰρ, μέτρον ὁδοῦ παρ' Αἰγυπτίοις καὶ Πέρσαις· ὃ γάρ ἐστι παρ' ἡμῖν τὸ στάδιον, τοῦτο παρ' ἐκείνοις, ἡ σχοῖνος.

Τὸ δὲ, ἐδοκίμασας καὶ ἐξιχνίασας ἐπὶ Θεοῦ, τὴν ἀσφαλῆ γνῶσιν ἐμφαίνουσι.

3β Καὶ πάσας τὰς ὁδούς μου προεῖδες.

Πάσας τὰς πράξεις μου, τὰς ἀγαθὰς καὶ τὰς πονηράς. Οὐκ εἶπε δὲ ὅτι εἶδες, ἀλλ' ὅτι προεῖδες, πρὸ τοῦ γενέσθαι αὐτάς.

4 Ὅτι οὐκ ἔστι δόλος ἐν γλώσσῃ μου.

Ἔγνως καὶ τοῦτο μετὰ τῶν ἄλλων, ὅτι οὐκ ἔστι κακία ἐν λόγοις μου, οὐκ ἔστι πανουργία ἢ σκολιότης. Εἶτα λέγει καθολικώτερον.

5α Ἰδοὺ, Κύριε, σὺ ἔγνως πάντα, τὰ ἔσχατα καὶ τὰ ἀρχαῖα.

Τὰ τελευταῖα καὶ τὰ πρῶτα, τουτέστι, σύμπαντα συλλήβδην, καὶ οὐδὲν διέφυγε τὴν σὴν γνῶσιν· ἔγνως, φησὶ, πάντα, τά τε γενησόμενα, τά τε γεγονότα.

5β Σὺ ἔπλασάς με καὶ ἔθηκας ἐπ' ἐμὲ τὴν χεῖρά σου.

Οὐ μόνον ἔπλασας, ἀλλὰ καὶ διακρατεῖς καὶ σκέπεις, ὡς εἶναι τὸ μὲν τῆς δημιουργίας, τὸ δὲ τῆς προνοίας δηλωτικόν.

6α Ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ.

Τὸ γνῶναί σε ἐμεγαλύνθη ὑπὲρ ἐμέ· οὕτω γὰρ ἕτερος ἑρμηνεὺς ἐξέδωκεν· ὑπὲρ τὴν ἐμὴν γέγονε κατάληψιν. Ὃ καὶ διὰ τοῦ ἐφεξῆς ἐσαφήνισε στίχου, λέγων·

That is, my way of life, for life is in these things, in rest and in movement, in leisure and employment, in stillness and action.

2β You have understood the movements of my thoughts from afar off.

Lest anyone suppose that he came to know by testing, he clarified his words. For the one who knows the movements of thoughts, and that even before they are set in motion, and indeed a long time before, how would he have any need of testing?

3α You have traced my trodden path and my line-measure.

The way of my entire life and its measure, how far it has progressed, how far it is wanting you know well. For the 'line-measure' is a measure used for roads by the Egyptians and Persians, for what a *stade* is for us a 'line-measure' is for them.

Testing and tracing in relation to God indicate his unerring knowledge.

3β And all my ways you have known in advance.

All my actions, the good and the bad. And he did not say that you have known, but that you have known them in advance, before they happen.

4 That there is no guile on my tongue.

You have known this along with all else that there is no evil in my words, there is no cunning or crookedness. Then he speaks more universally.

5α See, O Lord, you know all things, those at the last and those at the first.

The last and the first, that is, collectively, everything, and nothing has escaped your knowledge. He knows, he says, all things, those that are to come and those that have been.

5β You have fashioned me and placed your hand on me.

Not only have you fashioned me, but you also hold me fast and shelter me, with the one as it were being indicative of creation and the other of providence.

6α Your knowledge has proved wonderful from me.

Knowing you has been magnified beyond me, for this is how another translator rendered it; it has become beyond my understanding. This also he clarified through the following verse, saying:

6β Ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.

Ἰσχυροτέρα γέγονεν ἢ ὥστε καταληφθῆναι τοῖς ἐμοῖς λογισμοῖς· οὐ μὴ ἰσχύσω πρὸς αὐτὴν, ὥστε περιδράξασθαι αὐτῆς.

Γνῶσιν δὲ λέγει, τὴν κατὰ φύσιν, ὅτι μὲν γάρ ἐστιν, ἴσμεν, τὸ δὲ τί τὴν οὐσίαν ἐστὶν, ἀγνοοῦμεν· ἀλλὰ καὶ ὅτι μὲν πανταχοῦ ἐστι, γινώσκομεν, τὸ δὲ πῶς, οὐκ ἴσμεν· καὶ ὅτι μὲν ἀγαθὸς καὶ φιλάνθρωπος καὶ σοφὸς καὶ δυνατὸς καὶ τὰ τοιαῦτα οἴδαμεν, τὸ δὲ πόσον, οὐκ οἴδαμεν.

Τούτῳ δὲ συνᾴδει καὶ ὁ Ἐκκλησιαστὴς λέγων, *Εἶπα, Σοφισθήσομαι, καὶ αὐτὴ ἐμακρύνθη ἀπ' ἐμοῦ, ὑπὲρ ὃ ἦν· καὶ βαθὺ βάθος, τίς εὑρήσει αὐτήν;* Καὶ ὁ Παῦλος Eccl 7.23-24
δέ φησιν, *Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.* Rom 11.33

Τινὲς δὲ καὶ οὕτω νενοήκασιν· ἐθαυμαστώθη ἡ σοφία σου ἐκ τῆς ἐμῆς διαπλάσεως, ἐκ τῆς ἐμῆς κατασκευῆς, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτὴν, ὥστε ὑμνῆσαι αὐτὴν ἀξίως. Ἀλλ' εἰ μὴ οἶδας αὐτὴν ἀκριβῶς, πῶς θαυμάζεις αὐτήν; Δι' αὐτὸ τοῦτο πάντως, ὅτι ἀκατάληπτος. Καὶ τὴν ἡλιακὴν γὰρ ἀκτῖνα μὴ δυνάμενοι καταμαθεῖν, δι' αὐτὸ τοῦτο μάλιστα θαυμάζομεν.

Εἶτα, καὶ ἑτέραν θαυμάζει δύναμιν τοῦ Θεοῦ, τὸ πανταχοῦ παρεῖναι τῇ δυνάμει καὶ προνοίᾳ, καὶ πάντα τόπον πληροῦν.

7-8 Ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου; καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω; ἐὰν ἀναβῶ εἰς τὸν οὐρανὸν, σὺ ἐκεῖ εἶ· ἐὰν καταβῶ εἰς τὸν ᾅδην, πάρει.

Πνεῦμα καὶ πρόσωπον Θεοῦ, τὸν Θεὸν λέγει κατὰ περίφρασιν, ἢ πνεῦμα μὲν αὐτοῦ, τὸ Πνεῦμα τὸ ἅγιον, πρόσωπον δὲ αὐτοῦ, τὸν Υἱὸν, ὡς εἰκόνα τοῦ Πατρὸς, Col 1.15
καὶ χαρακτῆρα τῆς ὑποστάσεως αὐτοῦ. *Ὁ ἑωρακὼς γὰρ*, φησὶν, *ἐμὲ, ἑώρακε | τὸν* Heb 1.3
Πατέρα. Jn 14.9

Διὰ μὲν οὖν τοῦ οὐρανοῦ, τὸ ἀνώτατον δεδήλωκε, διὰ δὲ τοῦ ᾅδου, τὸ κατώτατον. Εἶτα λέγει καὶ τὴν ἄβυσσον καὶ τὸν πυθμένα τῆς θαλάσσης, δι' ὧν ἁπάντων, πάντα τόπον ἄβατον ἀνθρώποις συμπεριέλαβεν.

9-10 Ἐὰν ἀναλάβοιμι τὰς πτέρυγάς μου κατ' ὄρθρον, καὶ κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης, καὶ γὰρ ἐκεῖ ἡ χείρ σου ὁδηγήσει με, καὶ καθέξει με ἡ δεξιά σου.

Πτέρυγες αὐτοῦ, ἡ κινητικὴ δύναμις τοῦ νοῦ. Ἐὰν ταῖς πτέρυξι τοῦ νοός μου, φησὶ, καταντήσω εἰς τὴν ἄβυσσον τῆς θαλάσσης, ὥστε κἂν γοῦν ἐκεῖ δύνασθαι κρυβῆναι ἀπὸ σοῦ, καὶ ἐκεῖ ἡ δύναμίς σου ὁδηγήσει με καὶ αὖθις καθέξει με, τουτέστιν, οὐδὲ ἐκεῖ ἄνευ αὐτῆς ἀπελεύσομαι, ἀλλὰ προπορεύσεταί μου, ἐνδιδοῦσα πορεύεσθαι, καὶ καθέξει αὖθις ἐν ἀφύκτῳ. Κατ' ὄρθρον δὲ εἶπε, δηλῶν τὸν καιρὸν
ὅτε μάλιστα νηφαλέος ἐστὶν ὁ νοῦς. Περιττὸν δὲ τὸ, *γάρ*. Ps 100.8α

6β It has prevailed mightily; I remain powerless towards it.

It has become too strong to be understood by my thoughts; I shall have no strength towards it so as to grasp it.

'Knowledge' is what he calls knowledge by nature, for that he is we know, but what his essence is we do not know; and that he is everywhere we know, but how we know not; and that he is good and benevolent and wise and powerful and suchlike we know, but how much we do not know.

The Ecclesiast agrees with this when he says, *I said, 'I shall become wise', but wisdom moved far from me, far beyond what was, and a deep depth, who will find it?* And Paul says, *O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!* Eccl 7.23-24 Rom 11.33

Some have understood it in this way: your wisdom has been made wonderful from my formation, from my construction, it has prevailed mightily, in no way have I power towards it so as to praise it worthily. But if you do not know it precisely, how do you admire it? For this very reason namely, that it is incomprehensible. And indeed not being able to acquire knowledge of the sun's ray, on this very account we wonder at it.

Then he wonders at another power of God, his being everywhere in power and providence and his filling every place.

7-8 Where shall I go from your spirit? And where shall I flee from your face? If I ascend into heaven, you are there; if I descend into Hades, you are present.

God's spirit and face is what he calls God by way of circumlocution, or else his spirit is the holy Spirit and his face is the Son, as image of the Father and *very stamp of his nature*, for it is written, *He who has seen me has seen the Father*. Col 1.15 Heb 1.3 Jn 14.9

By the heaven he indicated what is highest and by Hades what is lowest. He then speaks also of the depth and bottom of the sea, through all of which he includes every place inaccessible to man.

9-10 If I should take my wings at dawn and dwell in the extremities of the sea, even there indeed your hand will guide me and your right hand will hold me fast.

His 'wings', namely, the motive power of the mind. If, he says, I reach with the wings of my mind to the depths of the sea, so as to be able there perhaps to be hidden from you, even there your power will guide me and once again hold me fast, that is, without that power I cannot even go there, but your power will go before me, enabling me to go and again it will hold me fast inescapably. He said 'at dawn' indicating the time when the mind is most sober. Ps 100.8α
The 'indeed' is redundant.

Τινὲς δὲ ὄρθρον μὲν, τὴν ἀνατολὴν ἐνόησαν, ἔσχατα δὲ τῆς θαλάσσης, τὴν δύσιν· οἷον ἐὰν πτερύξωμαι τῷ νοΐ μου κατὰ τὴν ἀνατολὴν καὶ καταντήσω εἰς τὴν δύσιν, καὶ εἰς τὴν ἀνατολὴν ἡ δύναμίς σου ὁδηγήσει με πτερυσσόμενον, καὶ εἰς τὴν δύσιν καταντῶντα, αὕτη καθέξει με. Ps 88.13α

11 Καὶ εἶπα, Ἆρα σκότος καταπατήσει με; καὶ νὺξ φωτισμὸς ἐν τῇ τρυφῇ μου.

Ἐλογισάμην, ἆρα σκότος ὑποδὺς, κρυβῆναι δυνήσομαι; καὶ εἶπα ἐν ἐμαυτῷ, ἆρα σκότος κατακρύψει με; τοῦτο γὰρ τὸ, *καταπατήσει*, δηλοΐ· κρύπτει γὰρ τὸ ἔδαφος ὁ πατῶν αὐτό. Εἶτα συνῆκα ὅτι καὶ ἡ νὺξ αὐτὴ, φωτεινή ἐστιν ἐν τῷ Θεῷ, ἤτοι παρὰ τῷ Θεῷ. Τοῦτον γὰρ λέγει, τρυφὴν ἑαυτοῦ, οὗ καὶ τὴν μνήμην μόνον, εὐφροσύνην ἡγεῖται· *Ἐμνήσθην γὰρ*, φησὶ, *τοῦ Θεοῦ, καὶ ηὐφράνθην*. Ἔγνων ὅτι οὐδὲ τὸ σκότος κρύψαι με ἀπὸ τοῦ Θεοῦ δύναται. Ps 76.4α

12α Ὅτι σκότος οὐ σκοτισθήσεται ἀπὸ σοῦ.

Ἤγουν παρὰ σοί· οὕτω γὰρ ἕτερος ἐξέδωκεν, ὅτι τὸ παρ' ἡμῖν σκότος οὐκ ἔστι σκότος παρὰ σοί· ἀλλὰ καὶ αὐτὸ, φαίνει. Εἶτα σαφηνίζει τὸν λόγον.

12β Καὶ νὺξ ὡς ἡμέρα φωτισθήσεται.

Παρὰ σοὶ δηλονότι.

12γ Ὡς τὸ σκότος αὐτῆς, οὕτως καὶ τὸ φῶς αὐτῆς.

Ὡς τὸ σκότος τῆς νυκτὸς παρὰ σοὶ φωτεινὸν, οὕτως καὶ τὸ φῶς τῆς ἡμέρας, τουτέστιν, ἴσα παρὰ σοὶ καὶ ἄμφω, καὶ ὁμοίως φωτεινά.

Ταῦτα μὲν περὶ τοῦ πάντα φανερὰ εἶναι παρὰ τῷ Θεῷ. Νοοῦνται δὲ καὶ καθ' ἑτέραν διάνοιαν, ὅτι περιστοιχισθεὶς τῷ σκότει τῶν πειρασμῶν, εἶπα καθ' ἑαυτὸν, ἆρα κατακυριεύσει μου; εἶτα, σοῦ θελήσαντος, καὶ ἡ νὺξ τῆς ἀθυμίας, φωτισμὸς εὐφροσύνης ἐγένετο· ἀκολούθως δὲ καὶ τὰ ἑξῆς ἑρμηνευτέον.

Ὁ δὲ Θεολόγος Γρηγόριος ἑτέρως ἡρμήνευσε τὸ ῥητὸν, ὅτι τρυφῶντός μου, ἡ νὺξ τῆς τρυφῆς ἡ σκοτίζουσα τὸν νοῦν, φωτισμὸς ἐδόκει μοι· νὺξ γὰρ, φησὶν, ἦν περὶ ἐμὲ τὸν δείλαιον, καὶ ἠγνόουν. PG36.412B

13α Ὅτι σὺ ἐκτήσω τοὺς νεφρούς μου.

Φησὶν ὁ Χρυσόστομος, νεφροὺς ἐνταῦθα τὸν προφήτην ὅλον ἑαυτὸν λέγειν, ἀπὸ μέρους τὸ πᾶν· ὅτι σὺ ἐκτήσω με, σὸν κτῆμά με πεποίηκας, καὶ προνοίας ἀξιοΐς· ὁ γὰρ κτώμενός τι καὶ προνοεῖται αὐτοῦ. PG55.416

12γ[10] ἠγνόουν MPASCBF: ἠγνόουν· φωτισμὸν εἶναι τὴν τρυφὴν ὑπελάμβανον. V.

Some have understood 'dawn' as the east and the 'extremities of the sea' as the west, namely, if I take wings with my mind in the east and reach to the west, both in the east your power will lead me as I take wings, and on arriving in the west this same power will hold me fast. Ps 88.13α

11 And I said, 'Will darkness tread upon me? Even night is illumination in my delight'.

I considered to myself, 'Having put on darkness, will I be able to be hidden?' And I said to myself, 'Will darkness conceal me?' For this is what 'tread upon' signifies, for the one who is treading on the ground is hiding it. Then I realised that this night is luminous in God, namely, with God. For God is whom he calls his 'delight', the mere memory of whom is held to be gladness, for it is written, *I remembered God and was glad*. I knew that not even darkness is able to hide me from God. Ps 76.4α

12α For darkness will not be darkened from you.

Namely, with you, for this is how another rendered it, for what is darkness with us is not darkness with you, but it also shines. The he clarifies the words.

12β And night will be illumined like day.

With you, that is.

12γ As is its dark, so is its light.

Just as the darkness of night is luminous with you, so also is the light of day, that is, both are the same with you and similarly luminous.

These things are about all things being manifest with God. They can also be understood in a different sense, namely, that having been surrounded by the darkness of temptations, I said to myself, 'Will it gain dominion over me?' Then, by your will, the night of despondency became the light of gladness; and what follows is to be interpreted in accordance with this.

Gregory the Theologian interpreted the verse in another way, namely, that when living in the luxury of delights the night of delight that darkens the mind would seem to me as light; for night, he says, was about my wretched self and I was unaware. PG36.412B

13α For you have taken possession of my reins.

Chrysostomos says that the prophet is here calling 'reins' his whole self, the part standing for the whole, namely, that you have taken possession of me, you have made me your possession and you make me worthy of your providence, for the person who acquires something also provides for it. PG55.416

13β Ἀντελάβου μου ἐκ γαστρὸς μητρός μου.

Καὶ ἐν τῷ ο΄ ψαλμῷ εἶπεν, Ἐκ κοιλίας μητρός μου σύ μου εἶ σκεπαστής· | ἐξ αὐτῶν τῶν σπαργάνων, ἐκ πρώτης ἡλικίας. Ps 70.6β

14α Ἐξομολογήσομαί σοι, ὅτι φοβερῶς ἐθαυμαστώθης.

Πολλὰ θαυμάζομεν, ἀλλ' οὐ μετὰ φόβου, οἷον, κάλλη καὶ μεγέθη σωμάτων, καὶ οἰκοδομημάτων, καὶ σοφίαν τεχνῶν, καὶ τὰ τοιαῦτα· εἰς δὲ τὸ βάθος τῆς θαλάσσης κατακύψαντες, οὐχ ἁπλῶς αὐτὸ θαυμάζομεν, ἀλλὰ μετὰ φόβου.

Λοιπὸν οὖν καὶ ὁ προφήτης εἰς τὸ ἀχανὲς πέλαγος καὶ τὸν ἄπειρον βυθὸν τῆς τοῦ Θεοῦ σοφίας καὶ δυνάμεως καὶ οἰκονομίας παρακύψας, καὶ ἰλιγγιάσας, καὶ μετὰ φόβου θαυμάσας, ἀνεχώρησεν εἰς ἑαυτὸν, καὶ ἐβόησεν ὅτι, Εὐχαριστήσω σοι μόνον.

14β Θαυμάσια τὰ ἔργα σου.

Πάντα γὰρ, φησὶν, ἐν σοφίᾳ ἐποίησας. Ps 103.24β

14γ Καὶ ἡ ψυχή μου γινώσκει σφόδρα.

Γινώσκει ὅτι θαυμαστὰ ταῦτα.

15α Οὐκ ἐκρύβη τὸ ὀστοῦν μου ἀπὸ σοῦ, ὃ ἐποίησας ἐν κρυφῇ.

Φανερά σοι καὶ ἡ διάπλασις τῶν ὀστέων μου, ἃ ἐποίησας ἀφανῆ ὑποκεκρυμμένα τῇ σαρκί.

15β Καὶ ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς.

Φανερά σοι καὶ ἡ οὐσία τοῦ σώματός μου, ἡ ἐν τῷ βάθει τῆς γῆς κρυπτομένη καὶ λυομένη μετὰ θάνατον· τουτέστι, καὶ συμπηγνύμενον ἐν γαστρὶ τῆς μητρὸς ὁρᾷς με, καὶ λυόμενον αὖθις ἐν κοιλίᾳ τῆς γῆς.

Ἢ καὶ ἑτέρως· Φανερά σοι καὶ ἡ ὑπόστασίς μου, ἡ πλάσις μου, ἡ ὥσπερ ἐν τοῖς κατωτάτοις τῆς γῆς, ἐν τοῖς ἐγκάτοις τῆς μητρικῆς νηδύος ὑφαινομένη.

16α Τὸ ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου.

Ἢ τὸ τοῦ ἐμβρύου ἀδιατύπωτον λέγει, μήπω ἐξεικονισθέντος ἐν τῷ ἐργαστηρίῳ τῆς φύσεως, ἢ τὴν τοῦ νοὸς ἀτελῆ κίνησιν.

15α[3] Add. [M in marg.]PAHV: Ἡ γυνή, ὅτε ἔφαγεν ἀπὸ τοῦ ξύλου· ὀστοῦν γὰρ αὕτη τοῦ Ἀδὰμ, ὡς ἐκ τῆς πλευρᾶς αὐτοῦ πλαστουργηθεῖσα, ἣν καὶ ἐποίησεν ἐν κρυφῇ, ἔκστασιν ἐπιβαλὼν τῷ Ἀδάμ. [Gen 3.8-10; 2.21]. : om. SCFB.

13β You have aided me from my mother's womb.

And in the seventieth psalm he said, *From my mother's belly you are my protector*; from my very swaddling-clothes, from my earliest age. Ps 70.6β

14α I shall confess to you, for fearfully you have been made wonderful.

We marvel at many things, but not with fear, namely, at the beauty and stature of bodies, and buildings and at the wisdom of arts and suchlike; but having stooped to look at the depth of the sea we not only marvel at it, but with fear.

The prophet accordingly having looked over the yawning ocean and the infinite depth of God's wisdom and power and providential economy, and having become dizzy and having marvelled with fear, he came back to himself and cried out that I only will give thanks to you.

14β Your works are wonderful.

For as is written, *You have made all things in wisdom*. Ps 103.24β

14γ And my soul knows well.

It knows that these things are wonderful.

15α My bone you made secretly has not been hidden from you.

Manifest to you is the conformation of my bones which you made unseen, hidden beneath the flesh.

15β And my being in the depths of the earth.

Manifest to you is the substance of my body when hidden in the depths of the earth and undergoing dissolution after death; that is, you see me both when being congealed in my mother's womb and again when being dissolved in the belly of the earth.

Or in a different way: Manifest to you is my being, my formation, that, as if in the depths of the earth, is being woven in the entrails of the maternal womb.

16α What is yet unformed in me your eyes have seen.

He is speaking either of the unshapenness of the embryo, having not yet been moulded in the workshop of nature, or of the imperfect motion of the the mind.

15α: Woman, when she ate from the tree; for she is the bone of Adam, fashioned from his side, and which he made in secret, having cast ecstasy over Adam [Gen 3.8-10; 2.21].

Οἶδας, φησὶ, κἀμὲ πρὸ τοῦ διαμορφωθῆναί με, καὶ τοὺς λογισμούς μου, πρὸ τοῦ
κινηθῆναι αὐτοὺς, τουτέστιν, οἶδας πάντα πρὶν γενέσεως αὐτῶν. Sus 35α

16β Καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται.

Βιβλίον Θεοῦ, ἡ ἀκριβὴς γνῶσις· γραφὴ δὲ αὐτοῦ, ἡ διηνεκὴς μνήμη.

Ἐν μὲν οὖν τῷ βιβλίῳ τῆς ἁπλῆς γνώσεως γράφονται ἁπλῶς πάντες, καὶ δίκαιοι
καὶ ἁμαρτωλοί· ἐν δὲ τῷ τῆς κατ’ οἰκείωσιν γνώσεως, μόνοι οἱ δίκαιοι. Ps 68.29α-β

16γ Ἡμέρας πλασθήσονται, καὶ οὐθεὶς ἐν αὐτοῖς.

Ἐν φωτὶ τοῦ ἁγίου Πνεύματος πλασθήσονται, πλάσιν τὴν ἀρίστην τε καὶ καθαρωτάτην καὶ τῆς νυκτερινῆς καὶ σωματικῆς ἀντίθετον· καὶ ἐν αὐτοῖς τοῖς ὡς εἴρηται γραφομένοις, οὐδείς ἐστι, μὴ πλασθεὶς ὡς δεδήλωται πνευματικῶς, καὶ ῥυθμισθεὶς καὶ ἀπευθυνθείς.

Ἡμεῖς μὲν οὖν ἡρμηνεύσαμεν ὡς οἷόν τε τὸ ῥητὸν, ἐκ τοῦ Θεολόγου Γρηγορίου PG36.509B
λαβόντες ἀφορμήν. Ὁ δὲ Χρυσόστομος ἀσαφὲς τοῦτο λέγει, καὶ μόνην ἔννοιαν ἐξ
ἑτέρου ἑρμηνέως εἰσάγει, ὅτι Ἀμόρφωτόν με εἶδον οἱ ὀφθαλμοί σου, καὶ οὕτως με PG55.417
εἶδον, ὡς τοὺς ἐπὶ τὸ βιβλίον σου γεγραμμένους, τοὺς εὐκαίρως πλασθέντας, καὶ
οὐδεμιᾶς ἡμέρας δεομένους εἰς ἀπαρτισμὸν πλάσεως.

17α Ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ Θεός.

Φίλοι Θεοῦ, ὅσοι δι’ ἀρετῆς οἰκειοῦνται αὐτῷ· Ὑμεῖς γὰρ, φησὶ, φίλοι μού ἐστε· Jn 15.14
οὐ μικρὸν δὲ καὶ τοῦτο μέρος ἀρετῆς, τὸ τιμᾶν τοὺς φίλους τοῦ Θεοῦ.

17β Λίαν ἐκραταιώθησαν αἱ ἀρχαὶ αὐτῶν.

Ἄλλος, αἱ κεφαλαὶ αὐτῶν, ἤγουν αὐτοὶ, κατὰ περίφρασιν· ἰσχυροὶ, φησὶ, γεγόνασιν, εἰς | ἀρετὴν, ἀήττητοι κακίας.

Ἢ ἀρχὰς νόει, τὴν ἐξουσίαν ἣν ἔλαβεν ἕκαστος κατὰ πνευμάτων ἀκαθάρτων· Mt 10.1
αἰνίττεται δὲ τοὺς ἀποστόλους καὶ τοὺς διαδόχους αὐτῶν· ἢ καὶ τοὺς κατ’ αὐτὸν,
ὄντας ἐναρέτους.

18α Ἐξαριθμήσομαι αὐτοὺς, καὶ ὑπὲρ ἄμμον πληθυνθήσονται.

Καθ’ ὑπερβολὴν ὁ λόγος. Ἐξαριθμήσασθαι πειράσομαι καὶ ἀπειροπληθεῖς ἔσονται,
ὑπὲρ ἀριθμὸν εὑρεθήσονται· πλὴν παρὰ Θεῷ οὐκ αὐτοὶ μόνον ἠρίθμηνται, ἀλλὰ καὶ
αἱ τρίχες τῆς κεφαλῆς αὐτῶν. Mt 10.30

18β Ἐξηγέρθην καὶ ἔτι εἰμὶ μετὰ σοῦ.

You know me, he says, even before I have been formed and my thoughts even before they have been moved, that is, *You know all things before they come to be.* Sus 35α

16β And all will be written in your book.

God's book is his exact knowledge; his writing is his perpetual memory.

In the book of simple knowledge all people, both just and sinful, are written in a simple way, but in the book of knowledge by affinity, only the just are written. Ps 68.29α-β

16γ By day they will be formed and no one among them.

They will be formed in the light of the holy Spirit, a formation both excellent and pure and the antithesis of nocturnal and corporeal formation, and among those written, as was said, there is no one who has not been formed spiritually and regulated and directed.

We have interpreted the words as far as is possible on the basis of Gregory the Theologian. PG36.509B
Chrysostom, however, says this is 'unclear', and imports the only meaning from another PG55.417
translator, namely, that *Your eyes have seen me unformed* and you have known me like those written in your book, those already well-formed and requiring not a single further day to attain perfect formation.

17α For me, O God, your friends, have been greatly honoured.

Friends of God are those who are made his own through virtue, for it is written, *You are my friends*. Nor is it a small part of virtue to honour the friends of God. Jn 15.14

17β Their authorities have been greatly strengthened.

Another writes 'their heads', that is, 'they' by way of circumlocution; they have become strong in virtue, invincible to evil.

Or else understand 'authorities' as the authority which each received over unclean spirits; Mt 10.1
he is alluding to the Apostles and their successors; or else those who, being virtuous, are like them.

18α I shall number them and they will be multiplied beyond sand.

The verse employs hyperbole. I shall attempt to count them and they will be infinitely numerous, they will be found beyond number; except with God, not only are they numbered, but even the hairs of their head. Mt 10.30

18β I have been raised up and still am with you.

Ἀπηλλάγην τῶν δεινῶν, καὶ οὐκ ἐπελαθόμην τῆς ἀρετῆς, ὅπερ πολλοὶ πάσχουσιν ἐν εὐημερίᾳ.

19α Ἐὰν ἀποκτείνῃς ἁμαρτωλοὺς, ὁ Θεός.

Λείπει τὸ, εὖ ἔχει· ἁμαρτωλοὺς μὲν οὖν λέγει, τοὺς δαίμονας καὶ τοὺς παρανόμους ἀνθρώπους· ἀναίρεσις δὲ τῶν μὲν δαιμόνων, ἡ ἀνενεργησία, τῶν δὲ παρανόμων ἀνθρώπων, ἡ πρὸς ἀρετὴν μεταβολὴ, ἀναιρουμένης τῆς κακίας, ἢ καὶ ὁ σωματικὸς θάνατος, ἀνιάτων φαινομένων, ἵνα μὴ ἐμποδίζωσι τῷ δρόμῳ τῆς ἀρετῆς.

19β Ἄνδρες αἱμάτων, ἐκκλίνατε ἀπ' ἐμοῦ.

Οἱ φονικοὶ, οἱ αἱμοχαρεῖς, οἱ ἀναιροῦντες ὧν ἂν περιγένησθε· τοιοῦτοι δὲ, πάντες οἱ τοῦ διαβόλου, τοῦτο μὲν ἔργῳ, τοῦτο δὲ λόγῳ φθείροντες. Οὐ μικρὸν δὲ κατόρθωμα, τὸ φεύγειν τὴν συνουσίαν τῶν παρανόμων.

20α Ὅτι ἐρισταί ἐστε εἰς διαλογισμούς.

Ὅτι μάχιμοί ἐστε καὶ φιλόνεικοι ἐν διαλογισμοῖς, ἐν κακοβουλίαις, ὡς ἕτερος ἐξέδωκε.

20β Λήψονται εἰς ματαιότητας τὰς πόλεις σου.

Οἰκήσουσι μάτην τὰς πόλεις σου. *Τοῦ Κυρίου γὰρ*, φησὶν, *ἡ γῆ*. Μενοῦσιν ἄκαρποι εἰς ἀρετὴν οἱ τοιοῦτοι. Ps 23.1β

21-22 Οὐχὶ τοὺς μισοῦντάς σε, Κύριε, ἐμίσησα, καὶ ἐπὶ τοῖς ἐχθροῖς σου ἐξετηκόμην; τέλειον μῖσος ἐμίσουν αὐτοὺς, εἰς ἐχθροὺς ἐγένοντό μοι.

Εἰπὼν ἀνωτέρω, *Ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ Θεός*· ἐνταῦθά φησιν, *Οὐχὶ τοὺς μισοῦντάς σε, Κύριε, ἐμίσησα;* Κἀκεῖ μεθ' ὑπερβολῆς ἡ τιμή· λίαν γάρ. Κἀνταῦθα μεθ' ὑπερβολῆς τὸ μῖσος· ἐξετήκετο γάρ· ἤγουν ἐπυρπολεῖτο τῷ κατ' αὐτῶν θυμῷ. Ps 138.17α

23α Δοκίμασόν με, ὁ Θεὸς, καὶ γνῶθι τὴν καρδίαν μου.

Καὶ μὴν κατ' ἀρχὰς εἶπε· *Κύριε, ἐδοκίμασάς με καὶ ἔγνως με*. Ἀλλὰ καὶ ἔτι δοκιμασθῆναι ζητεῖ, πρὸς πλείονα πληροφορίαν τῶν ἀγνοούντων αὐτόν. Ps 138.1β

23β-24 Ἔτασόν με καὶ γνῶθι τὰς τρίβους μου, καὶ ἴδε εἰ ὁδὸς ἀδικίας ἐν ἐμοὶ, καὶ ὁδήγησόν με ἐν ὁδῷ αἰωνίᾳ.

20β[1] ματαιότητας MPAS[2]CFHV : ματαιότητα [TRa]. 23β[1] ἀδικίας MPCFH : ἀνομίας M[in marg.] AS[2]BV[TRa]. 23β[1-2] καὶ ὁδήγησόν με ἐν ὁδῷ αἰωνίᾳ BHV[TRa] : om. MASCF : add. P.

I have been freed from dread dangers and have not forgotten virtue as happens to many in prosperity.

19α If you, O God, will slay sinners.

'It will be well' is missing. 'Sinners' then is what he is calling the demons and lawless men. The destruction of the demons is their inactivity, and that of lawless men is their turning towards virtue, evil being destroyed, or else it is their bodily death, when proving incurable, so that they do not impede the path of virtue.

19β Turn away from me, you men of blood.

You murderers, you who delight in bloodshed, who destroy whomsoever you overcome; such are all those of the devil, destroying the one by deed and the other by word. It is not a small achievement to flee the company of the lawless.

20α For you are full of strife in your thoughts.

For you are belligerent and contentious in your thoughts, 'in evil purposes' as another rendered it.

20β They will take your cities to no purpose.

They will dwell in your cities in vain, for it is written, *The earth is the Lord's*. Such men will remain barren in virtue. Ps 23.1β

21-22 Have I not hated those who hate you, O Lord, and been consumed against your enemies? With a perfect hatred I would hate them, they became enemies for me.

Having said above, *For me your friends, O God, have been greatly honoured*, he says here, *Have I not hated those who hate you, O Lord?* There with an excess of honour, for it is 'great', and here with an excess of hatred, for he would be consumed, namely, he would be fired with rage against them. Ps 138.17α

23α Try me, O God, and know my heart.

And indeed at the beginning he said, *O Lord, you have tried me and known me*, but he asks to be tried still further, to give even greater assurance to those who do not know him. Ps 138.1β

23β-24 Examine me and know my paths, and see if there is any way of injustice in me, and guide me in the eternal way.

Τὸ αὐτὸ λέγει καὶ νῦν· ἢ τοίνυν διὰ τοὺς ἀδικοῦντας αὐτὸν ὁ λόγος, βεβαιῶν ὅτι οὐδὲν αὐτὸς ἐκείνους ἠδίκησεν, ἢ καὶ ἔτι δοκιμασθῆναι ζητεῖ, ἵνα, εἰ μὴ οὕτως ἔχων ἐλεγχθῇ, διορθώσηται ἑαυτὸν πλανώμενον.

139 ρλθʹ

1 Ψαλμὸς τῷ Δαυίδ.

2α Ἐξελοῦ με, Κύριε, ἐξ ἀνθρώπου πονηροῦ.

Κακούργου. Πονηρὸν δὲ ἡ κακία, ὡς πόνον καὶ κάματον ἐπιφέρουσα τῷ κεκτημένῳ. Εἶτα σαφηνίζει τίνα λέγει πονηρόν.

2β Ἀπὸ ἀνδρὸς ἀδίκου ῥῦσαί με.

Παρανόμου. Ἐπεὶ γὰρ δυσφύλακτος ὁ τοιοῦτος ἄνθρωπος, καλεῖ τὸν Θεὸν εἰς ἐπικουρίαν· ζήτησον καὶ ἐν τῷ μβʹ ψαλμῷ τὴν ἐξήγησιν τοῦ, *Ἀπὸ ἀνδρὸς ἀδίκου καὶ δολίου ῥῦσαί με.* | Ps 42.1δ

Ἐν τῷ προλαβόντι γοῦν ψαλμῷ εἰπὼν, *Ἄνδρες αἱμάτων, ἐκκλίνατε ἀπ' ἐμοῦ,* καὶ ἐν τῷ ςʹ δὲ ψαλμῷ φήσας, *Ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργαζόμενοι τὴν* Ps 138.19β *ἀνομίαν,* καὶ οἴκοθεν ἀποστραφεὶς καὶ φυγὼν αὐτοὺς, νῦν καὶ τὸν Θεὸν ἐπικαλεῖται Ps 6.9α συνεργόν. Χρὴ γὰρ ἕκαστον τὸ παρ' ἑαυτοῦ εἰσάγειν πρότερον, εἶτα καὶ τὸν Θεὸν παρακαλεῖν· οὔτε γὰρ ὁ Θεὸς συνεργεῖ, σοῦ μὴ σπουδάζοντος, οὔτε σὺ σπουδάζων ἀνύσεις, ἐκείνου μὴ συνεφαπτομένου.

3α Οἵτινες ἐλογίσαντο ἀδικίαν ἐν καρδίᾳ.

Οἱ τοιοῦτοι, φησὶν, ἐμελέτησαν ἄδικα, παράνομα, βλαβερά.

3β Ὅλην τὴν ἡμέραν παρετάσσοντο πολέμους.

Ἐν ὅλῳ τῷ βίῳ αὐτῶν ηὐτρεπίζοντο πολέμους, νῦν μὲν κατὰ τούτου, νῦν δὲ κατ' ἐκείνου, μὴ συγχωρούσης αὐτοῖς τῆς κακίας ἠρεμεῖν, ἀλλὰ ποτὲ μὲν ἀφανῶς ἐπιτίθεσθαι πειθούσης, ποτὲ δὲ φανερῶς.

Πόλεμος δὲ νοεῖται, καὶ ὁ δόλος καὶ ἡ ἐπιβουλὴ, καὶ πᾶσα ἐπήρεια ἐν διανοίᾳ καὶ λόγῳ καὶ ἔργῳ θεωρουμένη.

4α Ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφεως.

Ὤξυναν αὐτὴν εἰς τὸ ἐνιέναι ἰὸν φθοροποιὸν, ὅς ἐστιν οἱ βλαβεροὶ λόγοι.

4β Ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.

[24][3] ἑαυτόν PSABFHV : αὐτόν MC. 3β[2] ηὐτρεπίζοντο SCBFHV : ηὐτρέπιζον MPA.

He says the same again here; or else the words are on account of those wronging him, confirming that he has done them no wrong, or he is asking to be tried still further so that, if he is proven not to be thus, he may correct himself when erring.

139 Psalm 139

1 A psalm belonging to David.

2α Rescue me, O Lord, from a toilsome man.

From an evildoer, for evil is toilsome as bringing toil and trouble on the one held by it. He then clarifies whom he is calling 'toilsome'.

2β From an unjust man deliver me.

A lawless man. For since such a man is difficult to guard against, he calls on God for assistance. Seek also in the forty-second psalm the explanation of, *From an unjust and deceitful man deliver me*. Ps 42.1δ

Having said in the previous psalm, *Turn away from me, you men of blood*, and in the sixth psalm, *Depart from me, all you who practice lawlessness*, and for his own part having turned away and fled from them, he now calls on God to join in helping. For each must first contribute of his own means and then call on God, for neither does God co-operate if you are making no effort, nor will you succeed in your efforts if he is not also laying on his hand. Ps 138.19β Ps 6.9α

3α Those who have deliberated injustice in their heart.

Such men, he says, have planned unjust, lawless, harmful things.

3β All day long they would draw up wars.

Throughout their whole life they would prepare wars, now against the one, now against the other, evil not permitting them to rest, but persuading them to attack at times surreptitiously and at time openly.

'War' is to be understood as both deceit and treachery and every insult contemplated in thought and word and deed.

4α They have whetted their tongue like a serpent's.

They have sharpened it to inject destructive venom, which is harmful words.

4β The venom of asps is beneath their lips.

Ἤγουν ἐν τῇ γλώσσῃ αὐτῶν, ἐν τῷ στόματι αὐτῶν, λόγος ὀλέθριος, ἰῷ ἀσπίδος ἐοικὼς, κατὰ τὸ βλαπτικόν τε καὶ δραστήριον εἰς ἀπώλειαν.

Ὁρᾷς πῶς εἰς θηριωδίαν τούτους ἡ κακία μετέστησεν, οὐ τὴν φύσιν αὐτῶν, ἀλλὰ τὴν προαίρεσιν εἰς ἀπανθρωπίαν καταγαγοῦσα;

5α Φύλαξόν με, Κύριε, ἐκ χειρὸς ἁμαρτωλοῦ, ἀπὸ ἀνθρώπων ἀδίκων ἐξελοῦ με.

Τὰ προλαβόντα λέγει πάλιν, ἐπιτείνων τὴν δέησιν· ἁμαρτωλὸς γὰρ καὶ ἄδικος, πᾶς οἱωσδήποτε ἁμαρτάνων καὶ ἀδικῶν ἢ ἑαυτὸν ἢ καὶ ἕτερον· ἑαυτὸν μὲν γὰρ ἐν πάσῃ ἁμαρτίᾳ πάντως ἀδικεῖ, ἕτερον δὲ οὐ πάντως ἐν πάσῃ.

Ὥσπερ δὲ πολλάκις δικαιοσύνην ἡ Γραφὴ τὴν καθόλου ἀρετὴν ὀνομάζει, οὕτω καὶ ἀδικίαν, τὴν καθόλου κακίαν.

5β Οἵτινες διελογίσαντο τοῦ ὑποσκελίσαι τὰ διαβήματά μου.

Ἐσκέψαντο ἐμποδίσαι τῇ κατὰ νόμον πορείᾳ μου· περιττὸν γὰρ νῦν τὸ, τοῦ, καθ' Ἑβραϊκὸν ἰδίωμα.

6α Ἔκρυψαν ὑπερήφανοι παγίδα μοι.

Ὑπερήφανος, πᾶς παράνομος, ὡς ὑπερόπτης τοῦ νόμου, καθὼς εἰρήκαμεν πολλάκις· παράνομος δὲ, πᾶς ἁμαρτωλός. Ps 118.122

6β Καὶ σχοινίοις διέτειναν παγίδα τοῖς ποσί μου.

Πολυπλόκοις ἐπιβουλαῖς, θηράτροις λαθραίοις, ἥπλωσαν παγίδα μοι.

6γ Ἐχόμενα τρίβου σκάνδαλα ἔθεντό μοι.

Ἁπτόμενα τῆς ὁδοῦ ἢ ἔγγιον αὐτῆς, ὥστε βαδίζοντα περιπεσεῖν αὐτοῖς ἀφυλάκτως· σκάνδαλον δὲ, τὸ πρόσκομμα.

Ἐπεξηγεῖται δὲ καὶ πλατύνει τὸν περὶ τῆς ἐπιβουλῆς λόγον· ἔκρυψαν γὰρ, φησὶ, καὶ διέτειναν καὶ ἐχόμενα τρίβου, ἵνα δείξῃ τὸ σπουδαῖον καὶ πανοῦργον τῆς κακομηχανίας αὐτῶν.

7α Εἶπα τῷ Κυρίῳ, Θεός μου εἶ σύ.

Ἐν τοιούτοις κινδύνοις γενόμενος καὶ προσδοκῶν ἑαλωκέναι, πάσης ἄλλης βοηθείας ἀφέμενος, μόνον τὸν Θεὸν ἐπεκαλεσάμην, εἰπὼν, Θεός μου εἶ σὺ, μὴ παρίδῃς τὸ δημιούργημά σου.

Namely, on their tongue, in their mouth, is deadly speech, like an asp's venom in both its harmfulness and efficacy in bringing destruction.

Do you see how evil transformed them to brutishness, having dragged not their nature, but their predisposition down into inhumanity?

5α Keep me, O Lord, from a sinner's hand, from unjust men rescue me.

He says again what has gone before, intensifying his entreaty, for a sinner and an unjust man is whosoever sins or acts unjustly in any way whatsoever either against himself or another, for with every sin he indubitably does injustice to himself, but not necessarily with every sin does he harm another.

Just as Scripture often names virtue in general 'justice', so it calls evil in general 'injustice'.

5β Those who have contrived so as to trip up my steps.

They have looked to impede my path in accordance with the law; the words 'so as' are redundant in accordance with the Hebrew idiom.

6α Proud men have hidden a snare for me.

Every transgressor is proud as holding the law in contempt, as we have often said, and Ps 118.122
every sinner is a transgressor of the law.

6β And with ropes they have stretched out a snare for my feet.

With craftily twined treacheries, with furtive traps, they have spread out a snare for me.

6γ Next to my pathway they have set stumbling blocks for me.

Touching the wayside or close to it, so that when walking he will fall into them unawares; a stumbling block is an obstacle in the way.

He is explaining and expanding his words about treachery; for, he says, 'they have hidden' and 'stretched out' and 'next to my pathway', so that he might show the earnest and villainous intent of their evil contrivance.

7α I have said to the Lord, 'You are my God'.

Having found myself in such dangers and expecting to be taken captive, having given up all other help, I called on God alone, saying, 'You are my God, do not overlook your creature'.

7β Ἐνώτισαι, Κύριε, τὴν φωνὴν τῆς δεήσεώς μου.

Δεομένου ῥυσθῆναι.

8 Κύριε, Κύριε, δύναμις τῆς | σωτηρίας μου, ἐπεσκίασας ἐπὶ τὴν κεφαλήν μου ἐν ἡμέρᾳ πολέμου.

Κύριε, Κύριε, δύναμις σῴζουσά με, ἐσκέπασάς με ἐν ἡμέρᾳ πολέμου, ἐφρούρησας, ἐν ἀσφαλείᾳ κατέστησας, μὴ μόνον βελῶν καὶ ξιφῶν ἀθιγῆ τηρήσας, ἀλλὰ καὶ ἡλιακῆς προσβολῆς παραλυπούσης.

Εὐγνωμονεῖ δὲ καὶ ὁμολογεῖ τὰς προλαβούσας εὐεργεσίας, ἵνα καὶ ἔτι τοῦτον εἰς ἀντίληψιν ἐπισπάσηται.

9α Μὴ παραδῷς με, Κύριε, ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῷ.

Μὴ παραχωρήσῃς με τῷ ἁμαρτωλῷ δαίμονι, διὰ τὴν ἐπιθυμίαν μου τὴν φαύλην. Εἰκὸς γὰρ ἐπιθυμῆσαί ποτε κακῶς, ἀλλὰ μὴ ἀπὸ τούτου καταδικασθείην, μὴ διὰ τοῦτο ἀποῤῥιφθείην. Ἁμαρτωλὸς δὲ, καὶ ὁ παράνομος ἄνθρωπος.

9β Διελογίσαντο κατ᾽ ἐμοῦ, μὴ ἐγκαταλίπῃς με.

Ἐμελέτησαν κατ᾽ ἐμοῦ οἱ ἁμαρτωλοί.

9γ Μήποτε ὑψωθῶσι.

Μήποτε ἀλαζονικώτεροι καὶ ἰταμώτεροι γένωνται, φυσηθέντες τῇ κατ᾽ ἐμοῦ νίκῃ.

10 Ἡ κεφαλὴ τοῦ κυκλώματος αὐτῶν, κόπος τῶν χειλέων αὐτῶν καλύψει αὐτούς.

Κύκλωμα λέγει, τὴν σαγήνην, τὴν ἐπιβουλήν. Τὸ κεφάλαιον, φησὶ, τῆς ἐπιβουλῆς αὐτῶν, ᾧ μάλιστα πεποίθασιν, αὐτὸ τούτους καλύψει καὶ ἀφανίσει.

Τὸ αὐτὸ δὲ καὶ, κόπον τῶν χειλέων αὐτῶν ὠνόμασε, κοπιασάντων ἐν τῷ μελετᾶν αὐτὸ, καὶ μετὰ πόνου τοῦτο εὑρόντων.

Δι᾽ οὗ προσδοκῶσι καθελεῖν, διὰ τούτου καθαιρεθήσονται.

Ἢ κόπον τῶν χειλέων αὐτῶν λέγει, τὴν πονηρὰν μελέτην, τὴν μοχθηρὰν συμβουλήν. Τοιοῦτον δὲ ἡ πονηρία· τῷ κεκτημένῳ γίνεται ὄλεθρος.

11α Πεσοῦνται ἐπ᾽ αὐτοὺς ἄνθρακες ἐν πυρί.

Οὐχ ἁπλῶς ἄνθρακες, ἀλλ᾽ ἐν πυρὶ, τουτέστι, πολὺ πῦρ ἔχοντες, ἄγαν φλογίζοντες.

9γ[2] φυσηθέντες MAS[2]CBFHV : φυσιωθέντες P.

7β Give ear, O Lord, to the voice of my entreaty.

Entreating to be delivered.

8 O Lord, O Lord, the power of my salvation, you have spread a shade over my head on the day of war.

O Lord, O Lord, the power saving me, you have sheltered me on the day of war, you have guarded me, you have set me in safety, not only having kept me untouched by arrows and swords, but also by the distressing impact of the sun.

He is grateful and confesses the prior benefactions he has received so that he may induce God to further assistance.

9α Do not surrender me, O Lord, from my desire to the sinful one.

Do not hand me over to the sinful demon on account of my evil desire. For it is likely that at times I have desired wickedly, but may I not be condemned by this, may I not be rejected. The sinful one is also the lawless man.

9β They have contrived against me, do not abandon me.

The sinful have laid plans against me.

9γ Lest they be exalted.

Lest they become more overbearing and reckless, puffed up by their victory over me.

10 The head of their encirclement, the labour of their lips will cover them.

'Encirclement' is what he calls their net, their treachery. The crowning act of their treachery, he says, that in which they trusted most of all, this will cover them and obliterate them.

He called the same thing 'the labour of their lips', their having laboured in planning it and having found it with toil and effort.

That through which they expect to destroy, through the same they will be destroyed.

Or else 'the labour of their lips' is what he calls their wicked plotting, their cunning advice. Such is wickedness: it becomes the ruin for the one possessing it.

11α Coals on fire will fall upon them.

Ἄνθρακας δὲ νόει, τὴν ἄνωθεν τιμωρίαν, δίκην ἀνθράκων πικρῶς κολάζουσαν· προφητεύει δὲ ταῦτα κατὰ τῶν τοιούτων· ἐπὶ πολλοὺς δὲ καὶ πῦρ θεήλατον κατηνέχθη.

11β Καταβαλεῖς αὐτοὺς ἐν ταλαιπωρίαις, καὶ οὐ μὴ ὑποστῶσιν.

Ἐν ταλαιπωρούσαις αὐτοὺς κακώσεσι, καὶ οὐ μὴ ὑπενέγκωσι τὰς ταλαιπωρίας ὅλως, ἀλλ' ἐκ πρώτης προσβολῆς καταβληθήσονται διὰ τὴν τούτων σφοδρότητα.

12α Ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς.

Ἀνὴρ γλώσσης ἀκρατὴς, ἀδόλεσχος, φλύαρος, προπετὴς, ἢ καὶ ἐριστικὸς καὶ φιλόνεικος, οὐ κατευοδωθήσεται, ἀλλὰ περιτραπήσεται καὶ κατενεχθήσεται.

12β Ἄνδρα ἄδικον κακὰ θηρεύσει εἰς διαφθοράν.

Καὶ ἄλλος δὲ σοφὸς εἶπε, *Παρανομίαι ἄνδρα ἀγρεύουσιν.* Prov 5.22

Ἐπεὶ δὲ πολλάκις θηρεύεταί τις εἰς σωτηρίαν, προσέθηκεν, ὅτι εἰς διαφθορὰν, εἴτουν εἰς ἀπώλειαν. Γνωμικὰ δὲ ταῦτα καὶ διδασκαλικά.

13 Ἔγνων ὅτι ποιήσει Κύριος τὴν κρίσιν τῶν πτωχῶν καὶ τὴν δίκην τῶν πενήτων.

Εἰ καὶ βραδύνει πολλάκις ἡ ἐκδίκησις τῶν καταπονουμένων καὶ καταδυναστευομένων — τούτους γὰρ λέγει νῦν, πτωχοὺς καὶ πένητας — ἀλλ' ὅμως εὖ οἶδα ὅτι, ἢ κατὰ τὸν παρόντα βίον ἢ κατὰ τὴν μέλλουσαν ζωὴν, ποιήσει Κύριος τὴν κρίσιν αὐτῶν καὶ τὴν δίκην αὐτῶν· ἃ καὶ ἄμφω, τὴν ἐκδίκησιν δηλοῦσι.

Τοῦτο δὲ εἶπεν, ἅμα μὲν τοὺς ἀδικουμένους παραμυθούμενος, ἅμα δὲ τοὺς ἀδικοῦντας ἐκδειματῶν καὶ σωφρονίζων.

14α Πλὴν δίκαιοι ἐξομολογήσονται τῷ ὀνόματί σου.

Πλὴν καὶ τῆς ἐκδικήσεως βραδυνούσης, οἱ δίκαιοι οὐ σκαν | δαλισθήσονται, ἀλλ' εὐχαριστήσουσι καὶ οὕτως, εἰδότες ὅτι πάντα σὺν λόγῳ ποιεῖς καὶ πρὸς τὸ συμφέρον.

14β Καὶ κατοικήσουσιν εὐθεῖς σὺν τῷ προσώπῳ σου.

Εὐθεῖς, τοὺς δικαίους λέγει πάλιν, ὅτι κατοικήσουσι σὺν σοὶ, ἤγουν σὺν τῇ μνήμῃ σου, πάντοτε συνόντες αὐτῇ, καὶ οὐδέποτε ταύτης ἀφιστάμενοι. Ἢ εὐθεῖς μὲν λέγει, τοὺς ἀποστόλους· πρόσωπον δὲ Θεοῦ, τὸν Χριστὸν, ὡς χαρακτῆρα τῆς ὑποστάσεως Heb 1.3
αὐτοῦ· *Θέλω γὰρ*, φησὶν, *ἵνα ὅπου εἰμὶ ἐγὼ, καὶ αὐτοὶ ὦσι μετ' ἐμοῦ.* Jn 17.24

12α[2] γλώσσης ἀκρατὴς AS[2]CFH : γλωσσώδης, ἀκρατὴς MPBV.

Not simply coals, but 'on fire', that is, having much fire, flaming mightily.

Understand 'coals' as punishment from above, chastising bitterly like live coals. He prophesies these things against such people. And god-sent fire has been brought down on many. Nu 16.35

11β You will cast them down in miseries, and in no way will they withstand.

In sufferings causing them misery, and they will not endure the miseries at all, but on their first impact they will be cast down on account of their vehemence.

12α A man with a restive tongue will not be directed well upon the earth.

A man with an intemperate tongue, an idle chatterer, a foolish tattler, an insolent man, or a wrangler and lover of strife, will not be given fair passage, but will be turned away and brought down.

12β Evils will hunt down an unjust man to destruction.

And another wise man said, *Transgressions ensnare a man*. Prov 5.22

And since many times one is hunted to salvation, he added, 'to destruction', namely, to perdition. These are gnomic and didactic expressions.

13 I know that the Lord will give judgement for paupers and satisfaction to the poor.

Even if vengeance for the belaboured and oppressed is often slow in coming – for these are the ones he is now calling paupers and poor – but yet I well know that either in the present life or in the life to come the Lord will give judgement and satisfaction for them, both of which signify vengeance.

He said this, both consoling the victims of injustice and also instilling fear in those committing injustice and bringing them to their senses.

14α Except the just will confess to your name.

Except even with vengeance being slow to come, the just will not be scandalized, but will give thanks even thus, knowing that you do everything for a reason and for profit.

14β And the straight will dwell with your face.

'The straight' is what once again he he calls the just, for they will dwell with you, namely, with your memory, ever being together with it and never separated from it. Or else 'the straight' is what he calls the Apostles, and the face of God what he calls Christ as *stamp of his* Heb 1.3
nature, for it is written, *I desire that where I am they also may be with me*. Jn 17.24

Εἶεν δ' ἂν καὶ ἄλλως, δίκαιοι μέν, οἱ τὴν πρακτικὴν κατορθοῦντες, εὐθεῖς δέ, οἱ τὴν θεωρητικήν· ἢ δίκαιοι μέν, οἱ ἁπλῶς τὴν ἀρετὴν μετιόντες, εὐθεῖς δέ, οἱ μετὰ λόγου.

Ἐπεὶ δὲ περί τε τῆς μελλούσης κρίσεως, ἔτι δὲ καὶ περὶ τοῦ Χριστοῦ καὶ τῶν ἀποστόλων ὁ ψαλμὸς διαλαμβάνει, τινὲς ἐπιγραφὴν τούτῳ τεθείκασιν, *Εἰς τὸ τέλος, ψαλμὸς τῷ Δαυίδ.*

140 ρμʹ

1α Ψαλμὸς τῷ Δαυίδ.

1β Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου.

Ἐκέκραξα κραυγῇ καρδίας πεπυρωμένης, καθ' ἣν καὶ σιγῶν ἠκούετο Μωυσῆς, Ex 14.14-15
καὶ μηδὲν φθεγγομένη Ἄννα, οὐ κραυγῇ στόματος, καθ' ἣν καὶ πληθύνοντες τὴν 1Rg 1.13
δέησιν Ἰουδαῖοι, οὐκ εἰσηκούοντο. Καθάπερ γὰρ ὁ στόματι βοῶν ὅλον κατατείνει Mt 6.7
τὸ σῶμα, οὕτω καὶ ὁ καρδίᾳ κράζων, ὅλην συστρέφει τὴν ψυχὴν καὶ τὸν νοῦν, καὶ ἄξιός ἐστιν εἰσακούεσθαι.

1γ Πρόσχες τῇ φωνῇ τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ.

Ἐν τῷ κεκραγέναι, ὡς εἴρηται, ὡς τοῦ γε μὴ οὕτω κράζοντος, οὐ προσέξει τῇ φωνῇ τῆς δεήσεως.

2 Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή.

Δύο βωμοὶ πάλαι ἦσαν ἐν τῷ ναῷ, ὁ μὲν χρυσοῦς, ἔνδον τῶν ἀδύτων ἐν τοῖς Ἁγίοις Ex 30.1-5
τῶν ἁγίων, ὁ δὲ χαλκοῦς, ἔξω κείμενος. Καὶ ὁ μὲν χρυσοῦς, τῷ θυμιάματι ἀνεῖτο, Ex 27.1-8
ὁ δὲ χαλκοῦς, ταῖς ἄλλαις θυσίαις· τὸ δὲ θυμίαμα κατεσκευάζετο πολυτελῶς καὶ
καθαρῶς, κατὰ τὴν ὑφήγησιν τοῦ νόμου, καὶ ἦν εὐπρόσδεκτον Θεῷ, θυμιώμενον, Ex 30.34-38
διά τε ταῦτα καὶ ὡς εὐωδέστατον καὶ προτυποῦν τὴν καινὴν λατρείαν. Mal 1.11

Κατευθυνθήτω οὖν, φησίν, ἐνώπιόν σου ἡ προσευχή μου, ὡς θυμίαμα, τὸ νομίμως θυμιώμενον, ἐξαφθείσης ἐν ἐμοὶ τῆς καρδίας τῷ πυρὶ τῆς προθυμίας ὡς ἐσχάρας καὶ ἀναπεμπούσης αὐτήν· ἀλλὰ τοσαῦτα μὲν περὶ τοῦ θυμιάματος.

Νενομοθέτητο δὲ τοῖς ἱερεῦσιν, ὅταν μηδεὶς προσφέρῃ θυσίαν, δὶς τῆς ἡμέρας θυσιάζειν παρ' ἑαυτῶν, ἕνα μὲν ἀμνὸν πρωΐας, ἕνα δὲ ἑσπέρας. Καὶ ἦσαν αὗται αἱ
θυσίαι καθαραὶ καὶ δεκταί, τῶν ἄλλων πολλάκις μολυνομένων ἀπὸ τῆς τῶν προσ- Ex 29.38-39
αγόντων διαθέσεως.

Ἡ μέντοι ἑσπερινὴ τοιαύτη θυσία τῆς ἑωθινῆς ἦν τιμιωτέρα. Ἐκείνη μὲν γὰρ πρὸς ταύτην ἑώρα· αὕτη δὲ συνεπλήρου τὴν ἱερουργίαν τῆς ἡμέρας καὶ τὴν λειτουργίαν ἀπήρτιζε.

It may also be interpreted in a different way, the just being those who attain practical virtue and the straight those who attain contemplative virtue, or else the just being those pursuing virtue in a simple way, and the straight those doing so with reason.

Since the psalm touches both on the last judgement and on Christ and the Apostles, some placed on it the superscription: *Towards fulfilment; a psalm belonging to David*.

140 Psalm 140

1α A psalm belonging to David.

1β O Lord, I have cried to you, hear me.

I have cried with the cry of an ardently burning heart, like the cry whereby Moses would Ex 14.15
be heard when silent and Hannah when uttering no words, and not with a cry of the mouth, 1Rg 1.13
like the cry whereby the Jews multiplying their entreaty would fail to be heard. For just as the Mt 6.7
one who cries aloud with his mouth tenses his entire body, so the one who cries with his heart concentrates his soul and his mind and is worthy to be heard.

1γ Turn to the voice of my entreaty even as I cry to you.

Even as I am crying, in the manner mentioned, inasmuch as he will not turn to the voice of entreaty of the one who is not crying thus.

2 Let my prayer be directed as incense before you, the lifting up of my hands as an evening sacrifice.

There were of old two altars in the temple, the one of gold in the innermost sanctuary in Ex 30.1-5
the Holies of Holies, the other of bronze, lying outside. And the one of gold was devoted to Ex 27.1-8
incense, while the one of bronze to the other sacrifices. And the incense used to be prepared
in the costliest and purest manner according to the directions of the law, and when burned Ex 30.34-38
it was acceptable to God for both these reasons and as most fragrant and as foreshadowing
the new worship. Mal 1.11

Let my prayer then be directed before you, he says, like incense burned according to the law, my heart having been ignited within me with the fire of zeal like a sacrificial hearth and sending forth the prayer; but so much then for the incense.

It had been ordained in the law for the priests that, when no one would offer a sacrifice, they would sacrifice by themselves twice a day, one lamb in the morning and one in the
evening. And these sacrifices were pure and acceptable, the others often being sullied by the Ex 29.38-39
disposition of those offering.

The evening sacrifice indeed was more honourable than the morning one, for the latter would look to the former and this would complete the sacrificial service of the day and conclude their ministry.

Κατευθυνθήτω, φησὶ, πάλιν, ἡ ἔπαρσις τῶν χειρῶν μου, ὡς θυσία ἑσπερινή· ἢ ἡ ἔπαρσις τῶν χειρῶν μου, θυσία γενέσθω ἑσπερινὴ, ὡς ἐκείνη λογισθήτω καὶ προσδεχθήτω· τοῦ μὲν προσευχομένου στόματος καθαρεύοντος ἀπὸ λόγων πονηρῶν, μᾶλλον δὲ τῆς προσευχομένης | καρδίας ἀπὸ λογισμῶν μοχθηρῶν· τῶν δὲ ἀνατεινομένων χειρῶν ἁγνευουσῶν ἀπὸ πλεονεξίας καὶ ἁρπαγῆς καὶ πάσης παρανόμου πράξεως.

3α Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου.

Εἰδὼς ὅτι τὸ στόμα αἴτιόν ἐστι τῶν κακῶν, ἀμελούμενον, ὥσπερ καὶ τῶν ἀγαθῶν, σπουδαζόμενο (τὰ γὰρ μυρία δεινὰ τῆς γλώττης ἡ εὐκολία εἰργάσατο), καὶ ὅτι καθάπερ οὐδὲν ὄφελος οἰκίας ἢ πόλεως, οὐ πυλῶν, οὐ τειχῶν, εἰ μὴ ὦσιν οἱ φυλάττοντες καὶ γινώσκοντες πότε μὲν κλείειν, πότε δὲ ἀνοίγειν καλὸν, καὶ ὅτι πολλῆς ἐνταῦθα χρεία σπουδῆς καὶ ἀκριβείας, καὶ μᾶλλον τῆς ἄνωθεν ἐπικουρίας, εὔχεται καὶ καλεῖ τὸν Θεὸν εἰς βοήθειαν. Φυλακὴ δὲ στόματος, ἡ ἐπιστασία τοῦ νοῦ, προσέχοντος καὶ εἰδότος τίνα μὲν ἐκφέρειν, τίνα δὲ κατέχειν ἔνδον χρεών· Οὐ τοσοῦτοι γὰρ, φησὶν, ἔπεσον ἀπὸ μαχαίρας, ὅσοι ἀπὸ γλώσσης. Sir 28.18

3β Καὶ θύραν περιοχῆς περὶ τὰ χείλη μου.

Θύραν φυλακῆς, φυλάττουσαν τὸ στόμα· τὸ αὐτὸ δὲ καὶ τοῦτο δηλοῖ.

4α Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας.

Μὴ παραχωρήσῃς ἐκτραπῆναι τὴν καρδίαν μου εἰς λογισμοὺς πονηροὺς, εἰς ἐνθυμήσεις ἀπρεπεῖς· τοῦ στόματος γὰρ φυλαττομένου, ἀκόλουθον τοῦτο καὶ εὐκατόρθωτον.

4β Τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις.

Ὥστε μὴ μόνον ἐκκλίνεσθαι εἰς τούτους, ἀλλὰ καὶ προφασίζεσθαι προφάσεις ἐν τῷ ἁμαρτάνειν· καὶ οἱ πρωτόπλαστοι γὰρ ἁμαρτήσαντες, ὁ μὲν Ἀδὰμ τὴν Εὔαν ἐπροφασίσατο, ἡ δὲ Εὔα τὸν ὄφιν. Καὶ πάλιν ὁ μὲν φονεὺς προφασίζεται τὴν τοῦ Gen 3.12-13
θυμοῦ τυραννίδα, ὁ δὲ μοιχεύσας, τὴν βίαν τῆς ἐπιθυμίας, ὁ δὲ κλέπτης, τὴν ἀνάγκην τῆς ἐνδείας, καὶ ἄλλος, ἕτερον. Οὐ ταῦτα δὲ ποιοῦσι τὰς ἁμαρτίας, ἀλλ' ἡ ῥᾳθυμία, καὶ δῆλον ἀπὸ τῶν προσεχόντων.

Εἰδὼς γὰρ ὁ διάβολος ὡς ἡ μὲν ὁμολογία τῆς ἁμαρτίας ἱλεοῦται τὸν Δεσπότην, ἡ δ' ἄρνησις αὐτῆς παροξύνει μᾶλλον αὐτὸν, πείθει τοὺς ἁμαρτάνοντας προφασίζεσθαι, ὅτι οὐκ αὐτοὶ ἥμαρτον, ἀλλ' ἕτερόν τι γέγονεν αἴτιον.

4γ Σὺν ἀνθρώποις ἐργαζομένοις τὴν ἀνομίαν.

Let the lifting up of my hands, he says again, be directed as an evening sacrifice, or let the lifting up of my hands become an evening sacrifice, let it be regarded and accepted as that sacrifice, with the mouth of the supplicant being clean from wicked words, and especially with the praying heart being pure from evil thoughts, and the outstretched hands being unsullied by greed and grasping and every lawless deed.

3α Set, O Lord, a watch upon my mouth.

Recognizing that the mouth is the cause of evils, when uncared for, just as of blessings, when cared for (the ease of its use indeed has brought about the countless ills of the tongue), and that there is no benefit from a house or a city, nor of gates or walls, unless there are those guarding them and knowing when it is good to close and when to open, and that there is need here for much care and precision and especially for assistance from above, he prays and calls on God for help. Guarding of the mouth is vigilance of the mind, watching and knowing what it is expedient to express and what to keep within. For it is written that those who have fallen by the sword are not as numerous as those who have fallen by the tongue. Sir 28.18

3β And a gate of fortification around my lips.

A gate of watchfulness guarding the mouth. This signifies the same thing.

4α Do not incline my heart to words of evil.

Do not permit for my heart to be diverted to evil thoughts, to unseemly desires, for when the mouth is being guarded this is something that follows and is easy to attain.

4β So as to plead excuses in excuse amid sins.

So as not only to be inclined to these words, but also to plead excuses in excuse when sinning. And indeed when the first-formed humans sinned, Adam pleaded Eve in excuse and Eve the serpent. And again the murderer pleads in excuse the tyranny of rage, and the adulterer the force of desire, and the thief the constraint of his poverty, and the other something else. But it is not these things that commit sins, but negligence and this is evident from those who take care. Gen 3.12-13

For knowing that the confession of sin appeases the Master, while denial thereof incites his anger even more, the devil persuades those who are sinning to plead in excuse that it was not they who sinned, but something else that was the cause.

4γ Along with men engaged in lawlessness.

Τοῦ προφασίζεσθαι, φησὶ, μετὰ τῶν παρανόμων· τούτων γάρ ἐστι τὸ προφασίζεσθαι μετὰ τὴν ἁμαρτίαν.

4δ Καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

Καὶ εἰ τοῦτο γένηται, εἰ βοηθήσεις μοι, οὐ μὴ συναυλισθῶ, οὐ μὴ κοινωνήσω, οὐ μόνον τοῖς ὑποδεεστέροις παρανόμοις, ἀλλ' οὐδὲ τοῖς ὑπερέχουσιν ἐν αὐτοῖς.

5α Παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με, ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου.

Ἐπιπληξάτω, στυψάτω με δίκαιος, καὶ ἐλεγξάτω· φιλοφροσύνη δὲ ἁμαρτωλοῦ μὴ θεραπευσάτω με. *Κρεῖσσον γὰρ μάστιξ δικαίου ἢ χάρις ἁμαρτωλοῦ*, καὶ *Ῥάβδος δικαίου πλεῖον ἢ τιμὴ κακοῦ*. Τὸ δὲ, *ἐν ἐλέει*, πρόσκειται, διότι φιλανθρωπευόμενος παιδεύει ὁ δίκαιος, ἵνα μὴ ἀπόληται. Prov 27.6 Eccl 7.5 PG37.910

5β Ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν.

Μετὰ τοῦ φυγεῖν τοὺς παρανόμους καὶ ἀπωθεῖσθαι τὴν θεραπείαν αὐτῶν, ἔτι καὶ προσεύχομαι κατὰ τῶν εὐδοκιῶν αὐτῶν, ἤτοι | κατὰ τῶν θελημάτων αὐτῶν, ἵνα μὴ τελεσθῶσιν αἱ βουλαὶ καὶ ἐπιθυμίαι αὐτῶν. Ταῦτα γὰρ, εὐδοκίας λέγει.

6α Κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν.

Οἱ δυνάσται αὐτῶν, οἱ πάντα ἄγοντες καὶ φέροντες, ἠφανίσθησαν παραπλησίως πέτρᾳ, δίκην πέτρας καταποντιζομένης, ἧς οὐδ' ἴχνος ὑπολιμπάνεται.

Τοῦτο καὶ περὶ τοῦ ἀσεβοῦς εἶπεν ὅτι *Καὶ ἐζήτησα αὐτὸν, καὶ οὐχ εὑρέθη ὁ τόπος αὐτοῦ*, τὸ πρόῤῥιζον καὶ ἀνώνυμον ἐντεῦθεν δηλῶν. Ps 36.36β

Τὸ δὲ, *κατεπόθησαν*, ἀντὶ τοῦ, *καταποθήσονται*, προφητεύοντος τὴν καταστροφὴν αὐτῶν.

6β Ἀκούσονται τὰ ῥήματά μου ὅτι ἠδύνθησαν.

Ὁ δὲ Σύμμαχος, *ἀκούσονται ῥήσεις μου ἡδίστας*. Παραδέξονται, φησὶν, οἱ συνετοὶ τὰ ῥήματά μου, διότι ἡδέα ταῦτα τοῖς εὐσεβέσιν, ὡς ἀληθῆ καὶ ὠφέλιμα.

7 Ὡσεὶ πάχος γῆς ἐῤῥάγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὀστᾶ αὐτῶν παρὰ τὸν ᾅδην.

Καθάπερ πάχος γῆς ἀρότρῳ διατεμνόμενον ῥήγνυται καὶ σκορπίζεται ἐπὶ τῆς ὑποκειμένης γῆς, οὕτω τὰ ὀστᾶ αὐτῶν διασκορπισθήσονται ἐν τῷ τάφῳ. Τοῦτον γὰρ ὠνόμασεν, ᾅδην.

So as to plead in excuse, he says, along with transgressors of the law, for pleading in excuse after the sin is a mark of these people.

4δ And I shall in no way join with their elect.

And if this comes about, if you will help me, I shall in have no dealings with, I shall have no contact of any kind, not only with meaner transgressors, but not even with the more eminent among them.

5α A just man will chastise me with mercy and rebuke me, but let not the oil of a sinner anoint my head.

Let a just man reprove me and be scathing towards me, let him rebuke me, but let not the compliments of a sinner flatter me, for, *The lash of a just man is better than the indulgence of a sinner*, and, *The rod of a just man is preferable to honour from an evil man*. 'With mercy' is added because the just man chastises out of benevolence so that he is not lost. Prov 27.6 Eccl 7.5 PG37.910

5β For yet more my prayer will be amid their well-favoured desires.

Along with fleeing from transgressors and spurning their flattery, I shall furthermore pray against their well-favoured desires, namely, against the things they delight in, so that their purposes and desires are not fulfilled, for these are what he calls 'well-favoured desires'.

6α Their judges have been swallowed up close to a rock.

Their all-ravaging masters have disappeared almost like a rock, like a stone sunk in water that leaves no trace.

He also said this about the impious man, namely, *And I searched for him, and his place was not found*, indicating thereby his utter destruction and anonymity. Ps 36.36β

'Have been swallowed up' is in the sense of 'will be swallowed up', prophesying their destruction.

6β They will hear my words for they have been sweetened.

Symmachus says, *They will hear my sweetest sayings*. The wise, he says, will receive my words because they are sweet to the pious as true and profitable.

7 Like a clod of earth shattered on the ground, their bones have been scattered next to Hades.

Just as a thick lump of earth on being cut by the plough is broken and scattered on the underlying ground, so their bones will be scattered in the grave. For this is what he called 'Hades'.

8 Ὅτι πρὸς σὲ, Κύριε, Κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σοὶ ἤλπισα, μὴ ἀντανέλῃς τὴν ψυχήν μου.

Μὴ ἀφέλῃς τὴν ψυχήν μου, καταδιωκομένου παρὰ τῶν ἐχθρῶν καὶ σφοδρῶς ἐπιβουλευομένου.

9 Φύλαξόν με ἀπὸ παγίδος, ἧς συνεστήσαντό μοι, καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

Σκάνδαλα καὶ αὖθις, τὴν παγίδα λέγει καὶ τὴν ἐπιβουλήν.

10α Πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτῶν οἱ ἁμαρτωλοί.

Ἐμπεσοῦνται τῷ δικτύῳ αὐτῶν, ὅπερ ἥπλωσαν κατ' ἐμοῦ· σαγηνευθήσονται τῇ οἰκείᾳ σαγήνῃ· ἢ ἐν ἀμφιβλήστρῳ αὐτοῦ, δηλονότι τοῦ Θεοῦ.

10β Καταμόνας εἰμὶ ἐγὼ, ἕως ἂν παρέλθω.

Μεμονωμένος ἀπ' αὐτῶν εἰμι, πόῤῥω τῆς γνώμης τούτων ἐλαύνων· καὶ οὐ τοσοῦτον διαστάσει τόπου, ὅσον ἀλλοτριώσει προαιρέσεως ἀποκεχωρισμένος αὐτῶν, ἕως ἂν ἀποθάνω.

141 ρμα´

1 Συνέσεως· τῷ Δαυίδ·
ἐν τῷ εἶναι αὐτὸν ἐν τῷ σπηλαίῳ προσευχόμενον.

Τί μὲν δηλοῖ τὸ, συνέσεως, ἐν διαφόροις ἄλλαις ἐπιγραφαῖς παραδεδώκαμεν. Ps 31.1α

Σπήλαιον δὲ λέγει, τὸ διπλοῦν, ἐν ᾧ Δαυὶδ ηὐλίσατο φεύγων τὸν Σαούλ· ἐπεὶ γὰρ αὐτὸς μὲν ἐν τῷ ἐνδοτέρῳ ἐκέκρυπτο, Σαοὺλ δὲ, παρερχόμενος, ἐν τῷ ἐξωτέρῳ κατεσκήνωσεν, ἀγνοῶν τὸ πρᾶγμα· γνοὺς ὁ Δαυὶδ ὅτι συγκέκλεισται, προσηύξατο 1Rg 24.4
ταῦτα.

2 Φωνῇ μου πρὸς Κύριον ἐκέκραξα, φωνῇ μου πρὸς Κύριον ἐδεήθην.

Καὶ μὴν οὐκ ἠδύνατο φωνεῖν ἢ κράζειν, ἵνα μὴ γνωσθεὶς, αὐτίκα συλληφθῇ. Λοιπὸν οὖν φωνὴν κράζουσαν ὀνομάζει νῦν, τὴν συντεταμένην διάθεσιν τῆς καρδίας, ἀλαλήτως κραζούσης καὶ νοερῶς καθικετευούσης.

3α Ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου.

Προθήσω.

8 For towards you, O Lord, O Lord, are my eyes. In you I have hoped, take not back my soul.

Do not take away my soul, when I am being pursued by enemies and the object of their ire.

9 Keep me from the snare that they have set for me, and from the scandals of those engaged in lawlessness.

Once again 'scandals' is what he calls their snare and ireful purpose.

10α The sinners will fall into their casting-net.

They will fall into the net that they have spread out against me; they will be dragged into their own drag-net. Or else into *his*, namely God's, casting-net.

10β I am all alone until I pass away.

I am isolated from them, moving far from their intent, and separated from them not so much by distance in space as by estrangement in disposition, until I die.

141 Psalm 141

1 Of understanding; belonging to David;
when he was in the cave praying.

What 'of understanding' signifies, we have explained in various other superscriptions. Ps 31.1α
He calls 'the cave' the double cave in which David spent the night when fleeing from Saul. For since he had hidden himself in the inner one, and Saul, passing by, in ignorance of the matter, camped in the outer one, David, having realized that he was hemmed in, prayed 1Rg 24.4
these words.

2 With my voice I have cried to the Lord, with my voice I have entreated the Lord.

And indeed he was not able to shout or cry out, lest being made known he would at once be arrested. Accordingly, what he here calls a crying voice is the tensed disposition of his heart, crying unspokenly and supplicating mentally.

3α I shall pour out my entreaty before him.

I shall set it out before him.

3β Τὴν θλῖψίν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

Τὸ αὐτὸ λέγει πάλιν. Τὴν θλῖψιν, φησὶν, ἀντὶ δεήσεως προβαλοῦμαι, κάμψαι πρὸς ἀντίληψιν τὸν Κύριον δυναμένην· αὕτη γὰρ οὐ μόνον σπουδαιοτέρους καὶ προσεκτικωτέρους εἴωθε ποιεῖν, ἀλλὰ καὶ παῤῥησίαν οὐ μικρὰν εἰς Θεὸν τῷ μετ' εὐχαριστίας | φέροντι χαρίζεται, καὶ μέγα δικαίωμα πρὸς τὸ εἰσακουσθῆναι γίνεται.

4α Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου.

Ταῦτα, φησὶ, ποιήσω ἐν τῷ κινδυνεύειν ἤδη, ἐν τῷ μέλλειν ἀποθνήσκειν· πανταχόθεν γὰρ ἀπογνοὺς, ὅλον ἑαυτὸν συνέτεινεν εἰς Θεόν.

4β Καὶ σὺ ἔγνως τὰς τρίβους μου.

Ἐγὼ μὲν οὕτως ἐν ἐσχάτοις δεινοῖς γενόμενος, οὕτω ποιήσω. Σὺ δὲ, Κύριε, ἔγνως τὰς ὁδοὺς τῆς πολιτείας μου, καὶ οἶδας ὅτι μηδὲν ἠδικηκὼς τοὺς ἐπιβουλεύοντας, μάτην κινδυνεύω διὰ φθόνον.

4γ Ἐν ὁδῷ ταύτῃ, ᾗ ἐπορευόμην, ἔκρυψαν παγίδα μοι.

Ἐν τῇ ὁδῷ ταύτῃ τῆς φυγῆς, ἔκρυψάν μοι παγίδα, κρυφίως ἐπελθόντες καὶ ἀποκλείσαντές μοι τὴν ἔξοδον, μὴ προαισθομένῳ.

Νοεῖται δὲ καὶ περὶ τῶν νοητῶν πολεμίων, ὅτι οὐ μόνον ἐν ὁδῷ κακίας κρύπτουσι παγίδας, ἀλλ' ὃ μάλιστα χαλεπώτερον, καὶ ἐν ὁδῷ ἀρετῆς, ὡς ἐν ἀνεξικακίᾳ, τὸν τῦφον, καὶ ἐν ἐλεημοσύνῃ, τὴν κενοδοξίαν.

5α Κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον, καὶ οὐκ ἦν ὁ ἐπιγινώσκων με.

Ἐκ τοῦ δεξιοῦ γὰρ μέρους εἰώθασιν οἱ σύμμαχοι καὶ φίλοι παρίστασθαι. Ἀπεσκόπουν, φησὶν, εἰς τὰ δεξιὰ, καὶ οὐκ ἦν ὁ βοηθῶν.

5β Ἀπώλετο φυγὴ ἀπ' ἐμοῦ.

Ἐξέλιπε καὶ ἡ φυγὴ ἀπ' ἐμοῦ, ἐν τῷ σπηλαίῳ συγκεκλεισμένου, καὶ μηδὲ φεύγειν δυναμένου.

5γ Καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχήν μου.

Ὁ ἐκδικῶν, ὁ ῥυόμενος, ὁ ἀμύνων.

3β I shall declaim my affliction before him.

He says the same again. In place of entreaty I shall present my affliction, which is able to move the Lord to assistance. For affliction was accustomed to make people not only more zealous and more careful, but it also bestows no little boldness before God on the one who bears it with thanksgiving and it becomes a great title for being heard.

4α Even as my spirit is departing from me.

These things, he says, I do while now in danger, while likely to die, for having despaired on every side, he directed his whole being towards God.

4β And you have known my paths.

I, having thus arrived in these extreme straits, will do this, but you, O Lord, have known the ways of my life and know that I, having in no way wronged those plotting against me, am in danger for no reason on account of envy.

4γ In this way on which I was walking they have hidden a snare for me.

On this path of flight, they have hidden a snare for me, coming upon me and shutting off my exit without my having any presentiment.

This can also be understood about the intelligible enemies, namely, that not only on the path of evil do they hide snares, but what is much worse, even on the path of virtue, as with conceit in forbearance and vanity in mercy.

5α I would look to the right and observe and there was no one recognizing me.

For allies and friends are accustomed to stand on the right side. I would keep watch to the right, he says, and there was no one helping.

5β Escape has gone from me.

Flight has vanished from me as I am trapped in the cave and not even able to flee.

5γ And there is no one seeking out my soul.

No one taking up my cause, no one delivering, no one defending.

6α Ἐκέκραξα πρὸς σὲ, Κύριε.

Πανταχόθεν ἀπελπίσας καὶ πᾶσαν ἀνθρωπίνην ἐπικουρίαν ἀπογνούς.

6β Εἶπα, Σὺ εἶ ἡ ἐλπίς μου.

Σὺ μόνος.

6γ Μερίς μου εἶ ἐν γῇ ζώντων.

Ἐν γῇ ζώντων ὢν, ἐν ζῶσιν ἐξεταζόμενος, οὐδένα γήϊνον ἔχω κλῆρον, ἀλλὰ σὲ μόνον πλουτῶ θησαυρόν. Ἣ σύ μου εἶ κλῆρος καὶ πλοῦτος ἐν οὐρανῷ· οὗτος γὰρ, γῆ ζώντων, ὡς οἰκητήριον τῶν μὴ ἀποθνῃσκόντων.

7α Πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην σφόδρα.

Τὴν κακοπάθειαν εἰς ἱκεσίαν προβάλλεται, καὶ ταύτῃ κάμπτειν τὸν Δεσπότην
ἐπιχειρεῖ· εἴρηται δὲ καὶ ἐν ἄλλοις, *Ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα*, καὶ Ps 37.9α-β
αὖθις, *Ἴδε τὴν ταπείνωσίν μου καὶ τὸν κόπον μου, καὶ ἄφες πάσας τὰς ἁμαρτίας*
μου. Ps 24.18α-β

7β Ῥῦσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

Ἐν ἀφύκτῳ μου συγκλεισθέντος.

8α Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου, τοῦ ἐξομολογήσασθαι τῷ ὀνόματί σου.

Φυλακὴν λέγει, τὸν ἐν τῷ σπηλαίῳ συγκλεισμόν· ψυχὴν δὲ ἑαυτοῦ, ὅλον ἑαυτόν. Ἐξάγαγέ με, φησὶν, ὥστε εὐχαριστῆσαί σοι.

Κατὰ δὲ ἀναγωγὴν, εἴη ἂν φυλακὴ τὸ σῶμα, δεσμοῦν καὶ καθεῖργον τὴν ἐγκεκλεισμένην αὐτῷ ψυχήν.

8β Ἐμὲ ὑπομενοῦσι δίκαιοι ἕως οὗ ἀνταποδῷς μοι.

Ὁ δὲ Ἀκύλας, *Ἐμὲ περιμενοῦσι δίκαιοι, ἕως οὐ ἀμείψῃ με*. Ἀναμενοῦσί με, φησὶ, προσδοκῶντες ἀπαλλαγῆναι με τῶν δεινῶν· καὶ τοῦτο ποιήσουσιν, ἕως οὗ ἀμείψῃ με, χάριν τῆς τοσαύτης κακοπαθείας καὶ ταπεινώσεως.

Τοιαῦται γὰρ αἱ τῶν ἁγίων ψυχαί· καὶ τοῖς κακῶς πάσχουσι συναλγοῦσι, καὶ τοῖς
εὐημεροῦσι συγχαίρουσιν. Mt 11.17

6α I have cried to you, O Lord.

Having lost hope on every side and having despaired of all human help.

6β I said, 'You are my hope'.

You alone.

6γ You are my portion in the land of the living.

Being in the land of the living, being numbered among the living, I have no earthly lot, but am rich in you alone. Or else, you are my lot and wealth in heaven, for it is the land of the living, as the dwelling place of those who do not die.

7α Turn to my entreaty, for I have been humbled greatly.

He presents his suffering as a supplication and attempts with this to move the Master. It was also said elsewhere, *I have been afflicted and humbled till greatly*, and again, *See my humility and my weariness, and forgive all my sins*. Ps 37.9α-β Ps 24.18α-β

7β Deliver me from my pursuers for they have prevailed mightily over me.

My having been entrapped in a place of no escape.

8α Lead my soul out from prison so as to confess to your name.

'Prison' is what he calls his enclosure in the cave, and his 'soul' his whole self. Lead me out, he says, so as to give thanks to you.

In an anagogical sense, 'prison' may be interpreted as the body, fettering and imprisoning the soul enclosed within it.

8β Just men will await me patiently until you will repay me.

Aquila says, *Just men will wait for me until you will requite me*. They will await me, he says, expecting for me to be freed from my dire straits, and they will do this until you will requite me for the sake of such great suffering and humiliation.

For such are the souls of the saints; they are both pained along with those suffering sorely and rejoice along with those prospering. Mt 11.17

142 ρμβʹ
1α Ψαλμὸς τῷ Δαυὶδ,
ὅτε αὐτὸν κατεδίωκεν ὁ υἱὸς αὐτοῦ.

Ἐν πολλοῖς μὲν ἀντιγράφοις, ἀνεπίγραφος ὁ προκείμενος ψαλμὸς, ἁρμόζων τοῖς ἐξεταζομένοις ἐν πειρασμοῖς. Ἔν τισι δὲ ἐπιγέγραπται (ὡς ἀνωτέρω εἴρηται), Ψαλμὸς | τῷ Δαυὶδ, ὅτε αὐτὸν κατεδίωκεν ὁ υἱὸς αὐτοῦ· ὁ μέντοι τρίτος ψαλμὸς ἑτέραν ἔσχεν ἐπιγραφὴν, Ψαλμὸς τῷ Δαυὶδ, ὁπότε ἀπεδίδρασκεν ἀπὸ προσώπου Ἀβεσαλὼμ τοῦ υἱοῦ αὐτοῦ. Ps 3.1

1β Κύριε, εἰσάκουσον τῆς προσευχῆς μου, ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου.

Ὡς ἀληθής. Ἐπηγγείλω γὰρ εἰσακούειν τῶν ὀρθῶς ἐπικαλουμένων σε· κἀμοὶ δὲ πάλιν ἰδίᾳ τοῦτο καθυπέσχου.

1γ Εἰσάκουσόν μου ἐν τῇ δικαιοσύνῃ σου.

Ὡς δίκαιος καὶ μὴ ἀνεχόμενος ἀδικεῖσθαι μὴ μόνον πατέρας ὑπὸ τέκνων, ἀλλ' οὐδὲ τὸν τυχόντα παρά τινος. Ὁ δὲ Χρυσόστομος ἀλήθειαν μὲν ἐνταῦθα λέγει, τὸν ἀληθινὸν ἔλεον, δικαιοσύνην δὲ, τὴν φιλανθρωπίαν· μόνος γὰρ ὁ Θεὸς ἀληθῶς ἐλεεῖ, PG55.448
καὶ μόνη ἡ τοῦ Θεοῦ δικαιοσύνη φιλανθρωπίᾳ κεκέρασται· τὸ γὰρ παρ' ἀνθρώποις δίκαιον ἀπεστέρηται τοῦ ἐλέους.

2α Καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου.

Μὴ δικαιολογηθῇς μετ' ἐμοῦ. Δικαιωθήσῃ γὰρ ἐν τοῖς λόγοις σου, καὶ νικήσεις ἐν τὸ κρίνεσθαί σε μετὰ τοῦ δούλου σου. Ps 50.6γ

2β Ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

Οὐκ εἶπεν ὅτι οὐ δικαιωθήσεται ἁπλῶς, ἀλλ' ὅτι ἐνώπιόν σου, τουτέστι, πρὸς τὴν σὴν ἀκρίβειαν ἐξεταζόμενος, ἢ πρὸς τὰς σὰς εὐεργεσίας, ἢ πρὸς τὰς σὰς ἐντολάς.

Διὸ καὶ ὁ μακάριος Ἰὼβ ἔλεγεν, Ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην, ἥγημαι δὲ ἐμαυτὸν Job 42.6,
γῆν καὶ σποδόν· χεῖρα θήσω ἐπὶ τῷ στόματί μου. Ζήτησον καὶ ἐν τῷ ρκθʹ ψαλμῷ 40.4
τὴν ἐξήγησιν τοῦ, Ἐὰν ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται; Ps 129.3

Πᾶς δὲ ζῶν, ἤτοι πᾶς ἄνθρωπος ζωῆς μετασχὼν, ζήσας καὶ πολιτευσάμενος· ὥστε κατὰ τὸν Ἀπόστολον, Δικαιούμεθα δωρεὰν τῇ αὐτοῦ χάριτι, διὰ πίστεως Ἰησοῦ Χριστοῦ. Rom 3.24

3α Ὅτι κατεδίωξεν ὁ ἐχθρὸς τὴν ψυχήν μου.

1α[1-2] HV : om. MPAS²CBF. 1α[4] ὡς ἀνωτέρω εἴρηται HV : om. MPAS²CBF.

142
1α
Psalm 142
A psalm belonging to David;
when his son was pursuing him.

In many copies the present psalm is without superscription, befitting those being tested by trials. In some it has the superscription (as shown above), *A psalm belonging to David when his son was pursuing him*. The third psalm indeed had a different superscription, *A psalm belonging to David when he fled from the face of Absalom his son*. Ps 3.1

1β O Lord, hear my prayer, give ear to my entreaty in your truth.

As true. For you have promised to hear those who rightly call upon you, and to me you promised this again in particular. Ps 90.15

1γ Hear me in your justice.

As just and not tolerating, not only for fathers to be wronged by children, but not anyone by anyone. Chrysostomos here calls truth 'true mercy' and justice 'benevolence', for only God is truly merciful and only God's justice is mingled with benevolence, for justice among men is deprived of mercy. PG55.448

2α And do not enter into judgement with your servant.

Do not come to issue with me, for you will be justified in your words and will prevail when brought to trial with your servant. Ps 50.6γ

2β For before you no one living will be justified.

He did not say simply that he will not be justified, but 'before you', that is, when examined in relation to your strict severity, or your benefactions, or your commandments.

Hence the blessed Job said, *I disparaged myself and wasted away, and regard myself as dust and ashes; I shall place a hand on my mouth*. Seek also in the one hundred and twenty-ninth psalm the explanation of, *For if you will keep watch on lawless acts, O Lord, O Lord, who will endure?* Job 42.6, 40.4 Ps 129.3

Everyone living, that is, every person partaking in life, who has lived and had social intercourse, so that according to the Apostle, *We are justified freely by his grace, through the faith of Christ Jesus*. Rom 3.24

3α For the enemy pursued my soul.

Τὸ μὲν προλαβὸν, ὅτι, αἰτιολογικόν· τοῦτο δὲ, διηγηματικόν. Ἐχθρὸν μὲν καθ' ἱστορίαν λέγει, τὸν Ἀβεσαλὼμ, κατὰ δὲ ἀναγωγὴν, τὸν διάβολον.

3β Ἐταπείνωσεν εἰς γῆν τὴν ζωήν μου.

Κατέκαμψέ με εἰς γῆν, οὐ μόνον εἰς γῆν συγκεκυφότα διὰ τὸ βάρος τῶν συμφορῶν, ἀλλὰ καὶ γῆν ἔχοντα καθέδραν δὲ καὶ στρωμνὴν ὡς φυγάδα. Ὁ μέντοι νοητὸς ἐχθρὸς κατέκαμψέ με εἰς τὰ γήϊνα πράγματα, καθελκύσας ἀπὸ τῶν οὐρανίων.

Πολυσήμαντον δὲ τὸ τῆς ταπεινώσεως ὄνομα· δηλοῖ γὰρ οὐ μόνον τὴν ἐξ ἀρετῆς, ἀλλὰ καὶ τὴν ἀπὸ συμφορῶν, καὶ τὴν ἀπὸ ἁμαρτημάτων, καὶ τὴν ἐξ ἐπάρσεως, καὶ τὴν ἐξ ἀπληστίας, ἥτις καὶ τὸν ὀβολὸν μέγα τι νομίζει, καὶ τὰ εὐτελῆ περισπούδαστα, καθάπερ τὰ παιδάρια τὰς σφαίρας καὶ τοὺς ἀστραγάλους.

3γ Ἐκάθισέ με ἐν σκοτεινοῖς ὡς νεκροὺς αἰῶνος.

Ἐνέβαλέ με σκότει θλίψεως, ἐζόφωσε τὸν νοῦν μου.

Τὸ δὲ, ὡς νεκροὺς αἰῶνος, ἐπίτασίς ἐστι τῆς σκοτίσεως. Οὐδὲ γὰρ ἁπλῶς νεκροὺς εἶπεν, ἀλλ' αἰῶνος, ἤτοι παλαιοὺς, ὀγκῶσαι θέλων τὴν τραγῳδίαν· οὗτοι γὰρ, ἐν βαθεῖ κεῖνται σκότει, πολλῷ φορυτῷ κατακεχωσμένοι.

4α Καὶ ἠκηδίασεν | ἐπ' ἐμὲ τὸ πνεῦμά μου.

Ἠθύμησεν ἐν ἐμοὶ ἡ ψυχή μου τῇ ὑπερβολῇ τῆς θλίψεως.

4β Ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.

Θορυβηθεῖσα καὶ στροβηθεῖσα.

5α Ἐμνήσθην ἡμερῶν ἀρχαίων.

Ἐν αἷς εὐαρεστῶν Θεῷ, καλῶς ἐφερόμην· ἢ ἐν αἷς οἱ πατέρες ἡμῶν εὐωδοῦντο καὶ κατώρθουν, ἢ τοὐναντίον, καὶ αὐτοὶ συμφοραῖς καὶ πειρασμοῖς ἐξητάζοντο. Φέρει γὰρ οὐ μικράν τινα παράκλησιν ἡ τοιαύτη μνήμη.

5β Ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου.

Ἀνελίττων παρ' ἐμαυτῷ τὰ θαυμάσιά σου, καὶ λογιζόμενος τοὺς παραδόξως τῶν συμφορῶν ἀπαλλαγέντας.

5γ Ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων.

The previous ‘for’ was causal, this one is narrative. In a historical sense ‘enemy’ is what he calls Absalom, and in an anagogical sense the devil.

3β He humbled my life to the earth.

He has bowed me down to the earth, not only stooped down towards the earth on account of the weight of misfortunes, but also having the earth as my seat and bed as a fugitive. And the intelligible enemy has bowed me down to earthly things, having drawn me away from heavenly things.

The word humiliation has many meanings, for it signifies not only that from virtue, but also that from misfortunes and from sins and from pride and from avarice, which regards a ha’penny as something of great worth, and paltry things as very important, as little boys do balls and dice.

3γ He made me to sit in darkness like the age-long dead.

He cast me into the darkness of affliction, he darkened my mind.

‘Like the age-long dead’ is an intensification of the darkening, for neither did he say the dead simply, but the ‘age-long’, namely, the dead of old, desiring to heighten the tragedy, for these lie in deep darkness, covered over with much debris.

4α And my spirit grew weary upon me.

My soul became despondent within me from the excess of sorrow.

4β My heart was troubled within me.

Having been thrown into disorder and whirled about.

5α I remembered days of old.

In which, being well-pleasing to God, I used to fare well; or in which our fathers would prosper and succeed, or the opposite, when they also would be tested with misfortunes and trials. For such memory brings no little consolation.

5β I meditated on all your works.

Unfolding by myself your wonders and reflecting on those who against all expectation had been delivered from misfortunes.

5γ On the works of your hands I would meditate.

Ἐν τοῖς δημιουργήμασί σου διέτριβον τῇ μνήμῃ, καὶ εὑρίσκων αὐτὰ προνοίας τῆς παρὰ σοῦ τυγχάνοντα, χρηστὰς ἐλάμβανον ἐλπίδας, ὡς οὐ περιόψῃ με τοιαῦτα πάσχοντα καὶ ταλαιπωρούμενον.

6α Διεπέτασα πρὸς σὲ τὰς χεῖράς μου.

Παρακαλῶν καὶ δεόμενος.

6β Ἡ ψυχή μου ὡς γῆ ἄνυδρός σοι.

Ἡ ψυχή μου πρὸς σὲ, διψῶσα βοηθείας, ὡς γῆ ἄνυδρος πρὸς ὑετὸν, διψῶσα ὕδατος.

7α Ταχὺ εἰσάκουσόν μου, Κύριε, ἐξέλιπε τὸ πνεῦμά μου.

Ἐξέλιπεν ὅσον οὔπω· ἀφῆκέ με, εἰ μὴ ταχέως εἰσακούσεις.

7β Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

Μὴ ἐγκαταλίπῃς με καὶ αὐτίκα ἀποθανοῦμαι. Νεκροὶ γὰρ οἱ καταβαίνοντες εἰς λάκκον· καὶ ὄντως νεκρὸς εἰς ἀρετὴν, ὁ τῆς παρὰ Θεοῦ βοηθείας ἐστερημένος. Ἀποστρέφει δὲ τὸ πρόσωπον, ἤτοι τὴν ἐπισκοπὴν, ἀπὸ τῶν πονηρῶν· *Καθαρὸς γὰρ, φησὶν, ὁ ὀφθαλμός σου τοῦ μὴ ὁρᾷν πονηρά.* Hab 1.13

8α Ἀκουστὸν ποίησόν μοι τὸ πρωῒ τὸ ἔλεός σου, ὅτι ἐπὶ σοὶ ἤλπισα.

Μήνυσόν μοι ταχέως τὸ ἔλεός σου, ἵνα καὶ πρὸ τῆς πείρας τῇ ἐπαγγελίᾳ ψυχαγωγηθῶ. Εἶτα καὶ ἡ δικαιολογία τοῦ τυχεῖν, ὅτι ἐπὶ σοὶ ἤλπισα· τοῦτο γὰρ οἶδεν ἐπισπᾶσθαι τὸν Θεόν.

8β Γνώρισόν μοι, Κύριε, ὁδὸν ἐν ᾗ πορεύσομαι, ὅτι πρὸς σὲ ἦρα τὴν ψυχήν μου.

Καὶ μὴν καὶ ὁ φυσικὸς νόμος καὶ ὁ γραπτὸς διδάσκουσι τὴν εὐθεῖαν ὁδόν. Ἢ τοίνυν τοῦτό φησιν, ὅτι κατεχώσθη μου τὸ συνειδὸς ὑπὸ τῆς ἁμαρτίας, ἢ ὅτι πολλὰ τοῖς ἀνθρώποις ἠγνόηνται. Διὸ καὶ Παῦλος ἔλεγε, *Τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν.* Πρὸς σὲ, φησὶ, κέχηνα, γνώρισόν μοι ὁδὸν ἐν ᾗ βαδίσω πρὸς σέ. Rom 8.26

9-10α Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, Κύριε, πρὸς σὲ κατέφυγον· δίδαξόν με τοῦ ποιεῖν τὸ θέλημά σου, ὅτι σὺ εἶ ὁ Θεός μου.

8β4 προσευξώμεθα V : προσευξόμεθα MPAS2CBFH.

I would linger in my memory on your creations, and finding them endowed with providence from you, I would take hope that you will not overlook me, suffering such things and in distress.

6α I stretched out my hands to you.

Supplicating and entreating.

6β My soul towards you was like waterless land.

My soul, thirsting for help, was towards you as waterless land is towards rain, thirsting for water.

7α Hear me swiftly, O Lord, my spirit has left.

It has all but left; it has gone forth from me, if you will not hear swiftly.

7β Do not turn your face from me, and I shall be like those descending into the pit.

Do not abandon me and thereupon I shall die. For those descending into the pit are dead, and the one who is bereft of help from God is truly dead to virtue. And he turns away his face, that is, is oversight, from the wicked, for it is written, *Your eye is pure so as not to see evil*. Hab 1.13

Make your mercy heard for me in the morning, for I have hoped in you.

8α Swiftly make your mercy known to me, so that even before sensing it I may be consoled by the promise. Then the reason for receiving it, namely, that I have hoped in you, for he knows that this attracts God.

Make known to me, O Lord, the way in which I shall walk, for to you I have lifted up my soul.

8β

And indeed both the natural and the written law teach the straight way. He therefore is saying this either because my conscience has been buried by sin, or because many things are unknown to men. And hence Paul said, *For we do not know how to pray as we ought*. To you, Rom 8.26
he says, I am agape in expectation, make known to me the way in which I shall walk towards you.

9-10α Rescue me from my enemies, O Lord, to you I have fled for refuge; teach me to do your will, for you are my God.

Οὐκ εἶπε, δίδαξόν με τὸ θέλημά σου, ἀλλὰ τοῦ ποιεῖν. Μακάριος γὰρ οὐχ ὁ εἰδὼς μόνον, ἀλλ' ὁ καὶ ποιῶν αὐτό· καὶ γὰρ τὸ μὲν εἰδέναι, ῥᾴδιον, τὸ δὲ ποιεῖν, δυσχερὲς, καὶ μάλιστα τῆς ἄνωθεν διδασκαλίας καὶ βοηθείας δεόμενον.

10β Τὸ πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῇ εὐθείᾳ.

Ἐν ὁδῷ ὀρθῇ καὶ ὁμαλῇ. Τοιαύτη δὲ, ἡ τῆς ἀρετῆς, | ὀρθὴ μὲν, ὡς ἀπλανὴς, ὁμαλὴ δὲ, ὡς ἀπηλλαγμένη σκώλων καὶ προσκομμάτων, ἅπερ εἰσὶ τὰ πάθη τῆς ἁμαρτίας.

11α Ἕνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με.

Οὐ διὰ τὴν ἐμὴν ἀρετὴν, ἀλλὰ διὰ τὸ ὄνομά σου· φιλάνθρωπος γὰρ ὀνομάζῃ καὶ ἐλεήμων.

Εἴρηται δὲ καὶ ἐν τῷ ριγ' ψαλμῷ, *Μὴ ἡμῖν, Κύριε, μὴ ἡμῖν, ἀλλ' ἢ τῷ ὀνόματί σου δὸς δόξαν.* Ps 113.9α-β

11β- Ἐν τῇ δικαιοσύνῃ σου ἐξάξεις ἐκ θλίψεως τὴν ψυχήν μου, καὶ ἐν τῷ ἐλέει σου ἐξο-
12α λοθρεύσεις τοὺς ἐχθρούς μου καὶ ἀπολεῖς πάντας τοὺς θλίβοντας τὴν ψυχήν μου.

Ἥνπερ εἶπεν ἐν ἀρχῇ τοῦ ψαλμοῦ δικαιοσύνην, ταύτην λέγει καὶ νῦν, καὶ ἣν ἐκάλεσεν ἀλήθειαν ἐκεῖ, ταύτην ὠνόμασεν ἐνταῦθα ἔλεος. Ps 142.1β-γ Ἐξολόθρευσις δὲ καὶ ἀπώλεια τῶν νοητῶν ἐχθρῶν, ἡ ἀπέλασις αὐτῶν καὶ ὁ ἀφανισμὸς, ὅσον πρὸς τὸν ταῦτα λέγοντα. Τὸ δὲ, *ζήσεις* καὶ *ἐξάξεις* καὶ *ἐξολοθρεύσεις* καὶ *ἀπολεῖς*, εἰσὶ μὲν καὶ προφητικοῦ τύπου, εἰσὶ δὲ καὶ εὐκτικοῦ.

12β Ὅτι ἐγὼ δοῦλός σού εἰμι.

Δοῦλος, ὡς θεραπεύειν ἐπειγόμενος καὶ φυλάττειν τὰ δεσποτικὰ προστάγματα.

143 ριγ'
1α Ψαλμὸς τῷ Δαυίδ· πρὸς τὸν Γολιάθ.

Τινὰ τῶν ἀντιγράφων οὐκ ἔχουσι τὸ, *Πρὸς τὸν Γολιάθ*· οὐδὲν δὲ κωλύει καὶ τοῦτο προσκεῖσθαι, τοῦ ψαλμοῦ μετά γε τὸ κατ' ἐκείνου τρόπαιον καὶ μετὰ πολλὰς ἄλλας νίκας συντεθέντος ὑπὲρ εὐχαριστίας. Ἔστι δὲ καὶ νοητὸς Γολιὰθ, ὁ κοινὸς ἐχθρὸς, ὁ διάβολος.

1β Εὐλογητὸς Κύριος ὁ Θεός μου, ὁ διδάσκων τὰς χεῖράς μου εἰς παράταξιν, τοὺς δακτύλους μου εἰς πόλεμον.

He did not say, 'teach me your will', but to do it, for blessed is the one who does not only know it, but also does it, for to know is easy, to do is difficult and requires most especially teaching and help from above.

10β Your good spirit will guide me on a straight land.

On an upright and smooth way. And such is the way of virtue, upright as inerrant, and smooth as freed from stumbling-blocks and obstacles, which are the passions of sin.

For the sake of your name, O Lord, you will make me live.

11α

Not on account of my virtue, but on account of your name, for you are called benevolent and merciful.

And in the one hundred and thirteenth psalm it was also said, *Not for us, O Lord, not for us, but rather to your name give glory*. Ps 113.9α-β

11β- In your justice you will release my soul from affliction, and in your mercy you will eliminate
12α my enemies and destroy all who are afflicting my soul.

He speaks here of the same justice of which he spoke of at the beginning of the psalm, and Ps 142.1β-γ
what he there called 'truth' he here called 'mercy'. The elimination and destruction of intelligible enemies is their expulsion and their extermination in relation to the one speaking these words. The verbs 'you will make me live' and 'you will release' and 'you will eliminate' and 'you will destroy' are on the one hand of a prophetic type, but they are also of an optative type.

12β For I am your servant.

A servant, as eager to serve and keep the Master's decrees.

143 Psalm 143
1α A psalm belonging to David; against Goliath.

A number of copies do not have 'against Goliath', but there is nothing to preclude this from being added, the psalm having been composed in thanksgiving after the defeat of that man and after many other victories. And there is also the intelligible Goliath, the common enemy the devil.

1β Blessed is the Lord my God who instructs my hands for battle, my fingers for war.

To be praised is God who has made my hands and fingers prosper in the line of battle and in war, and has given me to overcome my enemies and raise such trophies.

Αἰνετὸς ὁ Θεὸς ὁ εὐοδώσας ἐν παρατάξει καὶ πολέμῳ τὰς χεῖρας καὶ τοὺς δακτύλους μου, καὶ δούς μοι περιγενέσθαι τῶν ἐχθρῶν καὶ στῆσαι τοιαῦτα τρόπαια.

Εὐοδοῦνται δὲ καὶ ἐν τῷ νοητῷ πολέμῳ, χεῖρες εἰς ἀρετὴν ἐκτεινόμεναι καὶ πρὸς Θεὸν ἐπαιρόμεναι.

2α Ἔλεός μου καὶ καταφυγή μου, ἀντιλήπτωρ μου καὶ ῥύστης μου, ὑπερασπιστής μου, καὶ ἐπ' αὐτῷ ἤλπισα.

Ἐλεήμων ἐστὶ, καὶ τὰ λοιπά.

2β Ὁ ὑποτάσσων τὸν λαόν μου ὑπ' ἐμέ.

Οὐ γὰρ ἐν τῇ τῶν ἐχθρῶν ὑποταγῇ μόνον, ἀλλὰ καὶ ἐν τῇ τῶν οἰκείων, πολλῆς ἡμῖν τῆς ἄνωθεν δεῖ ῥοπῆς· καὶ καθάπερ ἀπὸ ταύτης αἱ νῖκαι τῶν ἐχθρῶν, οὕτω πάλιν καὶ αἱ τῶν οἰκείων ὑποταγαί.

3 Κύριε, τί ἐστιν ἄνθρωπος, ὅτι ἐγνώσθης αὐτῷ; ἢ υἱὸς ἀνθρώπου, ὅτι λογίζῃ αὐτῷ;

Τοιαῦτα εἶπε καὶ ἐν τῷ η' ψαλμῷ, *Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτὸν*, καὶ ζήτησον ἐκεῖ τὴν ἐξήγησιν. Ps 8.5

Ὅτι, φησὶν, ἐχαρίσω αὐτῷ τὸ γινώσκειν σε Θεὸν, καὶ ὅτι λογίζῃ αὐτῷ, ἤτοι γνωρίζῃ αὐτῷ Θεός· τὸ αὐτὸ γὰρ λέγει πάλιν, ὅτι λογισμοῖς αὐτοῦ ὑποπίπτεις· μέγα γὰρ τοῦτο καὶ ὑπὲρ τὴν εὐτέλειαν τῆς φύσεως αὐτοῦ.

4α Ἄνθρωπος ματαιότητι ὡμοιώθη.

Διὰ τὸ σῶμα λέγει ταῦτα, καὶ τὸ μηδὲν τῶν ἀνθρωπίνων εἶναι στάσιμον ἢ βέβαιον, ἀλλ' ἐπίκηρα πάντα καὶ ταχὺ παρερχόμενα· ματαιότης δέ ἐστιν, ἡ ἀνόνητος σπουδὴ καὶ τὸ οὐδαμινόν.

4β Αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσι. |

Ταχέως παρέρχονται, δίκην σκιᾶς, βραχύ τι φαινομένης καὶ δοκούσης εἶναί τι, καὶ θᾶττον ἀφιπταμένης.

5 Κύριε, κλῖνον οὐρανοὺς καὶ κατάβηθι, ἅψαι τῶν ὀρέων, καὶ καπνισθήσονται.

Καὶ μὴν ὁ Θεὸς οὐ καταβαίνει· πῶς γὰρ, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν; Ἀλλ' ἀνθρωποπρεπῶς φθέγγεται τοιαῦτα νῦν ὁ Δαυὶδ, ἵνα διὰ τῶν φοβερῶν τούτων ῥημάτων καταπλήξῃ τοὺς μεγάλα φρονοῦντας καὶ φλεγμαίνοντας εἰς ἀπόνοιαν, καὶ συστείλῃ τὴν ἀλαζονείαν αὐτῶν. Καὶ γὰρ καὶ τὸ ἅψασθαι καὶ καπνίζειν, εἰ καὶ

1β Add. [MF in marg.]PABHV: Ὁ μὲν Δαυὶδ, τάς τε χεῖρας εἰς παράταξιν καὶ τοὺς δακτύλους εἰς πόλεμον ὑπὸ Κυρίου διδασκόμενος, διὰ μὲν τῶν σωματικῶν μελῶν τούτων κατηγωνίζετο τοὺς αἰσθητοὺς πολεμίους, διὰ δὲ τῶν ψυχικῶν, τοὺς νοητούς· ἡμεῖς δὲ, ὑπὸ Χριστοῦ διδασκόμεθα τὰς χεῖρας μὲν εἰς παράταξιν, τῷ αἴρειν αὐτὰς πρὸς Θεὸν, τοὺς δακτύλους δὲ, τῷ ἐκτυποῦν τὸν σταυρόν. : om. S^2C.

Hands stretched out to virtue and raised up to God are made to prosper in the intelligible war also.

2α My mercy and my refuge, my protector and my deliverer, my defender and in him I have hoped.

He is merciful and all the rest.

2β Who subjects my people under me.

For we need much weight thrown in the scale from above, not only for the subjection of our enemies, but also for that of our own people, and just as from this come victories over our enemies, so also the subjection of our own.

3 O Lord, what is man that you have made yourself known to him? Or the son of man that you set yourself to his account?

He also said such things in the eighth psalm, *What is man that you remember him, or the son of man that you look upon him?* and seek there the explanation. Ps 8.5

Because, he says, you have granted him to know you as God and because you set yourself to his account, namely, you make yourself known to him as God; he says indeed the same again, because you fall under his thoughts, for this is very great and above the lowliness of his nature.

4α Man has been made like vanity.

He says these things on account of the body and on account of nothing human being steadfast or certain, but all things are perishable and swiftly pass away; vanity is profitless effort and what is worthless.

4β His days pass by like a shadow.

They pass away swiftly like a shadow, appearing for a short moment and seeming to be something, and quickly fleeting away.

5 O Lord, incline the heavens and descend, touch the mountains and they will smoke.

Yet of course God does not descend. How could he, being everywhere present and filling all things? David rather now says such things in a human way, so that through these fearful Jer 23.24
words he might strike terror into the presumptuous and those inflamed by folly and curtail their arrogance. And indeed both the touching and the smoking, even though awesome, are

1β: David, having his hands taught for battle and his fingers for war by the Lord, used to overcome his sensible adversaries by these bodily members, and his intelligible adversaries by the corresponding members of his soul; and we by Christ have our hands taught for battle in raising them up to God, and our fingers for war in making the sign of the Cross.

φρικτὸν, ἀλλὰ πολὺ τῆς τοῦ Θεοῦ ἀξίας καταδεέστερον.

Λέγει τοίνυν, ὅτι κατάβηθι καὶ ἅψαι τῶν ὀρέων, ἵνα κολάσῃς τοὺς μὴ συνορῶντας οἴκοθεν τὸ τῆς φύσεως τῆς ἀνθρωπίνης εὐτελὲς καὶ ἐπίκηρον, μηδὲ σωφρονιζομένους ἐντεῦθεν, ἀλλὰ τοὐναντίον διακειμένους. Καὶ γὰρ καὶ ἐν τῷ Σινᾶ πάλαι τοιαῦτα δείματα γενόμενα, τὸν λαὸν εἰς φόβον μέγαν ἐνέβαλον καὶ σωφρονέστερον ἀπειργάσαντο. Ex 20.18

6 *Ἄστραψον ἀστραπὴν καὶ σκορπιεῖς αὐτούς, ἐξαπόστειλον τὰ βέλη σου καὶ συνταράξεις αὐτούς.*

Ἀστραπὴν ἐνταῦθα καὶ βέλη, τὰς θεηλάτους τιμωρίας καλεῖ, οἷον, λιμοὺς, λοιμοὺς, σκηπτοὺς, καὶ τὰ τοιαῦτα· ἀπὸ τῶν γνωρίμων καὶ φοβερῶν, τὸν καταφρονητὴν καὶ ἀναπεπτωκότα τρέμειν καὶ διεγείρεσθαι ποιῶν.

Νοοῦνται δὲ τὰ ῥηθέντα καὶ περὶ τῆς πρώτης τοῦ Σωτῆρος ἐπιδημίας.

Καὶ γὰρ καὶ ἐν τῷ ιζʹ γέγραπται ψαλμῷ, περὶ μὲν τῆς κλίσεως τοῦ οὐρανοῦ, ὅτι *Καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη·* περὶ δὲ τῶν ὀρέων καὶ τοῦ καπνοῦ, ὅτι *Καὶ τὰ θεμέλια τῶν ὀρέων ἐταράχθησαν*, καὶ ὅτι *Ἀνέβη καπνὸς ἐν ὀργῇ αὐτοῦ·* περὶ δὲ τῆς ἀστραπῆς καὶ τῶν βελῶν, ὅτι *Ἐξαπέστειλε βέλη καὶ ἐσκόρπισεν αὐτοὺς, καὶ ἀστραπὰς ἐπλήθυνε καὶ συνετάραξεν αὐτούς·* καὶ ἀνάγνωθι τὰς ἐξηγήσεις τῶν τοιούτων ῥητῶν. Ps 17.10α, 8β, 9α, 15α, 15β

Οὐκ ἀπὸ δὲ σκοποῦ, καὶ περὶ τῆς δευτέρας τοῦ Χριστοῦ παρουσίας τὰ προῤῥηθέντα νοεῖν.

7α *Ἐξαπόστειλον τὴν χεῖρά σου ἐξ ὕψους.*

Τὴν ἀντιληπτικήν σου δύναμιν, τὴν συμμαχικήν σου βοήθειαν.

7β *Ἐξελοῦ με καὶ ῥῦσαί με ἐξ ὑδάτων πολλῶν.*

Ὕδατα τροπικῶς λέγει, τοὺς πολεμίους, ὡς δίκην ὑδάτων σφοδρῶς καὶ ἀτάκτως καὶ μετὰ ῥύμης φερομένους, καὶ τὸ προστυχὸν κατασύροντας.

Ἀνάγνωθι δὲ καὶ ἐν τῷ ξηʹ ψαλμῷ τὴν ἐξήγησιν τοῦ πρώτου στίχου. Ps 68.2

7γ *Ἐκ χειρὸς υἱῶν ἀλλοτρίων.*

Ἀνθρώπων ἀλλοτρίων μου, ἢ ἀλλοτρίων Θεοῦ, διὰ τὰς παρανομίας αὐτῶν.

Εἴρηται δὲ καὶ ἐν ἑτέρῳ ψαλμῷ, *Υἱοὶ ἀλλότριοι ἐψεύσαντό μοι.* Ps 17.45

8α *Ὧν τὸ στόμα ἐλάλησε ματαιότητα.*

Ψεῦδος καὶ λόγους ἀνωφελεῖς, ἔτι δὲ καὶ βλαβερούς.

7γ[3] ἐψεύσαντό μοι (ad loc.) : ἐψεύσαντό με MPAS[2]BFH.

much inferior to the dignity of God.

He is saying accordingly, descend and touch the mountains, so that you may punish those not able to see by themselves the meanness and perishability of human nature and neither are brought to their senses thereby, but have a contrary disposition. And indeed when such terrors occurred on Sinai of old, he cast the people into great fear and brought them to sounder understanding. Ex 20.18

6 Hurl a lightning shaft and you will scatter them, send forth your arrows and you will stir them into confusion.

A lightning shaft and arrows are what he here calls god-sent punishments, namely, famines, plagues, thunderbolts and suchlike; by these well-known and terrifying things making the one who is contemptuous and relaxed tremble and rouse himself.

The words may also be understood about the first appearance of the Saviour.

And indeed it is also written in the seventeenth psalm about the bending down of heaven,
namely, *And he made the heavens incline and came down*, and about the mountains and the Ps 17.10α,
smoke, *And the foundations of the mountains were troubled*, and, *Smoke went up in his anger*, 8β, 9α,
and also about the lightning and arrows, *He sent forth arrows and scattered them, and he* 15α,
multiplied lightning shafts and threw them into confusion, and read the explanations of these 15β
verses.

And it is not off the mark to understand these words also as about Christ's second coming.

7α Send forth your hand from on high.

Your power of assistance, the help from your alliance.

7β Set me free and deliver me from many waters.

'Waters' in a figurative way is what he calls his enemies, as being borne along like waters, violent and unruly and with onward rush, and carrying whatever they meet before them.

Read also in the sixty-eighth psalm the explanation of the first verse. Ps 68.2

7γ From the hand of alien sons.

People alien to me, or alien to God on account of their lawlessness.

And in another psalm it was said, *Alien sons have denied me*. Ps 17.45

8α Whose mouth has spoken vanity.

Falsehood and profitless words and indeed harmful words.

8β Καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

Ὧν, φησὶ, καὶ οἱ λόγοι πονηροὶ, καὶ τὰ ἔργα κάκιστα.

9α Ὁ Θεὸς, ᾠδὴν καινὴν ᾄσομαί σοι.

Εὐχαριστήριον. Ὥσπερ γὰρ ὁ βασιλεὺς ἀπὸ τοῦ εὐεργετηθέντος πένητος οὐδὲν ἕτερον ἐπιζητεῖ πάντως ἢ μόνον εὐγνωμοσύνην καὶ εὐφημίαν, οὕτω καὶ ὁ Θεός. Ἀλλ' ἐκεῖνος μὲν, ἵνα λαμπρότερος | γένηται, ὁ δὲ Θεὸς, ἵνα λαμπρότερον ποιήσῃ τὸν τὴν εὐχαριστίαν αὐτῷ προσάγοντα.

9β Ἐν ψαλτηρίῳ δεκαχόρδῳ ψαλῶ σοι.

Πάλαι μὲν δι' ὀργάνων τοιούτων ᾔδοντο Θεῷ οἱ ψαλμοί· νῦν δὲ ψαλτήριον δεκάχορδον, πᾶς ἄνθρωπος, κατά τε τὰς πέντε τοῦ σώματος αἰσθήσεις καὶ τὰς πέντε δυνάμεις τῆς ψυχῆς. Ps 32.2

Ὅταν οὖν ὁ μὲν ὀφθαλμὸς ὀρθὰ βλέπῃ, ἡ δὲ ἀκοὴ πνευματικοὺς ἐνηχῆται λόγους, καὶ ἑκάστη τῶν εἰρημένων αἰσθήσεων καὶ δυνάμεων ἀμέμπτως καὶ θεοφιλῶς ἐνεργῇ τὰ πρέποντα, τότε διὰ τῶν δέκα τούτων, ὡς ἐν δέκα χορδαῖς, ᾄδει τις καὶ εὐχαριστεῖ καὶ δοξάζει τὸν Θεόν.

10α Τῷ διδόντι τὴν σωτηρίαν τοῖς βασιλεῦσι.

Οὐ γὰρ στρατόπεδα καὶ τοιαῦται δυνάμεις, ἀλλ' ἡ τοῦ Θεοῦ ῥοπὴ σῴζειν αὐτοὺς εἴωθε.

10β Τῷ λυτρουμένῳ Δαυὶδ τὸν δοῦλον αὐτοῦ ἐκ ῥομφαίας πονηρᾶς.

Ἐκ πολέμου δεινοῦ, ἐκ θανάτου πικροῦ.

11 Ῥῦσαί με καὶ ἐξελοῦ με ἐκ χειρὸς υἱῶν ἀλλοτρίων, ὧν τὸ στόμα ἐλάλησε ματαιότητα, καὶ ἡ δεξιὰ αὐτῶν δεξιὰ ἀδικίας.

Εἶπε ταῦτα καὶ ἀνωτέρω· διττολογεῖ δὲ, τὴν δέησιν ἐπιτείνων. Ps 143.7β-γ

12α Ὧν οἱ υἱοὶ αὐτῶν ὡς νεόφυτα ἡδρυμμένα ἐν τῇ νεότητι αὐτῶν.

Τὴν εὐημερίαν αὐτῶν ὑπογράφει καὶ τὸν πλοῦτον· ὧν οἱ υἱοὶ, φησὶν, εὐθαλεῖς, ἀκμάζοντες, ὡς νεόφυτα ηὐξημένα ἐν τῇ νεότητι αὐτῶν.

12β Αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι, περικεκοσμημέναι ὡς ὁμοίωμα ναοῦ.

8β And their right hand is a right hand of injustice.

Whose words are wicked, he says, and whose works are most evil.

9α O God, to you I shall sing a new song.

A song of thanksgiving. For just as a king seeks nothing else at all from the poor man he has helped other than gratitude and praise, so also does God. But the king does so so that he may become more illustrious, while God does so so that he may make the one offering him thanks more illustrious.

9β With a ten-stringed psaltery I shall sing to you.

In ancient times the psalms were sung to God with such instruments, but now the ten-stringed psaltery is every man, in regard to both the five senses of the body and the five faculties of the soul. Ps 32.2 PG91.1248

When therefore the eye sees rightly and hearing resonates with spiritual words and each of the senses and faculties mentioned enacts what it should blamelessly and in a manner pleasing to God, then through these ten, as with ten strings, one sings and gives thanks and glory to God.

10α Who bestow salvation on kings.

For it is not armies and such forces that are wont to save them, but God's touching of the balance.

10β Who redeem David his servant from a grievous sword.

From dread war, from a bitter death.

11 Deliver me and free me from the hand of alien sons, whose mouth has spoken vanity and their right hand is a right hand of injustice.

He said these things above, and repeats them intensifying his entreaty. Ps 143.7β-γ

12α Whose sons are as young plants ripened in their youth.

He underlines their prosperity and wealth; whose sons, he says, are flourishing, in full bloom, like young plants grown up in their youth.

12β Their daughters are beautified, decked all around, after the likeness of a temple.

Ὁμοίως ναῷ, ἢ ὡς δοκεῖν ὁμοίωμα ναοῦ κατὰ τὸν κόσμον καὶ τὸν καλλωπισμόν.

13α Τὰ ταμιεῖα αὐτῶν πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο.

Ἀποκενοῦνται εἰς ἕτερα, διὰ τὸ στενοχωρεῖσθαι τῷ πλήθει τῶν ἀποτεθησαυρισμένων, ἢ ἐκφορούμενα εἰς μείζονα, κατὰ τὸ, Καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω. Lk 12.18

13β-14α Τὰ πρόβατα αὐτῶν πολύτοκα, πληθύνοντα ἐν ταῖς ἐξόδοις αὐτῶν, οἱ βόες αὐτῶν παχεῖς.

Ἐξόδους, ἢ τὰς γεννήσεις νοοῦμεν, ἢ τὰς ἐπὶ τὰς νομὰς προόδους.

14β Οὐκ ἔστι κατάπτωμα φραγμοῦ.

Οὐ μόνον κομῶσιν αὐτοῖς τὰ λήϊα καὶ θάλλουσιν οἱ ἀμπελῶνες, ἀλλ' ἑστᾶσι καὶ οἱ τούτων φραγμοί· φραγμὸς δὲ, καὶ τὸ τεῖχος τῆς πόλεως καὶ τῆς οἰκίας, ὧν οὐδὲν, φησὶ, πέπτωκεν.

14γ Οὐδὲ διέξοδος, οὐδὲ κραυγὴ ἐν ταῖς πλατείαις αὐτῶν.

Οὐδὲ ἐκδρομὴ, οὐδὲ κραυγὴ ἐν ταῖς πλατείαις τῆς πόλεως αὐτῶν· ἢ καθ' ἕτερον ἑρμηνευτὴν, ἐν ταῖς ἐπαύλεσιν αὐτῶν. Ἔνθα γὰρ θόρυβος καὶ ταραχὴ ἐκ πολεμίων, ἐκεῖ καὶ ἐκδρομὴ καὶ διαδρομή. Λέγει δὲ καὶ ἐν τῷ οβ΄ ψαλμῷ, ὅτι Ἐζήλωσα ἐπὶ τοῖς ἀνόμοις, εἰρήνην ἁμαρτωλῶν θεωρῶν, καὶ τὰ ἑξῆς. Ps 72.3

15α Ἐμακάρισαν τὸν λαὸν, ᾧ ταῦτά ἐστιν.

Ἐμακάρισαν αὐτὸν οἱ πολλοὶ, διὰ τὴν εὐθηνίαν τῶν δοκούντων ἀγαθῶν. Θεὶς δὲ τὴν ἐσφαλμένην κρίσιν τῶν πολλῶν, ἐπάγει καὶ τὴν ὀρθὴν ψῆφον ἑαυτοῦ.

15β Μακάριος ὁ λαὸς, οὗ Κύριος ὁ Θεὸς αὐτοῦ.

Οὗ μερὶς, Κύριος ὁ Θεὸς αὐτοῦ· ἢ οὗ Κύριος, ὁ Θεὸς αὐτοῦ, οὗ κυριεύει ὁ Θεὸς, οὐχ ἁπλῶς, ἀλλὰ πειθομένου ταῖς ἐντολαῖς αὐτοῦ.

Τοῦτο γὰρ ὄντως μακαριότης, ὡς ἀγαθὸν μόνιμον καὶ διαιωνίζον. |

144 ρμδ΄

1α Αἴνεσις τῷ Δαυίδ.

Αἴνεσις κοινὴ καὶ πᾶσιν ἁρμόζουσα.

Like a temple, or as appearing in the likeness of a temple in respect of adornment and beautification.

13α Their treasure houses are full, bursting forth from this one to this.

They are emptied out into others on account of lack of space due to the abundance of the stored treasures, or are carried over into larger stores, according to the words, *I shall pull down my barns, and build larger ones*. Lk 12.18

13β-14α Their sheep are prolific in birth, multiplying in their exits, their cattle are fatted.

We understand 'exits' either as their births or as their paths out to pasture.

14β There is no breach in their fencing.

Not only do their meadows wave with corn and their vineyards thrive, but even the fences around them stand firm; a fence is also the wall of a city or a house, none of which, he says, fell down.

14γ Nor passage nor crying in their streets.

Neither running nor crying in the streets of their city. Or according to another translator 'in their homesteads'. For where there is noise and disturbance from enemies, there there is rushing and running to and fro. And in the seventy-second psalm also he says, *I have been zealous in indignation at the lawless on seeing the peace of sinners*, and so on. Ps 72.3

15α They have called blessed the people for whom things are thus.

The many have called them blessed on account of the abundance of seeming blessings. Having given the erroneous judgement of the many, he adduces also the correct judgement of his own.

15β Blessed is the people of whom the Lord is its God.

The portion of which is the Lord its God, or of whom the Lord is its God, of whom God is Lord, not nominally, but obeying his commandments.

For this is true blessedness, as a permanent and perpetual good.

144 Psalm 144

1α A praise belonging to David.

A common praise fitting for all.

1β Ὑψώσω σε, ὁ Θεός μου ὁ βασιλεύς μου.

Ὑψηλὰ περὶ σοῦ θεολογῶν, ἢ τὸ ὕψος σου γνωρίζων τοῖς ἀγνοοῦσι.

1γ Καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Πῶς γὰρ οὐκ ἄτοπον, τὴν μὲν κτίσιν διὰ παντὸς ἀναπέμπειν τῷ Κτίστῃ δόξαν (*Οἱ οὐρανοὶ γὰρ, φησὶ, διηγοῦνται δόξαν Θεοῦ*, καὶ τὰ ἑξῆς), τὸν δὲ λογικὸν ἄνθρωπον ἐλαττοῦσθαι ταύτης ἐν τούτῳ καὶ μὴ πάντοτε δοξάζειν αὐτὸν, καὶ δι' εὐφημίας καὶ δι' ἀγαθοεργίας (*Ὅπως γὰρ, φησὶν, ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς*); Ps 18.2α Mt 5.16

Καὶ γὰρ πολλῶν ἐσμεν ὀφειλέται τῷ Θεῷ, ὅτι τε οὐκ ὄντας, ἐποίησε, καὶ ὅτι τοιούτους εἰργάσατο, καὶ ὅτι γενομένους, διακρατεῖ καὶ προνοεῖται διὰ παντὸς, καὶ κοινῇ καὶ ἰδίᾳ, καὶ λάθρᾳ καὶ φανερῶς, καὶ εἰδότων καὶ ἀγνοούντων.

Τί γὰρ ἄν τις εἴποι τὰ δι' ἡμᾶς κτισθέντα, τὴν διακονίαν ἣν ἡμῖν παρέχεται, τὴν διάπλασιν τοῦ σώματος, τὴν εὐγένειαν τῆς ψυχῆς, τὴν σύνεσιν, τὸν φυσικὸν νόμον, τὸν γραπτὸν, καὶ τὸ κεφάλαιον τῶν ἀγαθῶν, ἡ δι' ἡμᾶς ἐνανθρώπησις, καὶ τὰ πάθη καὶ ἡ σφαγή;

Τούτων οὖν ἁπάντων καὶ μυρίων ἄλλων ὀφειλέται ἐσμὲν, ὡς εἴρηται.

2 Καθ' ἑκάστην ἡμέραν εὐλογήσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ταῦτα σαφῆ.

3 Μέγας Κύριος καὶ αἰνετὸς σφόδρα, καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας.

Μέγας, οὐ μόνον ὡς μεγαλουργὸς, ἀλλὰ καὶ ὡς μεγαλόδωρος, καὶ διὰ ταῦτα αἰνετὸς σφόδρα. Εἰ δὲ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας, οὐδὲ μέτρον, πάντως οὐδὲ τῆς αἰνέσεως αὐτοῦ.

4α Γενεὰ καὶ γενεὰ ἐπαινέσει τὰ ἔργα σου.

Ἥ τε οὖσα, ἥ τε ἐπιοῦσα, τουτέστι, πᾶσα.

Ἔργα δὲ λέγει νῦν, τὰ ἐν ἓξ ἡμέραις δημιουργηθέντα· ἢ καὶ τὰ ἐν τέρασι καὶ σημείοις καθ' ἑκάστην γενεὰν ἐπιτελούμενα.

4β Καὶ τὴν δύναμίν σου ἀπαγγελοῦσι.

Τὴν ἐν τούτοις τε καὶ τὴν ἐν τῷ εὐεργετεῖν ἢ κολάζειν.

Γενεὰν δὲ καὶ γενεὰν λέγει νῦν, τοὺς ἐν ἑκάστῃ γενεᾷ συνετοὺς καὶ θεοφιλεῖς, οἳ

1β I shall exalt you, O my God, my king.

Speaking exalted divine things about you, or making known your sublimity to those who are ignorant of it.

1γ And I shall bless your name to the age, and to the age of the age.

For how is it not out of place for creation to return glory to the Creator through all things (for it is written, *The heavens are telling the glory of God*, and so on), and for reason-endowed Ps 18.2α
man to be inferior to it in this regard and not to glorify him continually, both through praise and through good works (for it is written, *That they may see your good works, and glorify your Father who is in heaven*)? Mt 5.16

And indeed we are debtors to God in much, namely, that not existing he made us and made us such as we are, and that having been made, he preserves us and shows providence through everything, both in common and in particular, both secretly and manifestly, and both in what we know and what we do not know.

For what might one say about the things created on our behalf, the ministration that is offered to us, the formation of the body, the nobility of the soul, the faculty of understanding, the natural law, the written law, and the chief of blessings, the incarnation for our sake, and the sufferings and sacrifice ?

In all these things and in countless other we are debtors, as was said.

2 Every day I shall bless you and will praise your name to the age, and to the age of the age.

These words are clear.

The Lord is great and greatly to be praised, and to his majesty there is no limit.

3

Great, not only as performing great deeds, but also as exceedingly munificent, and on these accounts to be greatly praised. And if there is no limit or measure to his majesty, there is certainly none to his praise.

4α Generation and generation will praise your works.

Both the present generation and the one to come, that is, every.

'Works' is now what he calls the works created in six days, or else the marvels and signs performed in every generation.

4β And they will proclaim your power.

Your power in both these works and that in bringing benefactions or in punishing.

πρῶτα μὲν παρ' ἑαυτοῖς ἐπαινοῦσι τὰ ἔργα τοῦ Θεοῦ, εἶτα καὶ ἄλλοις ἀπαγγέλλουσι τὴν δύναμιν αὐτοῦ.

5-6 Τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιωσύνης σου λαλήσουσι, καὶ τὰ θαυμάσιά σου διηγήσονται, καὶ τὴν δύναμιν τῶν φοβερῶν σου ἐροῦσι, καὶ τὴν μεγαλωσύνην σου διηγήσονται.

Θαυμάσια μὲν, τὰ ἐπ' εὐεργεσίᾳ τινῶν τελούμενα, ὡς ἐπὶ τῆς τῶν Ἑβραίων ἐξ Αἰγύπτου διαβάσεως, ὁ στῦλος τοῦ πυρὸς καὶ τῆς νεφέλης, ἡ διαίρεσις τῆς Ἐρυθρᾶς, τὸ ἐκ πέτρας ὕδωρ, τὸ μάννα, ἡ ὀρτυγομήτρα, καὶ τὰ τοιαῦτα· φοβερὰ δὲ τὰ ἐπὶ κολάσει τινῶν τερατουργούμενα, ὡς αἱ κατ' Αἰγυπτίων μάστιγες, καὶ τῶν ἄλλων ἐθνῶν.

Καὶ ἑτέρως δὲ, θαυμάσια μὲν, ὡρῶν εὐκραεῖς ἐναλλαγαὶ, παράδεισοι κομῶντες, λειμῶνες εὐανθεῖς, πηγαὶ διειδεῖς καὶ πότιμοι, ποταμοὶ ῥέοντες ἡδέως, ὑετῶν ἀρδεῖαι, γῆς ὠδῖνες, δένδρων εἴδη μυρία, καρπῶν | ποικιλία, προσηνεῖς ἄνεμοι, λαμπρότης ἡλίου, σελήνης λαμπὰς, ἀστέρων κάλλος, καὶ ὅσα ἔν τε ἀψύχοις καὶ ἐμψύχοις ἀξιοθαύμαστα· φοβερὰ δὲ, ἀστραπαὶ, βρονταὶ, κεραυνοὶ, λιμοὶ, λοιμοὶ, χιὼν, χάλαζα, πάγος, ἐπίκλυσις, ἐκπύρωσις, καὶ ὅσα ἐν ἀψύχοις καὶ ἐμψύχοις φρικτά.

Μεγαλοπρέπεια δὲ καὶ μεγαλωσύνη, τὸ ὑπερέχον τῆς φύσεως καὶ σοφίας καὶ δυνάμεως τοῦ Θεοῦ.

Εἶτα ἐνδιατρίβει πλέον τοῖς χρηστοτέροις, δεικνὺς αὐτὸν ἐπιῤῥεπέστερον εἰς φιλανθρωπίαν.

7α Μνήμην τοῦ πλήθους τῆς χρηστότητός σου ἐξερεύξονται.

Ἀπαγγελοῦσι διήγησιν, ἔχουσαν μνήμην τῆς ἀμετρήτου χρηστότητος.

7β Καὶ τῇ δικαιοσύνῃ σου ἀγαλλιάσονται.

Μνημονεύοντες καὶ διηγούμενοι πῶς ἑκάστῳ τὸ πρὸς ἀξίαν ἀπονέμεις, καὶ εὐεργετῶν καὶ κολάζων, καὶ πάντα δικαίως ποιεῖς καὶ ποιήσεις, ἀγαλλιάσονται, πεπεισμένοι, μήτε τὴν ἀρετὴν ἀγέραστον παροφθῆναι, μήτε τὴν κακίαν ἀτιμώρητον.

8 Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, μακρόθυμος καὶ πολυέλεος.

Εἶπε ταῦτα καὶ ἐν τῷ ρβ′ ψαλμῷ. Ps 102.8

9 Χρηστὸς Κύριος τοῖς σύμπασι, καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ.

Ἐπιδαψιλεύεται τῷ λόγῳ τῆς χρηστότητος, εἰδὼς ἐν ταύτῃ μάλιστα τοῦ Θεοῦ τὸν πλοῦτον. Οὐδὲ γὰρ ἦν σωθῆναι, μὴ πολλῆς οὔσης τῆς αὐτοῦ φιλανθρωπίας· τοῖς σύμπασί φησιν, οὐ τοῖς δικαίοις μόνον, ἀλλὰ καὶ τοῖς ἁμαρτωλοῖς, οὐδὲ τοῖς

'Generation and generation' he now calls those in each generation who are wise and god-loving, who first themselves praise the works of God and then proclaim to others his power.

5-6 They will speak of the magnificence of the glory of your holiness, and will tell of your wonders, they will announce the power of your awesome marvels and will tell of your majesty.

'Wonders' are the things performed for the benefit of certain people, as at the crossing of the Hebrews out of Egypt, the column of fire and the cloud, the division of the Red Sea, the water from the rock, the manna, the quails, and suchlike. 'Awesome marvels' are the things worked marvellously for the punishment of certain people, such as the plagues against the Egyptians and the other nations.

And in a different sense, 'wonders' are the graduated alterations of the seasons, richly bedecked gardens, flowering meadows, springs with clear drinking water, sweetly flowing rivers, irrigating showers, produce of the earth, the countless kinds of trees, the variety of fruits, gentle winds, the brightness of the sun, the light of the moon, the beauty of the stars, and all that is worthy of wonder in inanimate and animate creation. 'Awesome marvels' are lightning flashes, thunder claps, lightning strikes, famines, plagues, snow, hail, ice, flooding, conflagration, and all things that inspire terror in inanimate and animate creation.

'Magnificence' and 'majesty' are what is superlative in God's nature and wisdom and power.

Then he lingers longer on the more beneficial things, showing God to be more inclined to benevolence.

7α They will blurt forth remembrance of the abundance of your goodness.

They will announce a tale having remembrance of your immeasurable goodness.

7β And will rejoice in your justice.

Remembering and telling how you award each according to his merit, both in bringing blessing and punishment, and how you do and will do everything justly, they will rejoice, being convinced that neither will virtue be overlooked unrewarded nor evil go unpunished.

8 The Lord is compassionate and merciful, long-suffering and full of mercy.

He also said this in the one hundred and second psalm. Ps 102.8

9 The Lord is good to all, and his compassion is on all his works.

He lavishes attention on the aspect of goodness, knowing God's wealth lies especially in this. For it would not be possible to be saved if his benevolence was not great. He says 'to all', not only to the just, but also to sinners, and not only to rational beings, but also to the irra-

λογικοῖς μόνον, ἀλλὰ καὶ τοῖς ἀλόγοις, καὶ ἁπλῶς πᾶν ἔργον αὐτοῦ οἰκτείρει, μέχρι καὶ τῶν εὐτελεστάτων· καὶ γὰρ καὶ τὴν γέενναν καὶ τὰς ἄλλας αἰωνίους κολάσεις ὑπὸ φιλανθρωπίας τοῖς ἁμαρτωλοῖς ἠπείλησεν, ἵνα δέει τούτων ἀπόσχωνται κακίας, καὶ μεταποιησάμενοι ἀρετῆς, τύχωσι μᾶλλον τῆς βασιλείας τῶν οὐρανῶν. Κἀνταῦθα δὲ πολλάκις κολάζει τινὰς πλημμελοῦντας, ἵνα τούτους τε βελτίους, εἰ βούλοιντο, ποιήσῃ, ἢ κἂν γοῦν κουφίσῃ τὴν ἐκεῖ κόλασιν αὐτοῖς, καὶ τοὺς ἄλλους παιδεύσῃ διὰ τῆς τούτων τιμωρίας, καὶ σωφρονεστέρους ἐργάσηται.

10α Ἐξομολογησάσθωσάν σοι, Κύριε, πάντα τὰ ἔργα σου.

Εὐχαριστείτωσαν τὰ μὲν λογικὰ δι᾽ ἑαυτῶν, τὰ δ᾽ ἄλογα καὶ τὰ ἄψυχα, διὰ τῶν ὁρώντων αὐτὰ καὶ χρωμένων τούτοις, δι᾽ οὓς ταῦτα γεγόνασιν. Εὐχαριστείτωσαν, ὅτι πάντα σοφῆς μετέχει κατασκευῆς, καὶ χρησίμου παραγωγῆς καὶ προνοίας ἀπολαύει. Κἀκεῖνα μὲν εὐχαριστείτωσαν διὰ τῆς θαυμαστῆς φύσεως αὐτῶν, οἱ ἄνθρωποι δὲ, διὰ τῆς ἐπαινετῆς αὐτῶν πολιτείας.

10β Καὶ οἱ ὅσιοί σου εὐλογησάτωσάν σε.

Οἱ ἀφωσιωμένοι σοι, οἱ θεράποντές σου· τούτοις γὰρ μάλιστα προσήκει τὸ διὰ παντὸς εὐλογεῖν σε, βιωτικῆς φροντίδος ἀπηλλαγμένοις καὶ δυναμένοις καθαρῶς εὐφημεῖν, ἅτε καὶ τῶν ἄλλων συνετωτέροις.

11-12 Δόξαν τῆς βασιλείας σου ἐροῦσι, καὶ τὴν δυναστείαν σου λαλήσουσι, τοῦ γνωρίσαι τοῖς υἱοῖς τῶν ἀνθρώπων τὴν δυναστείαν σου καὶ τὴν δόξαν τῆς | μεγαλοπρεπείας τῆς βασιλείας σου.

Διδάξουσι περὶ τούτων τοὺς ἀγνοοῦντας, ὥστε γνώριμα ταῦτα τούτοις καταστῆσαι· προσίεται γὰρ ὁ Θεὸς τὰς εὐφημίας, οὐχ ὡς δεόμενος αὐτῶν, ἀλλ᾽ ὥστε μαθεῖν ἑτέρους τὴν δόξαν καὶ δύναμιν αὐτοῦ.

13α Ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων.

Διαιωνίζουσα, ἄναρχός τε καὶ ἀτελεύτητος· εἶτα σαφέστερον τοῦτο λέγει.

13β Καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

Πανταχοῦ τῶν γενεῶν καὶ χρόνων ἐκτεινομένη.

13γ Πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ.

Βέβαιος, ἀληθής, πιστεύεσθαι πρεπωδέστατος.

tional, and quite simply he has compassion on every work of his, even the very meanest. And indeed he even threatened sinners with Gehenna and the other eternal punishments out of benevolence, so that out of fear of them they might keep away from evil, and by having claim to virtue, might rather attain the kingdom of heaven. And often in this world he punishes those who transgress so that, if they wish, he might make them better, or else so that he might alleviate their punishment in the next world, and so that through their punishment he might instruct others and make them more prudent.

10α Let all your works confess to you, O Lord.

Let rational beings give thanks by themselves, and let irrational and inanimate beings do so through those who see them and make use of them and on whose account they were made. Let them give thanks because all partake in wise formation and in production for a useful end and enjoy providential care. And let the the latter give thanks through their wonderful nature and men through their praiseworthy way of life.

10β And let your devotees bless you.

Those who are devoted to you, those who minister to you. It befits them especially to bless you continually, being freed from earthly cares and able to praise in purity, and inasmuch as they are wiser than the others.

11-12 They will announce the glory of your kingship and will speak of your sovereign power so as to make known to the sons of men your dominion and the glory of the magnificence of your kingdom.

They will teach those ignorant about these things so as to make these things familiar to them. For God accepts praises, not as being in need of them, but so that others will come to know his glory and power.

13α Your kingdom is a kingdom of all ages.

A perpetual kingdom, without beginning and without end. Then he says this even more clearly.

13β And your dominion is in every generation and generation.

Extending over all generations and times.

13γ The Lord is faithful in all his words.

13δ Καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

Ἄμεμπτος, μηδεμίαν μηδενὶ παρέχων λαβήν.

14 Ὑποστηρίζει Κύριος πάντας τοὺς καταπίπτοντας, καὶ ἀνορθοῖ πάντας τοὺς κατεῤῥαγμένους.

Εἰπὼν περὶ τῆς βασιλείας αὐτοῦ, ὅτι ἀπέραντος, περὶ τῶν λόγων, ὅτι ἀληθεῖς, περὶ τῶν ἔργων, ὅτι ἀνεπίληπτα, καὶ πρὸ τούτων, περὶ τῆς μεγαλωσύνης, περὶ τῆς δυνάμεως, περὶ τῆς δόξης, περὶ τῆς χρηστότητος, καὶ τῶν τοιούτων, νῦν λέγει πάλιν περὶ φιλανθρωπίας, ὃ καὶ αὐτὸ, μεγίστη δόξα τῆς βασιλείας αὐτοῦ, τὸ μὴ μόνον διακρατεῖν ἑστῶτας, ἀλλὰ καὶ μέλλοντας καταπεσεῖν ὑποστηρίζειν, ὥστε μὴ τοῦτο παθεῖν, καὶ κειμένους ἀνιστᾶν, ὅσοι δηλονότι μὴ ἀντιτείνωσι, καὶ μὴ τὸν δεῖνα μόνον ἢ τὸν δεῖνα, πάντας δὲ πάντως, καὶ δούλους καὶ πένητας καὶ ἀσήμους, καὶ ἕτοιμον εἶναι βοηθεῖν πᾶσι τοῖς βουλομένοις.

Εἶτα λέγει καὶ ἕτερον εὐεργεσίας εἶδος· ποικίλη γὰρ αὐτοῦ καὶ παντοδαπὴ ἡ κηδεμονία.

15-16 Οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς πᾶν ζῷον εὐδοκίας.

Ὅμοια ταῦτα τοῖς ἐν τῷ ργʹ ψαλμῷ ῥηθεῖσι, *Πάντα γὰρ*, φησὶ, *πρὸς σὲ προσδοκῶσι δοῦναι τὴν τροφὴν αὐτῶν εἰς εὔκαιρον·* καὶ αὖθις, *Ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος*, καὶ ζήτησον τὰς ἐκείνων ἐξηγήσεις. Ὅπερ Ps 103.27, 28
οὖν εἶπεν ἐκεῖ χρηστότητα, τοῦτο εὐδοκίαν ἐνταῦθα λέγει.

Εἶδες πῶς ἔδειξεν ὅτι χρηστός ἐστι τοῖς σύμπασι καὶ οἱ οἰκτιρμοὶ αὐτοῦ ἐπὶ πάντα τὰ ἔργα αὐτοῦ, καὶ ὅτι οὐ γῆ καὶ ὑετὸς καὶ ἥλιος καὶ ἀὴρ, ἀλλὰ τὸ πρόσταγμα τὸ δεσποτικὸν δίδωσι τὰς τροφὰς τῶν ζῴων; Ἡ δ᾽ ἄνοιξις τῆς χειρὸς καὶ τὴν εὐχέρειαν ἐμφαίνει τῆς χορηγίας.

17α Δίκαιος Κύριος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

Ταῖς οἰκονομίαις, ταῖς προνοίαις.

Ὅπερ δὲ ἀνωτέρω σημαίνει τὸ, ὅσιος, τοῦτο κἀνταῦθα τὸ, δίκαιος. Ps 144.13δ

17β Καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

Τὸ αὐτὸ λέγει πάλιν, ἐφερμηνευτικῶς, ὡς εἶναι τόν τε ἀνωτέρω ῥηθέντα στίχον καὶ τοὺς δύο τούτους τῆς αὐτῆς ὁμοῦ σημασίας.

Ἢ δίκαιος ἐν ταῖς ἐντολαῖς αὐτοῦ, συμμετρήσας αὐτὰς τῇ δυνάμει τῶν εἰληφότων.

Certain, true, most fitting to be believed.

13δ And devout in all his works.

Blameless, giving no occasion for reproach to anyone.

14 The Lord supports all who are falling and sets upright all who are cast down.

Having spoken about his kingship, that it is boundless, about his words, that they are true, about his works, that they are irreproachable, and prior to this about his majesty, about his power, about his glory, about his goodness, and suchlike, he now speaks once again about his benevolence, which is the greatest glory of his kingship, his not only upholding them when standing, but supporting them when about to fall so as not to suffer this, and when prostrate raising them up, that is, those who do not resist, and not only this one or that, but all in all ways, both slaves and paupers and persons of no rank, and being ready to help all who wish.

Then he speaks of a different kind of benefaction, for his care is varied and manifold.

15-16 The eyes of all hope in you and you give their food at due time, you open your hand and fill every living thing with your good pleasure.

These words are similar to those spoken in the one hundred and third psalm, for it is written, *All look to you to give them their food at due time*, and again, *When you have opened your hand all will be filled with goodness*, and seek the explanations of these verses. What he there Ps 103.27, 28 called 'goodness' he here calls 'good pleasure'.

Do you see how he has shown that he is good to all things and his compassion is on all his works, and that it is not earth and rain and sun and wind, but the Mater's decree that gives food to the animals? The opening of the hand also indicates the ease of his giving.

17α The Lord is just in all his ways.

His dispensations, his providential acts.

'Just' here has the same meaning as the word 'devout' has above. Ps 144.13δ

17β And devout in all his works.

He says the same again, by way of clarification, indicating that the verse mentioned above and the two here have one and the same meaning.

Or else he is just in his commandments, having made them commensurate with the power of those who have received them.

18 Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν, πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ. |

Εἰπὼν τὰ κοινῇ καὶ τοῖς ἀπίστοις δεδομένα, λέγει καὶ τὰ ἰδιαζόντως τοῖς πιστοῖς παρεχόμενα — τὸ ἐγγὺς εἶναι, καὶ σκέπειν, καὶ ἀντιλαμβάνεσθαι.
Τὸ δὲ, *ἐν ἀληθείᾳ*, τὸ, ὀρθῶς καὶ ὡς χρὴ, δηλοῖ.

19 Θέλημα τῶν φοβουμένων αὐτὸν ποιήσει καὶ τῆς δεήσεως αὐτῶν εἰσακούσεται καὶ σώσει αὐτούς.

Θέλημα, τὸ συμφέρον καὶ μὴ ἀπᾷδον τοῦ θελήματος αὐτοῦ.

20α Φυλάσσει Κύριος πάντας τοὺς ἀγαπῶντας αὐτόν.

Τοὺς ἀγαπῶντας αὐτὸν ἐξ ὅλης τῆς καρδίας. Φυλάσσει δὲ, ἀφ' ὧν φυλάττειν αὐτοὺς προσήκει.

20β Καὶ πάντας τοὺς ἁμαρτωλοὺς ἐξολοθρεύσει.

Τοὺς ἀνίατα νοσοῦντας· ἐξολοθρεύσει δὲ ἀπὸ τοῦ λαοῦ αὐτοῦ.

21α Αἴνεσιν Κυρίου λαλήσει τὸ στόμα μου.

Διὰ παντὸς γὰρ, φησὶν, *ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου.* Ps 33.2β

21β Καὶ εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Εἴρηται καὶ ἐν τῷ ρβʹ ψαλμῷ, *Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ*, καὶ ζήτησον ἐκεῖ τὴν ἐξήγησιν. Ps 102.22α
Ἢ εὐλογείτω πᾶσα σὰρξ, ἡ πιστεύσασα δηλονότι· πῶς γὰρ ὁ ἄπιστος εὐλογήσει; Ἀπὸ δὲ τῆς σαρκὸς, ὅλον τὸν ἄνθρωπον λέγει, ὡς ἀπὸ μέρους τὸ ὅλον. Καὶ ἀλλαχοῦ γὰρ αὖθις ἀπὸ μόνης ψυχῆς τὸν ὅλον δηλοῖ, λέγων, *Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.* Ps 150.6

145 ρμεʹ
1α Ἀλληλούϊα.

Αἴνεσίς ἐστι καὶ ὁ παρὼν ψαλμός· τοῦτο γὰρ καὶ ἡ ἐπιγραφὴ σημαίνει. Ps 144.1α
Ἔν τισι μὲν οὖν τῶν ἀντιγράφων, Ἀγγαίου καὶ Ζαχαρίου, πρόσκειται τῇ ἐπιγραφῇ· οὔτε δὲ ἐν τῷ Ἑβραϊκῷ κεῖται, οὔτε παρά τινι τῶν ἑρμηνευτῶν, οὔτε παρὰ τοῖς Ἑβδομήκοντα.

18 The Lord is close to all who call on him, to all who call on him in truth.

Having mentioned the things given in common even to unbelievers, he also says the things bestowed particularly on believers, namely, his being close and sheltering and coming to their aid.

The expression 'in truth' indicates 'rightly and as is fitting'.

19 He will do the will of those who fear him and will hear their entreaty and save them.

'Will' is that which is for their profit and not contrary to his will.

20α The Lord guards all who love him.

Those who love him with all their heart. He guards them from the things that it is fitting to guard them.

20β And he will destroy all the sinners.

Those who are incurably ill; he will destroy them from his people.

21α My mouth will speak the Lord's praise.

For it is written, *His praise will be in my mouth continually*. Ps 33.2β

21β And let all flesh bless his holy name, to the age and to the age of the age.

It was also said in the one hundred and second psalm, *Bless the Lord, O all you his works*, Ps 102.22α
and seek there the explanation.

Or else let all flesh bless, that is, all that has believed, for how will the unbeliever bless? By the flesh he refers to the whole man, the part standing for the whole. And elsewhere indeed he in turn indicates the whole by the soul alone, *Let every breath praise the Lord*. Ps 150.6

145 Psalm 145

1α Alleluia.

The present psalm is also a praise, for this is also what the superscription means. Ps 144.1α

In a number of copies 'Of Haggai and Zechariah' is added to the superscription, but this is not in the Hebrew, nor in any of the translators, nor in the Seventy.

1β Αἴνει, ἡ ψυχή μου, τὸν Κύριον.

῞Ομοιον τῷ, *Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.* Ps 102.1β

2 Αἰνέσω Κύριον ἐν ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω.

Τὸ, *ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω*, ἐφερμηνευτικόν ἐστι τοῦ, *αἰνέσω Κύριον ἐν ζωῇ μου*. Εἴρηται δὲ καὶ ἐν τῷ ργʹ ψαλμῷ, *Ἄισω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω.* Ps 103.33

3 Μὴ πεποίθατε ἐπ' ἄρχοντας, ἐπὶ υἱοὺς ἀνθρώπων, οἷς οὐκ ἔστι σωτηρία.

Οἷς οὐκ ἔστι τὸ σῶσαι ἑαυτούς. Εἰ δ' ἑαυτοὺς οὐ δύνανται σῶσαι, πολλῷ μᾶλλον ἑτέρους. Ὁρᾷς γὰρ, ὅπως διαφόροις ὑπόκεινται κινδύνοις καὶ νόσοις, καὶ τὸν θάνατον ἐκφυγεῖν οὐ δύνανται.

Ἀκουέτωσαν οἱ πρὸς τὰς ἀνθρωπίνας κεχηνότες ἀντιλήψεις καὶ συμμαχίας.

Εἶτα δείκνυσι πῶς οὐκ ἔστιν αὐτοῖς σωτηρία.

4α Ἐξελεύσεται τὸ πνεῦμα αὐτοῦ.

Ἡ ψυχὴ τοῦ ἄρχοντος, ἐφ' ὃν πέποιθας.

4β Καὶ ἐπιστρέψει εἰς τὴν γῆν αὐτοῦ.

Ἐπιστρέψει αὐτὸς, ἤτοι τὸ σῶμα αὐτοῦ, εἰς τὴν γῆν ἀφ' ἧς ἐλήφθη. *Γῆ γὰρ*, φησὶν, *εἶ, καὶ εἰς γῆν ἀπελεύσῃ.* Gen 3.19

4γ Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

Ἡμέραν λέγει, τὴν τῆς ἐξόδου τῆς ψυχῆς· διαλογισμοὺς δὲ, τοὺς περὶ βιωτικῶν πραγμάτων, πλούτου καὶ δόξης, καὶ δυναστείας καὶ συμμαχίας, καὶ τῶν τοιούτων.

Ἐπεὶ δὲ τῶν ἀνθρωπίνων ἀπήγαγεν ἐλπίδων, δείκνυσι | λοιπὸν τὸν ἀσφαλῆ λιμένα, τὸν ἀχείρωτον πύργον. Τρόπος γὰρ ἄριστος παραινέσεως, ἀπάγειν μὲν τῶν σαθρῶν, ἐνάγειν δὲ πρὸς τὰ ἰσχυρὰ, καὶ τὰ μάταια μὲν καθαιρεῖν, ἱστᾶν δὲ τὰ ἀληθινὰ, καὶ διελέγχειν μὲν τὰ ἀπατῶντα, δεικνύειν δὲ τὰ ὠφελοῦντα.

5 Μακάριος οὗ ὁ Θεὸς Ἰακὼβ βοηθὸς αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπὶ Κύριον τὸν Θεὸν αὐτοῦ.

Καὶ ἐν τῷ ριζʹ εἴρηται ψαλμῷ, *Ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἢ πεποιθέναι ἐπ' ἄνθρωπον· ἀγαθὸν ἐλπίζειν ἐπὶ Κύριον ἢ ἐλπίζειν ἐπ' ἄρχουσι.* Ps 117.8-9

1β[2] ὅμοιον τῷ MPAS[2]FH : ὅμοιον τὸ CBV. 3[1] πεποίθατε S[2]BV[TRa] : πεποίθετε MPACFH.

1β Praise the Lord, O my soul.

This is similar to, *Bless the Lord, O my soul.* Ps 102.1β

2 I shall praise the Lord in my life, with psaltery I shall sing to my God as long as I exist.

'With psaltery I shall sing to my God as long as I exist' is a clarification of 'I shall praise the Lord in my life'. And in the one hundred and third psalm it was said, *I shall sing to the Lord in my life, with psaltery I shall sing to my God as long as I exist*. Ps 103.33

3 Do not trust in rulers, in sons of men, in whom there is no salvation

In whom there is no saving of themselves. And if they are unable to save themselves, much less are they able to save others. For you see how they are subject to various dangers and diseases and are unable to escape death.

Let those who are all agape for human defences and alliances hear this.

He then shows how there is no salvation in them.

4α His spirit will go forth.

The soul of the ruler in whom you trust.

4β And return to its earth.

He, that is, his body, will return to the *earth from which he was taken*. For it is written, *You are earth, and to earth you will depart*. Gen 3.19

4γ On that day all his thoughts will perish.

'Day' is what he calls the day of the exit of his soul and his 'thoughts' those about earthly matters, wealth and glory, and power and alliance, and suchlike.

And since he led away from human hopes, he then shows the safe harbour, the unconquered tower. For it is an excellent mode of exhortation to lead away from what is unsound and to lead to what is strong, and to demolish what is vain and to establish what is true, and to refute what is deceptive and show what is profitable.

5 Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God.

And in the one hundred and seventeenth psalm it was said, *It is good to have trust in the Lord rather than to have trust in man; it is good to hope in the Lord rather than to hope in rulers*. Ps 117.8-9

Μακάριος, φησὶν, οὗ βοηθὸς, ὁ Θεὸς τοῦ Ἰακὼβ, ὁ μόνος καὶ κυρίως Θεὸς, ἐφ' ὃν ὁ Ἰακὼβ πεποιθὼς, ὅσης καὶ οἵας βοηθείας ἀπήλαυσε· ταῦτα γὰρ ἡ προσθήκη τοῦ Ἰακὼβ ἐμφαίνει. Εἶτα λέγει καὶ τὴν τοῦ βοηθοῦ τούτου δύναμιν, ὡς ἂν ἐπὶ τοῦτον μάλιστα καταφεύγωμεν.

6 Τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, τὸν φυλάσσοντα ἀλήθειαν εἰς τὸν αἰῶνα.

Τὸν ἀληθεύοντα πάντοτε, καὶ ἐν ταῖς ἐπαγγελίαις τῶν εὐεργεσιῶν καὶ ἐν ταῖς ἀπειλαῖς τῶν τιμωριῶν.

7α Ποιοῦντα κρίμα τοῖς ἀδικουμένοις.

Οὐ μόνον κατὰ τὸ, *Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω*, δηλονότι κατὰ τὴν μέλ- Rom 12.19
λουσαν κρίσιν, ἀλλὰ καὶ ἐνταῦθα.

7β Διδόντα τροφὴν τοῖς πεινῶσιν.

Οὐ μόνον κατὰ τὸ, *Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται*, ἀλλὰ καὶ ἐν τῷ παρόντι βίῳ· καὶ μυρία καὶ τῶν ἐκδικουμένων Mt 5.6
ἐπὶ τῆς ἐνταῦθα ζωῆς καὶ τῶν τρεφομένων τὰ παραδείγματα.

7γ-8α Κύριος λύει πεπεδημένους, Κύριος σοφοῖ τυφλοὺς, Κύριος ἀνορθοῖ κατεῤῥαγμένους.

Πεπεδημένους οὐ μόνον ἐν συμφοραῖς βιωτικαῖς, ἀλλὰ καὶ ἐν σειραῖς ἁμαρτιῶν· καὶ Prov 5.22
τυφλοὺς, οὐ μόνον τοὺς σωματικοὺς ὀφθαλμοὺς, ἀναπληρούσης αὐτοῖς τῆς ἐκ Θεοῦ σοφίας τὸ ὑστέρημα τῆς πηρώσεως, ἀλλὰ καὶ τοὺς ψυχικούς· καὶ κατεῤῥαγμένους, οὐ μόνον ἐξ ὑγείας καὶ εὐημερίας εἰς νόσον καὶ δυσπραγίαν, ἀλλὰ καὶ ἐξ ἀρετῆς εἰς κακίαν· ὁποῖοι ἦσαν οἱ ἐξ ἐθνῶν, πεπεδημένοι πρὸς τὴν ἀρετὴν, καὶ τυφλοὶ πρὸς τὴν ἀλήθειαν, καὶ κατεῤῥαγμένοι εἰς τὸν τῆς ἀπωλείας κρημνόν.

8β-9α Κύριος ἀγαπᾷ δικαίους, Κύριος φυλάσσει τοὺς προσηλύτους.

Δικαίους μὲν, τοὺς πρὸ τοῦ Εὐαγγελίου λάμψαντας ἐν ἀρετῇ· προσηλύτους δὲ, τοὺς μετὰ τὸ Εὐαγγέλιον προσεληλυθότας τῇ εὐσεβείᾳ. Ἢ δικαίους μὲν, τοὺς τελειοτέρους εἰς ἀρετὴν, προσηλύτους δὲ, τοὺς ἀρτιπαγεῖς· ἐκείνους μὲν γὰρ ἀγαπᾷ, ὡς εὐαρεστοῦντας, τούτους δὲ φυλάσσει, ὡς ἁπαλοὺς ἔτι καὶ μήπω πεπειραμένους τῆς πρὸς τοὺς δαίμονας συμπλοκῆς.

9β Ὀρφανὸν καὶ χήραν ἀναλήψεται.

Blessed, he says, is he whose helper is the God of Jacob, God alone and in the true sense, trusting in whom Jacob enjoyed help of such magnitude and such kind; for the addition of 'Jacob' indicates these things. He then also speaks of the power of this helper so that we may take refuge in him most eminently.

6 Who made heaven and earth, the sea and all that is in them, who keeps truth to the age.

Who always proves true, both in his promises of benefactions and in his threats of punishments.

7α Who enacts judgement for those who are wronged.

Not only according to, *Vengeance is mine, I shall repay* (at the last judgement that is), but also here and now. Rom 12.19

7β Who gives food to the hungry.

Not only according to, *Blessed are those who hunger and thirst for justice, for they shall be filled*, but even in the present life and there are countless examples of those avenged and fed in the present life. Mt 5.6

7γ-8α The Lord releases those bound in fetters, the Lord gives wisdom to the blind, the Lord sets upright those cast down.

Bound in fetters, not only in misfortunes of life, but *in the bonds of sins*. And the blind, not only in the eyes of the body, with the deficiency of blindness being compensated for by wisdom from God, but also in the eyes of the soul. And those cast down, not only from health and prosperity to illness and misfortune, but from virtue to evil; such were those from the nations, fettered in relation to virtue and blind to the truth and cast down at the precipice of destruction. Prov 5.22

8β-9α The Lord loves the just, the Lord keeps watch over the proselytes.

The just are those who shone in virtue before the Gospel; the proselytes are those came to piety after the Gospel; or else the just are those more perfect in virtue and the proselytes those newly formed in virtue; he loves the former as well-pleasing and he guards the latter as still tender and not yet experienced in the struggle with the demons.

9β He will take up orphan and widow.

He will take their part. And you will understand this also in a twofold manner.

Ἀντιλήψεται. Διττῶς δὲ καὶ περὶ τούτων νοήσεις.

Ὀρφανὸς μὲν γὰρ, ὁ καταλιπὼν πατέρα καὶ μητέρα διὰ Χριστόν· καὶ χήρα πάλιν, ἡ καταλιποῦσα τὸν ἄνδρα διὰ Χριστόν. Ὥσπερ δὲ τῷ ὀρφανῷ τὰ τιμιώτατα καὶ φίλτατα τοῦ γένους, | πατὴρ καὶ μήτηρ, οὕτω καὶ τῇ χήρᾳ, ἀνήρ. Gen 2.24 Mt 19.29

Εἴη δ' ἂν ὀρφανὸς, καὶ ὁ ἀποβαλὼν τὸν διάβολον, ὃν εἶχε πρότερον πατέρα καὶ διδάσκαλον ἐν κακίᾳ· καὶ χήρα πάλιν, ἡ ἀποβαλοῦσα ψυχὴ τὸν διάβολον, ᾧ κεκόλληto διὰ τοῦ θεραπεύειν αὐτόν.

9γ Καὶ ὁδὸν ἁμαρτωλῶν ἀφανιεῖ.

Ὁδὸς ἁμαρτωλῶν, ἡ κακία καὶ πονηρία. Εἴρηται δὲ καὶ ἐν τῷ τέλει τοῦ πρώτου ψαλμοῦ, *Καὶ ὁδὸς ἀσεβῶν ἀπολεῖται.* Ps 1.6β

10α Βασιλεύσει Κύριος εἰς τὸν αἰῶνα.

Ὁ Υἱὸς τοῦ Θεοῦ, βασιλεύων ὡς Θεὸς, βασιλεύσει καὶ ὡς ἄνθρωπος εἰς τὸν αἰῶνα, καθ' ὃν ἐρεῖ τὸ, *Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς·* ἢ ὁ Θεὸς ἁπλῶς βασιλεύσει αἰωνίως, *Καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.* Mt 28.18 Lk 1.33

10β Ὁ Θεός σου, Σιὼν, εἰς γενεὰν καὶ γενεάν.

Βασιλεύσει δηλονότι, ἢ ἔσται.

Εἴρηται δὲ καὶ ἐν τῷ προλαβόντι ψαλμῷ, *Ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.* Γενεὰ δὲ καὶ γενεὰ, ἥ τε τῶν ἀποθνησκόντων καὶ ἡ τῶν ἀνισταμένων νεκρῶν. Ps 144.13

Σιὼν δὲ, καὶ ἡ Ἐκκλησία τῶν πιστῶν, ὡς δεδήλωται καὶ ἐν τῷ ϟς' ψαλμῷ, ἔνθα τὸ, *Καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς Ἰουδαίας.* Ps 96.8β

146 ρμς'

1α Ἀλληλούϊα.

Αἴνεσις καὶ οὗτος ὁ ψαλμὸς, ὁμοίως δὲ καὶ πάντες οἱ ἐφεξῆς.

1β Αἰνεῖτε τὸν Κύριον, ὅτι ἀγαθὸν ψαλμός.

Ἀγαθὸν ὁ αἶνος, ἡ ὑμνολογία τοῦ Θεοῦ· ὁ δὲ Σύμμαχος, *Ἀλληλούϊα, ὅτι ἀγαθὸν ᾠδή.*

1γ Τῷ Θεῷ ἡμῶν ἡδυνθείη αἴνεσις.

Ἡδεῖα λογισθείη, προσδεχθείη· τοῦτο δὲ γίνεται, ὅταν ὁ αἰνῶν βίον ἔχῃ θεάρεστον.

An orphan is the one who leaves father and mother for Christ, and a widow again is one who leaves her husband for Christ. Just as for the orphan the most precious and beloved of his kin are father and mother, so for the widow it is her husband. Gen 2.24 Mt 19.29

The orphan may also be interpreted as the one who casts off the devil whom he formerly had as father and teacher in evil, and the widow in turn the soul that casts off the devil to whom it had been joined through paying court to him.

9γ And the way of sinners he will obliterate.

The way of sinners is evil and wickedness. And it was also said at the end of the first psalm that, *The way of the impious will perish*. Ps 1.6β

10α The Lord will reign to the age.

The Son of God, reigning as God, will reign also as man to the age, in accordance with which he will say, *All authority in heaven and on earth has been given to me*; or else God simply will reign eternally, *And of his kingdom there will be no end*. Mt 28.18 Lk 1.33

10β Your God, O Zion, to generation and generation.

'Will reign', that is to say, or 'will be'.

In the previous psalm it was also said, *Your kingdom is a kingdom of all ages, and your dominion is in every generation and generation*. Generation and generation is that both of those who die and that of the resurrected dead. Ps 144.13

'Zion' is also the Church of the faithful, as was stated in the ninety-sixth psalm at the verse, *And the daughters of Judea have rejoiced*. Ps 96.8β

146 Psalm 146

1α Alleluia.

This psalm is a praise and so also are all that follow.

1β Praise the Lord for a psalm is good.

Praise, the singing of hymns to God, is good. Symmachus writes, *Alleluia, for a song is good*.

1γ May praise be gratifying to our God.

May it be deemed pleasant, may it be favourably accepted, and this will occur when the one praising has a life that is pleasing to God.

Ἔοικε δὲ καὶ ὁ ψαλμὸς οὗτος εἶναι περὶ τῆς ἐκ Βαβυλῶνος ἐπανόδου, καὶ δῆλον ἀπὸ τῶν ἐφεξῆς ῥητῶν.

2α Οἰκοδομῶν Ἰερουσαλὴμ ὁ Κύριος.

Ἔστι δηλονότι. Ὅμοιον δὲ λέγει τῷ, *Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες.* Ps 126.1β

2β Τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει.

Περὶ τῶν ὑπολειφθέντων ἡ προφητεία· οὐ γὰρ ἀθρόοι πάντες ἀνήχθησαν.

3 Ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν καὶ δεσμεύων τὰ συντρίμματα αὐτῶν.

Τοῦτο καὶ Παῦλος εἶπεν, ὅτι *Ὁ παρακαλῶν τοὺς ταπεινούς.* 2Cor 7.6

Ψυχῶν γὰρ ὢν μᾶλλον ἰατρὸς, ἔργον ἔχει ψυχαγωγεῖν καὶ ἀνακτᾶσθαι τοὺς συντετριμμένους τὴν καρδίαν ὑπὸ πειρασμῶν καὶ συμφορῶν.

Εἰ δὲ τούτους, πολλῷ μᾶλλον τοὺς τὴν ἐνάρετον ταπείνωσιν τεταπεινωμένους. Δεσμοὶ δὲ συντριμμάτων, αἱ δι' ἔργων καὶ λόγων θεραπεῖαι καὶ παρηγορίαι.

Τοῦτο μὲν οὖν, περὶ τῆς χρηστότητος αὐτοῦ, τὸ δὲ μετὰ τοῦτο, περὶ τῆς δυνάμεως, ἵνα θαῤῥήσωσιν.

4α Ὁ ἀριθμῶν πλήθη ἄστρων.

Ὁ τὸν ἀριθμὸν αὐτῶν ἀκριβῶς εἰδώς· τινὲς δὲ ἀριθμὸν, τὴν γνῶσιν ἐνόησαν· οἷον, ὁ γινώσκων τὰ πλήθη τῶν ἄστρων, πῶς ἔχουσι κατά τε θέσιν καὶ τάξιν καὶ σχῆμα καὶ μέγεθος καὶ σχέσιν πρὸς ἄλληλα καὶ αἰτίαν.

4β Καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν.

Ὀνόματα ἀφορίζων, ὀνομάζων, ὃ μεῖζον τοῦ ἀριθμεῖν αὐτά.

Ἔδειξεν οὖν ὅτι | ὁ ἰώμενος τοὺς συντετριμμένους δεσμήσει καὶ τὰ συντρίμματα τῶν ἔτι συντριβομένων ἐν τῇ αἰχμαλωσίᾳ· καὶ ὁ τοσοῦτον γινώσκων τὰ ἀναρίθμητα πλήθη τῶν ἄστρων ὡς καὶ ἕκαστον αὐτῶν ἐξ ὀνόματος καλεῖν — ὃ τῆς ἄκρας ἐστὶ γνώσεως ἐμφαντικὸν — οἶδε πάντως καὶ πάντας τοὺς διεσπαρμένους ἐν ταῖς χώραις τῶν αἰχμαλωτισάντων, καὶ ὡς μὲν πανοικτίρμων, οἰκτειρήσει τούτους, ὡς δὲ παντοδύναμος, δυνήσεται ἐπισυναγαγεῖν αὐτούς.

5α Μέγας ὁ Κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ.

This psalm too seems to be about the return from Babylon and this is evident from the following words.

2α The Lord [is] building Jerusalem.

He is, that is to say. He is saying something similar to, *Unless the Lord builds the house, the builders have laboured in vain*. Ps 126.1β

2β He will gather back the scatterings of Israel.

The prophecy is about those left behind, for they were not all brought back together in one body.

3 Who heals the broken in heart and binds up their abrasions.

Paul also said this, namely, *Who comforts the downcast*. 2Cor 7.6

Being rather a physician of souls, his work is to relieve and restore those who are broken in heart by trials and misfortunes.

And if those, much more so those humbled by virtuous humiliation. The bandagings of abrasions are the tendings and comfortings through deeds and words.

This then is about his goodness, and what follows after is about his power so that they might take courage.

4α Who numbers the multitudes of stars.

Who knows their number exactly. Some have understood the number as knowledge, namely, who knows the multitudes of stars, how they are as regards their position and order and shape and magnitude and relation to one another and their cause.

4β And calls names for them all.

Who determines names, who gives names, which is greater than numbering them.

He showed therefore that the one who heals the broken will bind up the abrasions of those those still being ground down in captivity; and the one who to such an extent knows the uncountable multitudes of stars so as to call each one of them by name – which is indicative of the highest degree of knowledge – most certainly knows all those scattered in the lands of the captors, and as all-compassionate will have compassion on them, and as omnipotent will be able to gather and bring them back.

5α Our Lord is great and great is his strength.

Ἐπειδὴ πρᾶγμα εἶπε μέγιστον, ὅτι τοσαύτας μυριάδας πανταχοῦ διασπαρείσας ἐπισυνάξει, περὶ τῆς δυνάμεως αὐτοῦ λοιπὸν διαλέγεται, θαῤῥεῖν παρασκευάζων καὶ πιστεύειν ἀνενδοιάστως.

5β *Καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός.*

Μὴ ζήτει πῶς καὶ τίνι τρόπῳ. Ὥσπερ γὰρ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας, οὕτω καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμός· οὗ δὲ καὶ ἡ μεγαλωσύνη Ps 144.3
καὶ ἡ σοφία ἄπειρος, περὶ τούτου μὴ ἀμφίβαλλε.

6α *Ἀναλαμβάνων πραεῖς ὁ Κύριος.*

Ἀνακτώμενος, φέρων, διαβαστάζων, πατρικῶς τε καὶ κηδεμονικῶς.

6β *Ταπεινῶν δὲ ἁμαρτωλοὺς ἕως γῆς.*

Καθαιρῶν εἰς ἔδαφος, καταράσσων σφόδρα. Τοῦτο γὰρ ἐμφαίνει τὸ, ἕως γῆς.

Πραεῖς μὲν οὖν λέγει, τοὺς ταπεινοὺς τῇ καρδίᾳ, ἁμαρτωλοὺς δὲ, τοὺς ὑπερηφάνους, Mt 11.29
κατὰ τὸ, *Κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.* Jc 4.6

7α *Ἐξάρξατε τῷ Κυρίῳ ἐν ἐξομολογήσει.*

Ἐξάρξατε αὐτῷ, ᾠδῆς δηλονότι, ἐν εὐχαριστίᾳ· ἤ, ἐξάρξατε, ἀντὶ τοῦ, ᾄσατε αὐτῷ δι' εὐχαριστίας.

7β-9α *Ψάλατε τῷ Θεῷ ἡμῶν ἐν κιθάρᾳ, τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, τῷ ἑτοιμάζοντι τῇ γῇ ὑετὸν, τῷ ἐξανατέλλοντι ἐν ὄρεσι χόρτον καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, διδόντι τοῖς κτήνεσι τροφὴν αὐτῶν.*

Καλύπτει μὲν γὰρ τὸν οὐρανὸν ἐν νεφέλαις, ἵνα ὑετίσῃ· ὑετίζει δὲ, ἵνα χόρτον καὶ χλόην ἐξανατείλῃ· ἐξανατέλλει δὲ ταῦτα πρὸς τροφὴν τῶν ποηφάγων κτηνῶν, ἡμέρων τε καὶ ἀνημέρων. Εἴρηται δὲ καὶ ἐν τῷ ργʹ ψαλμῷ, *Ποτίζων ὄρη ἐκ τῶν*
ὑπερῴων αὐτοῦ. Ps 103.13

Εἰ δὲ τὰ ὄρη, πολλῷ μᾶλλον τὴν καρποφόρον γῆν, καὶ εἰ τῶν ἀλόγων τίθεται πρόνοιαν, πολλῷ μᾶλλον τῶν λογικῶν, δι' οὓς παρήγαγε καὶ τὰ ἄλογα.

Ὁμοίως δὲ καὶ περὶ τῶν ἐφεξῆς ἐῤῥήθη ἐν τῷ δηλωθέντι ψαλμῷ, *Ὁ ἐξανατέλλων*
χόρτον τοῖς κτήνεσι καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, καὶ ἀνάγνωθι τὰς τούτων Ps 103.14
ἐξηγήσεις.

9β *Καὶ τοῖς νεοσσοῖς τῶν κοράκων τοῖς ἐπικαλουμένοις αὐτόν.*

Since he said something very great, namely, that he will gather back so many myriads scattered everywhere, he then speaks about his power, contriving for them to take courage and believe unhesitatingly.

5β And of his understanding there is no number.

Do not ask how or in what way. For just as *to his magnificence there is no limit*, neither is there number to his understanding, and about him whose majesty and wisdom is infinite have no doubts. Ps 144.3

6α The Lord is taking up the meek.

Restoring, bearing, carrying them across, paternally and caringly.

6β And humbling sinners till the earth.

Bringing down to the ground, dashing them down violently, for this is what 'till the earth' indicates. 'Meek' is what he calls the humble in heart, and 'sinners' the proud, in accordance with, *The Lord opposes the proud, but gives grace to the humble*. Mt 11.29 Jc 4.6

7α Strike up to the Lord in confession.

Strike up to him, a song that is to say, in thanksgiving; or 'strike up', in the sense of, 'sing to him through thanksgiving'.

7β-9α Sing to our God with cithara, to him who cloaks the sky with clouds, who prepares rain for the earth, who causes grass to spring up in the mountains and green shoots for the service of men, who gives to the herds their food.

For he covers the sky with clouds so that he may send rain; he sends rain so that he may cause grass and green shoots to spring up; and he causes these to spring up to give food to the herbivorous herds, both tame and wild. And in the one hundred and third psalm it was said, *Who waters mountains from his upper chambers*. Ps 103.13

And if he waters the mountains, much more does he water the fruit-bearing earth; and if he displays providence for irrational creatures, much more does he so display for rational creatures, for whose sake he produced the irrational ones.

The other things were similarly also spoken about in the psalm referred to, *Who causes grass to spring up for the herds and green shoots for the service of men*, and read the explanations of these words. Ps 103.14

9β And to the nestlings of ravens that call on him.

Εἶπε καὶ ἐν τῷ ῥηθέντι ψαλμῷ, *Πάντα πρὸς σὲ προσδοκῶσι, δοῦναι τὴν τροφὴν
αὐτῶν εἰς εὔκαιρον, καὶ ζήτησον ἐκεῖ.* Ps 103.27

Φυσικὸς δὲ ὁ λόγος, ὡς οἱ νεοσσοὶ τῶν κοράκων ἐγκαταλιμπανόμενοι παρὰ τῶν γεγεννηκότων δι’ ὠμότητα καὶ μισοτεκνίαν, κράζουσιν ἰσχυρῶς, κεχηνότες ἄνω, καὶ ζητοῦντες τροφὴν, οὓς ὁ Θεὸς ἀπορ | ῥήτως τρέφει, πρὸς ἔνδειξιν τῆς οἰκείας προνοίας καὶ περὶ πάντα χρηστότητος, αὔρας τοῖς στόμασιν αὐτῶν ἐμπιπτούσης, βρῶσιν ἐξ ἀέρος τινὰ συνεπισπωμένης. Ἐπικαλοῦνται δὲ τὸν Θεὸν, οὐχ ὡς συνιέντες, ἀλλ’ ὡς δοκοῦντες ἐπικαλεῖσθαι, καὶ ὡς τῆς κραυγῆς μιμουμένης δέησιν· διὰ τοῦτο γὰρ καὶ εἰδικῶς τούτους ἐνταῦθα μνημονευθῆναι.

Νεοσσοὶ δὲ κοράκων ἀναγωγικῶς, οἱ ἐξ ἐθνῶν, τῶν ἀκαθάρτων καὶ μεμελασμένων τὰς ψυχὰς τῷ ζόφῳ τῆς ἁμαρτίας, οἷς δίδωσι τροφὴν ὁ Θεὸς πνευματικήν τε καὶ μὴ
ἀπολλυμένην. Jn 6.27

Ἐπεὶ δὲ ἀσθενεῖς ἦσαν οἱ ἐκ τῆς αἰχμαλωσίας καὶ ὅπλων ἔρημοι καὶ πάντων γεγυμνωμένοι, ἵνα μὴ δ’ ἐντεῦθεν θορυβῶνται, καὶ ταύτην αὐτῶν θεραπεύει τὴν ὑποψίαν, λέγων·

10 Οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει, οὐδὲ ἐν ταῖς κνήμαις τοῦ ἀνδρὸς εὐδοκεῖ.

Θέλησιν καὶ εὐδοκίαν, τὴν ἀρέσκειαν λέγει, καὶ αὖθις δυναστείαν καὶ κνήμας, τὴν δύναμιν. Ὥσπερ γὰρ ἐν τοῖς βραχίοσι τῶν χειρῶν, οὕτω καὶ ἐν ταῖς κνήμαις τῶν ποδῶν, ἡ περιουσία τῆς δυνάμεως.

Οὐκ ἐν τῇ δυνάμει, φησὶ, τοῦ ἵππου ἢ τοῦ ἱππότου ἀρεσθήσεται ἢ εὐδοκεῖ τὸ κράτος, ἀλλ’ ἐν τίσιν, ἄκουσον·

11 Εὐδοκεῖ Κύριος ἐν τοῖς φοβουμένοις αὐτὸν, καὶ ἐν τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ.

Λοιπὸν οὖν, φόβον τοιοῦτον καὶ ἐλπίδα τοιαύτην κτησάμενοι, μηδὲν θορυβεῖσθε.

147 ρμζʹ

1α Ἀλληλούϊα.

Αἴνεσις καὶ οὗτος ὑπὲρ τῶν ἀγαθῶν τῆς Ἰερουσαλήμ.

1β Ἐπαίνει, Ἰερουσαλὴμ, τὸν Κύριον, αἴνει τὸν Θεόν σου, Σιών.

Ἰερουσαλὴμ μὲν, ἡ οἰκοδομηθεῖσα πόλις· Σιὼν δὲ, τὸ ὄρος ἐφ’ οὗ αὕτη ᾠκοδόμητο· ἀμφότερα δὲ τῆς αὐτῆς ὀνόματα.

2α Ὅτι ἐνίσχυσε τοὺς μοχλοὺς τῶν πυλῶν σου.

9β[4] ὁ λόγος MAHV : λόγος PS[2]CBF. 9β[4] μεμελασμένων PAS[2]CFB: μεμελανωμένων M : μεμολυσμένων HV.

And in the psalm mentioned he said, *All look to you to give them their food at due time*, and seek there. Ps 103.27

This refers to a natural phenomenon, how the nestlings of ravens, being abandoned by their parents on account of their cruelty and hatred of their offspring, cry out forcibly, opening their beaks upwards and seeking food, and God feeds them in an ineffable manner as proof of his own providence and goodness in respect of all things, with a breeze falling into their mouths and some kind of food from the air being drawn in at the same time. They call on God, not as having understanding, but as seeming to call and with their cry imitating an entreaty; for on this account they are mentioned in particular here.

In an anagogical sense, the nestlings of ravens are those from the nations, their souls impure and blackened by the darkness of sin, to whom God gives food which is both spiritual and which does not perish. Jn 6.27

And since those from the captivity were weak and bereft of weapons and deprived of everything, so that they would not be troubled by this, he treats this misgiving of theirs, saying:

10 In the might of the horse he will not delight, nor does he take pleasure in shanks of a man.

By 'delight' and 'pleasure' he refers to what is pleasing, and by 'might' and 'shanks' to power, for just as the capital resource of power is in the biceps of the arms, so it is in the shanks of the legs.

Not in the power of the horse or of the horseman will he be pleased, nor is might well-pleasing, but what he is pleased with, hear now:

11 The Lord is well-pleased with those who fear him and with those who hope in his mercy.

Henceforth then, having acquired such fear and such hope, do not be troubled at all.

147
Psalm 147
1α Alleluia.

This psalm is also a praise for the blessings of Jerusalem.

1β Praise the Lord, O Jerusalem, praise your God, O Zion.

Jerusalem the city that has been built and Zion the mountain on which it had been built. Both names are of the same city.

2α For he has strengthened the bars of your gates.

Ὕμνει, φησὶν, αὐτὸν, δόξαζε καὶ εὐχαρίστει, ὅτι ἐνεδυνάμωσε τοὺς μοχλοὺς τῶν πυλῶν σου, θεὶς αὐτοὺς ἀδιαῤῥήκτους τοῖς πολεμίοις.

Εἶτα λέγει καὶ τὰς λοιπὰς εὐεργεσίας.

2β Εὐλόγησε τοὺς υἱούς σου ἐν σοί.

Ἐχαρίτωσεν αὐτοὺς εἰς πλῆθος, εἰς ἰσχὺν, εἰς σύνεσιν, εἰς πλοῦτον, καὶ τὸ μεῖζον, ὅτι ἐν σοὶ ὄντας ὁμοῦ κατοικοῦντας. *Ἰδοὺ δὴ γὰρ*, φησὶ, *τί καλὸν ἢ τί τερπνὸν ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό.* Ps 132.1β

3α Ὁ τιθεὶς τὰ ὅριά σου εἰρήνην.

Ὁ πάντων τῶν ὁρίων σου τὸν πόλεμον ἀπελάσας, ὁ τιθεὶς τὰ ὅριά σου εἰρηναῖα ἢ ὁ τιθεὶς εἰς τὰ ὅριά σου εἰρήνην.

3β Καὶ στέαρ πυροῦ ἐμπιπλῶν σε.

Οὐ σῖτον ἁπλῶς, ἀλλὰ πιμελὴν σίτου, λέγει δὲ τὴν σεμίδαλιν· αὕτη γὰρ τὸ πιότατον καὶ καθαρώτατον τῆς ἀλεύρου· καὶ οὐ διδοὺς ἁπλῶς, ἀλλ' ἐμπιπλῶν· δι' ὧν ὁμοῦ τὴν εὐθηνίαν καὶ δαψίλειαν τῶν καρπῶν δηλοῖ.

4α Ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῇ.

Ὅπερ αὐτῷ σύνηθες, ἀπὸ τῶν εἰδικῶν ἐπὶ τὰ κοινὰ μεταφέρειν τὸν λόγον, καὶ πάλιν ἀπὸ τῶν κοινῶν ἐπὶ | τὰ ἰδιάζοντα, τοῦτο κἀνταῦθα ποιεῖ· εἰπὼν γὰρ περὶ τῶν μερικῶν εὐεργεσιῶν τῆς Ἱερουσαλὴμ, νῦν λέγει καὶ περὶ τῆς καθόλου προνοίας, λόγιον καλῶν, τὸ περὶ τοῦ καρπογονεῖν πρόσταγμα. Gen 1.11

4β Ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ.

Ἀποστέλλοντος αὐτοῦ τὸ λόγιον, ἤτοι κελεύοντος, ὁ τοιοῦτος λόγος ἕως τάχους δραμεῖται, τουτέστι, ταχέως δραμεῖται, παραυτίκα τελεσιουργηθήσεται.

Κατὰ δὲ ἀναγωγὴν, Ἱερουσαλὴμ καὶ Σιὼν, ἡ τῶν πιστῶν Ἐκκλησία, καθὼς πολλάκις εἰρήκαμεν· πύλαι δὲ αὐτῆς, ἡ πίστις καὶ τὸ βάπτισμα· μοχλοὶ δὲ αὐτῶν, ὁ σταυρός· εὐλόγησε δὲ τοὺς υἱοὺς αὐτῆς, τοὺς ἀποστόλους, ὁ Χριστός. *Ἐπάρας*, φησὶ, *τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτοὺς*, καὶ δι' αὐτῶν πάντας τοὺς ἐξ αὐτῶν. Τέθεικε Lk 24.50
δὲ καὶ τὰ ὅρια αὐτῆς εἰρήνην, ὅτι καὶ πολεμουμένη, εἰρήνην ἄγει ἐν τῷ νικᾶν· στέαρ δὲ πυροῦ, ἡ τῆς πνευματικῆς τροφῆς πιότης καὶ καθαρότης· ἀποστελλόμενον δὲ τῇ γῇ λόγιον, τὸ κήρυγμα τοῦ Εὐαγγελίου, ὃ καὶ ταχέως δραμεῖσθαι προεφήτευσεν ὁ Δαυίδ.

Hymn, glorify and give thanks to him, he says, because he has strengthened the bars of your gates, making them unable to be breached by enemies.

Then he tells of the other benefactions.

2β He has blessed your sons within you.

He has bestowed grace on them in regard to strength, to wisdom, to wealth, and most importantly, that being within you they live together, for it is written, *See then, what is so good or so delightful as for brothers to dwell together?* Ps 132.1β

3α Who brings your boundaries peace.

Who has expelled war from all of your boundaries, who makes your boundaries peaceful, or who brings peace to your boundaries.

3β And fills you with the fat of wheat.

Not simply grain, but the cream of grain, namely, the finest wheaten flour, for this is the richest and purest part of the flour; and he does simply give, but fills, through which together he signifies the abundance and plentifulness of the fruits.

4α Who sends forth his oracle on the earth.

As is customary with him, he moves the discourse from the particular to the general and again from the general to the specific, and he does this here, for having spoken about the specific benefactions to Jerusalem, he now speaks also about his universal providence, calling his 'oracle' his decree about bearing fruit. Gen 1.11

4β His word will run with swiftness.

When he sends forth, that is, when he commands, his oracle, this word will run with swiftness, that is, it will run swiftly, it will be brought at once to accomplishment.

In an anagogical sense, Jerusalem and Zion are the Church of the faithful, as we have often said. Her gates are faith and baptism; their bars are the Cross; and Christ blessed her sons, the Apostles: *Having lifted up his hands, he blessed them*, it is said, and through them, all who Lk 24.50
come from them. He brought her boundaries peace, for even when being attacked, he brings peace in conquering. The fat of wheat is the richness and purity of the spiritual food; the oracle sent forth on the earth is the preaching of the Gospel which David prophesied would run swiftly.

Ἵνα δὲ μήτις ἀδύνατα νομίσῃ τὰ τῆς προφητείας, πιστοῦται ταῦτα διὰ τῶν ἐφεξῆς θαυμασίων, μονονουχὶ διδάσκων, ὡς ὁ ταῦτα ῥᾳδίως ἰσχύων, οὐδ᾽ ἐπ᾽ ἐκείνοις ἀδυνατήσει.

5α Διδόντος χιόνα αὐτοῦ ὡσεὶ ἔριον.

Οὕτω πολλὴν καὶ οὕτως ἀθρόαν, ὡς ἐν βραχεῖ πᾶσαν καλύπτεσθαι τὴν γῆν, ὡς ὑπό τινος ἐρίου λευκοῦ.

5β Ὀμίχλην ὡσεὶ σποδὸν πάσσοντος.

Πολλὴν καὶ ἀθρόαν καὶ ταύτην.

6α Βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς.

Καταφέρεται γὰρ καὶ τοιαύτη κρυσταλλώδης χιὼν, βραχέσι κέρμασι ψωμῶν ἐοικυῖα. Τινὲς δὲ καὶ τὴν μεγάλην χάλαζαν ἐνόησαν.

6β Κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται;

Καὶ τοῦτο γὰρ θαυμαστὸν καὶ μεγάλης δυνάμεως ἀπόδειξις, πῶς αἰφνίδιον τοιοῦτον καὶ τοσοῦτον ψῦχος.

7α Ἐξαποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτά.

Ἕτερον τοῦτο παράδοξον, πῶς τῷ προστάγματι αὐτοῦ τήκεται καὶ ἡ χιὼν καὶ ὁ κρύσταλλος.

7β Πνεύσει τὸ πνεῦμα αὐτοῦ καὶ ῥυήσεται ὕδατα.

Τὸν νότον λέγει.

Δείκνυσι δὲ διὰ πάντων, ὡς οὐκ αὐτόματα γίνεται ταῦτα, πάντα δὲ τοῖς προστάγμασιν αὐτοῦ πειθαρχεῖ καὶ ῥᾳδίως μεταβάλλεται, νῦν μὲν ἐξ ὕδατος εἰς χιόνα καὶ κρύσταλλον, νῦν δὲ ἀπὸ τούτων εἰς ὕδωρ· καὶ ἄρτι μὲν ἀπὸ θέρμης εἰς ψῦχος, ἄρτι δ᾽ ἀπὸ τούτου εἰς θέρμην· ὅθεν οὐκ ἄπιστον ἐκ πειρασμῶν γενέσθαι ταχεῖαν ἄνεσιν, καὶ ἐκ πολέμων, ἀθρόαν εἰρήνην, καὶ ἀπὸ συμφορῶν καὶ θλίψεων, αἰφνίδιον μεταβολὴν καὶ χαράν.

Αἰνίττεται δὲ τὰ ῥηθέντα καί τι βαθύτερον, ὅτι καθάπερ τὰ τοῦ χειμῶνος, εἰ καὶ λυποῦσιν, ὅμως χρησιμεύει τῇ γῇ, οὕτω καὶ τὰ τῶν πειρασμῶν εἰς καιρὸν ὠφελοῦντα πάλιν οἰκονομικῶς μεταβάλλεται· τοῦτο μὲν παιδεύοντα, τοῦτο δὲ ψυχαγωγοῦντα, | πρὸς τὸ λυσιτελοῦν ἑκατέρωθεν.

7β[6] ἀπὸ τούτου PHV : ἀπὸ ταύτης MASCBF.

And so that no one might consider the things prophesied to be impossible, he confirms them by the following wonders, teaching as it were that he who is able to easily perform the ones will not be unable to do the others.

5α Who gives his snow like wool.

So abundant and so sudden as in a short time to cover the earth as if by some white wool.

5β Sprinkling mist like ash.

This also being abundant and sudden.

6α Casting his ice-crystal like crumbs.

For such icy snow is brought down like little morsels of bread. Some have understood this as large hailstones.

6β In the face of his frost, who will endure?

For this also is wonderful and proof of great power, how there is suddenly such and so great a chill.

7α He will send forth his word and will melt them.

This is another strange thing, how at his decree both snow and ice are melted.

7β His breath will blow and waters will flow.

He is speaking of the south wind.

And through all he shows that these things do not happen on their own, but all obey his ordinances and are easily transformed, now from water to snow and ice, and now from these to water, and now from warmth to cold and again from this to warmth; hence it is not incredible for there to be from trials swift release and from wars sudden peace, and from misfortunes and afflictions sudden change and joy.

The things said also allude to something deeper, namely, that just as the things of winter even though distressful, are nevertheless useful for the earth, so also the things of trials, being beneficial for a season, are again changed by design, on the one hand chastising and on the other hand relieving, being for profit on either hand.

Εἶτα πάλιν ἀπὸ τῶν κοινῶν ἐπὶ τὰ ἰδιάζοντα μετάγει τὸν λόγον, ὡς ἀνωτέρω
δεδήλωται. Ps 147.4α

8α Ὁ ἀπαγγέλλων τὸ λόγιον αὐτοῦ τῷ Ἰακώβ.

Ἀρχόμενος μὲν τοῦ ψαλμοῦ, περὶ τῶν αἰσθητῶν διελέχθη καὶ σῶμα ὠφελούντων, οἷον ἀσφαλείας, εὐανδρίας, εἰρήνης καὶ εὐθηνίας· ἐνταῦθα δὲ, περὶ τῶν ὑψηλοτέρων καὶ ψυχὴν ῥυθμιζόντων, τὸν περὶ τῆς νομοθεσίας λόγον εἰσάγων, ἐκ τούτων τε κἀκείνων διεγείρων τὸν λαὸν εἰς ὑμνολογίαν καὶ ἀγάπην Θεοῦ, τοιαῦτα τούτους εὐεργετοῦντος.

Ὁ ἀναγγέλλων, φησὶ, τὸ πρόσταγμα αὐτοῦ τοῖς Ἰσραηλίταις, ὁ διδάσκων, ὁ γνωρίζων αὐτοῖς αὐτό. *Ἐγνώρισε γὰρ*, φησὶ, *τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς
Ἰσραὴλ τὰ θελήματα αὐτοῦ.* Ps 102.7α-β

Σαφηνίζων δὲ τὸν λόγον, ἐπήγαγε·

8β Δικαιώματα καὶ κρίματα αὐτοῦ τῷ Ἰσραήλ.

Ὃ προλαβὼν εἶπε λόγιον, τοῦτο λέγει νῦν, δικαιώματα καὶ κρίματα.

9α Οὐκ ἐποίησεν οὕτως παντὶ ἔθνει.

Οὐδενὶ ἔθνει.

9β Καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς.

Οὐκ ἐποίησέ τινι ἔθνει τοιαῦτα καὶ τοσαῦτα· καὶ τὰ προστάγματα καὶ θελήματα αὐτοῦ οὐκ ἐδήλωσε τοῖς ἔθνεσιν, εἰ μὴ μόνοις τούτοις· τοῖς μὲν γὰρ ἄλλοις ἔθνεσι τὸν φυσικὸν ἐνέθηκε νόμον, τὸν ἀπὸ τοῦ συνειδότος, καθ' ὃν καὶ κρίνων αὐτοὺς
κολάζει· τοῖς Ἰσραηλίταις δὲ, μετὰ τοῦ φυσικοῦ, δέδωκε καὶ τὸν γραπτὸν, δηλοῦντα Rom 2.14-16
τὰ κρίματα αὐτοῦ· διὸ καὶ βαρύτερον κρίνονται· καὶ γὰρ ἡ πολλὴ τοῦ Θεοῦ φιλανθρωπία πολλῆς κατακρίσεως τοῖς ἐῤῥαθυμηκόσιν αἰτία γίνεται.

148 ρμη´

1α Ἀλληλούϊα.

Ἔθος τοῖς ἁγίοις, διὰ πολλὴν εὐγνωμοσύνην, ἐπειδὰν μέλλωσιν εὐχαριστεῖν τῷ Θεῷ, πολλοὺς καλεῖν κοινωνοὺς τῆς εὐφημίας, καὶ παρακαλεῖν συνεφάπτεσθαι τῆς
καλῆς ταύτης λειτουργίας αὐτοῖς. Τοῦτο καὶ οἱ Τρεῖς Παῖδες πεποιήκασι, τὴν κτίσιν Dan 3.57-88
ἅπασαν, ἡνίκα ἦσαν ἐν τῇ καμίνῳ, πρὸς τὴν εὐφημίαν τῆς ὑπὲρ αὐτῶν εὐεργεσίας καὶ τὴν ὑμνῳδίαν τοῦ Δεσπότου καλέσαντες· τοῦτο καὶ οὗτος ἐνταῦθα ποιεῖ, ἑκάτερον κόσμον συμπαραλαμβάνων, τὸν ἄνω, τὸν κάτω, τὸν νοητὸν, τὸν αἰσθητόν. Ἅτε γὰρ

Then once again he changes course from the general to the particular, as was stated above. Ps 147.4α

8α Who proclaims his oracle to Jacob.

At the beginning of the psalm he discussed about sensible things and those of benefit to the body, namely, security, abundance of good men, peace and prosperity, but here he discusses about higher things and those regulating the soul, introducing the topic of the law-giving and from the former and the latter inciting the people to praise and love for God who has benefited them with such things.

Who proclaims his decree to the Israelites, he says, who teaches, who makes it known to them, for it is written, *He has made known his ways to Moses, the things he wills to the sons of Israel*. Ps 102.7α-β

And clarifying his words he added:

8β His statutes and judgements to Israel.

What he previously called 'oracle', he now calls 'statutes and judgements'.

9α He has not done so to every nation.

To any nation.

9β And has not manifested his judgements to them.

He has not done such and so many things to any nation. And his ordinances and the things that he wills he has not manifested to the nations, but only to them. For in the other nations he placed the natural law, the law from the conscience, according to which law when judging he will punish them. But to the Israelites, along with the natural law he also has given Rom 2.14-16
the written law manifesting his judgements, and hence they are judged more severely. And indeed God's great benevolence becomes the cause of great condemnation for those who are indolent.

148 Psalm 148
1α Alleluia.

It is a custom among the saints, on account of great gratitude, when they are about to give thanks to God, to call on many to join in their praise and to summon them to share with them in this good ministry. The Three Youths when they were in the furnace also did this, Dan 3.57-88
having invited the whole of creation to give praise for the benefaction on their behalf and to sing hymns to the Master.

He does the same here, calling on each of the two worlds, the one above, the one below,

οὐκ ὄντες ἱκανοὶ μόνοι πρὸς τὴν εὐφημίαν, περιέρχονται τῷ λόγῳ πάντα, καλοῦντες εἰς ὑμνολογίαν τοῦ Κτίσαντος.

Καὶ ἕτερον δέ τι βαθύτερον ἐκ τούτων κατασκευάζει, δεικνὺς ἕνα ποιητὴν ἑκατέρας κτίσεως, καὶ σαφῶς ἐπιστομίζων τοὺς λέγοντας δύο δημιουργοὺς, ἕτερον μὲν τῆς νοητῆς, ἕτερον δὲ τῆς αἰσθητῆς. Ἵνα γὰρ μή τις ἐκ τῆς διαφορᾶς τῶν ἔργων διαφόρους ὑπολάβοι, ἕνα χορὸν ἵστησιν ἐξ ἁπάντων, καὶ μίαν ὑμνῳδίαν πλέκει τῷ ἑνὶ καὶ μόνῳ Θεῷ.

1β Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις.

Ἐκ μὲν τῶν οὐρανῶν, τοῦ τε πρώτου καὶ τοῦ δευτέρου, καλεῖ πρὸς αἴνεσιν τοῦ Ps 8.4α
Κυρίου τοὺς ἀγγέλους καὶ τοὺς ἀστέρας καὶ ὅσα κατὰ τοὺς οὐρανούς· ἐκ δὲ τῆς γῆς, | προϊὼν συγκαλεῖ τοὺς δράκοντας καὶ τὰ ἐφεξῆς, καὶ καταλύει τὸν λόγον εἰς τοὺς ἀνθρώπους.

Ταὐτὸν δὲ τῷ, *ἐκ τῶν οὐρανῶν*, τὸ, *ἐν τοῖς ὑψίστοις*.

Εἶτα λέγει τίνας ἐκ τῶν οὐρανῶν καὶ ἐν τοῖς ὑψίστοις μέρεσι καλεῖ.

2 Αἰνεῖτε αὐτὸν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτὸν, πᾶσαι αἱ δυνάμεις αὐτοῦ.

Εἰπὼν περὶ τοῦ ἀγγελικοῦ τάγματος, ἐπήγαγε συλληπτικῶς καὶ περὶ τῶν λοιπῶν ταγμάτων, δυνάμεις αὐτὰ καλέσας.

Ἢ τὰ ὅλα τάγματα καλεῖ καὶ ἀγγέλους καὶ δυνάμεις, τὸ μὲν ὅτι τὰ θεῖα διαγγέλλουσι ῥήματα, τὸ δὲ ὅτι δύνανται τὰ ἐπιταττόμενα· *Δυνατοὶ* γὰρ, φησὶν, *ἰσχύϊ, ποιοῦντες τὸν λόγον αὐτοῦ*. Ps 102.20

3 Αἰνεῖτε αὐτὸν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτὸν, πάντα τὰ ἄστρα καὶ τὸ φῶς.

Ταῦτα τοῦ δευτέρου οὐρανοῦ, ἤτοι τοῦ στερεώματος.

Ἥλιον μὲν οὖν καὶ σελήνην καὶ ἄστρα, τὰ φωτοδόχα τούτων ὄργανα νοήσεις·
φῶς δὲ, τὸ καταμερισθὲν εἰς αὐτά. Ἢ ταῦτα μὲν, τὰ ἐν τῇ τετάρτῃ ἡμέρᾳ κτισθέντα· Gen 1.14
φῶς δὲ, τὸ γεγονὸς ἐν τῇ πρώτῃ, τὸ ἄσχετον. Gen 1.3

Ἀλλὰ πῶς αἰνέσουσι ταῦτά τε καὶ τὰ ἐφεξῆς, οὐ φωνὴν ἔχοντα, οὐ γλῶτταν, οὐ λογισμὸν, οὐ ψυχήν;

Τρεῖς τρόποι δοξολογίας· ὁ διὰ φωνῆς, ὡς Μωυσῆς ἐδόξασε μετὰ τῆς Μαρίας,
αἰνῶν καὶ λέγων, *Ἄισωμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδόξασται*· καὶ ὁ δι' ὄψεως, ὡς, Ex 15.1
Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, περὶ οὗ διελάβομεν ἐν τῷ ιη´ ψαλμῷ· καὶ ὁ διὰ Ps 18.1β
βίου καὶ ἔργων· *Ὅπως* γὰρ, φησὶν, *ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν
Πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς*. Mt 5.16

Αἰνεῖ γοῦν τὸν Θεὸν καὶ τὰ ἄψυχα καὶ τὰ ἄλογα, τῷ μεγέθει, τῷ κάλλει, τῇ θέσει, τῇ χρείᾳ, τῇ διακονίᾳ, τῇ διαμονῇ, καὶ τοῖς τοιούτοις, τὸν θεατὴν εἰς θαῦμα καὶ εὐφημίαν τοῦ πεποιηκότος ἐνάγοντα, καὶ τῇ γλώττῃ τούτου πρὸς ὑμνολογίαν χρώμενα.

2[4] *καὶ ἀγγέλους* PSCABF : *ἀγγέλους* MV.

the intelligible, the sensible. For as if not being able on their own to give praise, they encompass all things in the words, inviting them to hymn the Creator.

And he contrives something else more profound from these things, showing there to be one maker of each of the two creations and clearly stopping the mouths of those who say that there are two creators, one of the intelligible and one of the sensible creation. For so that no one might presume from the difference in the works that there are different creators he sets up one choir from all and weaves one hymn of praise to the one and only God.

1β Praise the Lord from the heavens, praise him in the heights.

From the heavens, both the first and the second, he invites the angels and the stars and all that is in the heavens to praise the Lord. And further on, he convokes from the earth the dragons and so on, and concludes his composition with men. Ps 8.4α

'In the heights' is the same as 'from the heavens'.

Then he says what he is summoning from the heavens and in the highest parts.

2 Praise him, O all his angels; praise him, O all his powers.

Having spoken about the angelic order, he continued collectively also about the remaining orders, calling them 'powers'.

Or else he is calling all the orders both 'angels and powers', on the one hand in that they herald the divine words and on the other in that they are able to do what they are ordered, for it is written, *Powerful in strength, doing his word*. Ps 102.20

3 Praise him, O sun and moon; praise him, O all you stars and the light.

These are of the second heaven, that is to say, of the firmament.

You will understand the sun and moon and stars as the light-receiving organs of these
bodies, and 'light' as the light distributed to them. Or else these heavenly bodies are the ones Gen 1.14
created on the fourth day and the light is the unrelated light that came to be on the first day. Gen 1.3

But how will both these things and those that follow give praise, having neither voice, nor tongue, nor thought, nor soul?

There are three modes of doxology: that through voice, as Moses gave glory along with
Miriam, praising and saying, *Let us sing to the Lord, for gloriously he has been glorified*, and Ex 15.1
that through objective aspect, as, *The heavens are telling the glory of God*, about which we Ps 18.1β
spoke in the eighteenth psalm, and that through life and works, for it is written, *That they*
may see your good works and give glory to your Father who is in heaven. Mt 5.16

The inanimate and irrational creations then praise God by their magnitude, their beauty, their position, their use, their service, their permanence, and by these things leading the spectator to wonder and praise of their maker and employing the spectator's tongue for hymns of praise.

Κατὰ γὰρ τὸν Θεολόγον Γρηγόριον, *Πάντα Θεὸν ὑμνεῖ καὶ δοξάζει φωναῖς ἀλαλήτοις. Ἐπὶ πᾶσι γὰρ εὐχαριστεῖται δι' ἐμοῦ Θεός· καὶ οὕτως ὁ ἐκείνων ὕμνος ἡμέτερος γίνεται, παρ' ὧν ἐγὼ τὸ ὑμνεῖν λαμβάνω.* PG36.620B

4-5α Αἰνεῖτε αὐτὸν, οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν, αἰνεσάτωσαν τὸ ὄνομα Κυρίου.

Εἴρηται διαφόρως ὅτι ἔθος τῇ τῶν Ἑβραίων φωνῇ, τὰ ἑνικὰ πληθυντικῶς ἐκφέρειν. Οὐρανοὺς οὖν οὐρανῶν, τὸν οὐρανὸν τοῦ οὐρανοῦ καλεῖ, δηλαδὴ τὸν πρῶτον· καὶ ἀλλαχοῦ γὰρ, φησὶν, *Ὁ οὐρανὸς τοῦ οὐρανοῦ τῷ Κυρίῳ*· καὶ τὸ, *αἰνεῖτε* δὲ, καὶ τὸ, *αἰνεσάτωσαν*, τοιαῦτα νῦν εἰσι, πληθυντικὰ, ἀντὶ ἑνικῶν. Ps 113.24α

Ὕδωρ δὲ ὑπὲρ ἄνω τῶν οὐρανῶν, τὸ ὑπὲρ ἄνω τοῦ στερεώματος· πῶς δὲ αἰνεῖ ὁ πρῶτος οὐρανὸς, ἀθέατος ὢν, εἴρηται ἐν τῷ ιη' ψαλμῷ, ἔνθα τὸ, *Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ*. Εἰ δ' ὁ ἀθέατος ὑμνεῖ, πρόδηλον ὅτι πολλῷ μᾶλλον ὁ θεατός. Gen 1.7 Ps 18.1β

5β Ὅτι αὐτὸς εἶπε καὶ ἐγενήθησαν.

Διὰ τοῦ, εἶπε, δύο ταῦτα ἐνέφηνεν, οὐ μόνον ὅτι μὴ ὄντα παρήγαγεν, ἀλλ' ὅτι καὶ μετὰ πολλῆς εὐκολίας. Ὥσπερ γάρ σοι τὸ εἰπεῖν εὔκολον, οὕτως τῷ Θεῷ τὸ ποιῆσαι οὐκ ὄντα, μᾶλ | λον δὲ καὶ πολλῷ πλέον, οὐδὲ γὰρ δυνατὸν παραστῆσαι τῆς εὐκολίας τὴν ὑπερβολήν.

5γ Αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.

Τὸ αὐτὸ λέγει πάλιν, ὡς εἴωθε πολλάκις ποιεῖν. Γέγραπται γὰρ καὶ ἐν τῇ βίβλῳ τῆς Γενέσεως· Καὶ εἶπεν ὁ Θεὸς, *Γενηθήτω φῶς, καὶ ἐγένετο*, καὶ τὰ ἑξῆς ὁμοίως. Gen 1.3

6α Ἔστησεν αὐτὰ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Ἡδραίωσεν αὐτὰ κατά τε τὴν τάξιν καὶ τὴν ἐνέργειαν καὶ τὴν χρείαν, ἀμετακίνητα δι' αἰῶνος, μὴ παραβαίνοντα τοὺς ὅρους τῆς φύσεως.

6β Πρόσταγμα ἔθετο, καὶ οὐ παρελεύσονται.

Καὶ τοῦτο, τὴν εὐκολίαν τῆς συνοχῆς καὶ διακρατήσεως αὐτῶν ἐμφαίνει. Ἔθετο, φησὶν, αὐτοῖς πρόσταγμα τῶν ὅρων, καὶ οὐ παρελεύσονταί ποτε τοῦτο, καθάπερ δοῦλα μὴ τολμῶντα παρεξελθεῖν τὸ πρόσταγμα τοῦ δεσπότου· *Τὰ σύμπαντα γὰρ*, φησὶ, *δοῦλα σά*. Ps 118.91

7 Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι.

6β[1] *παρελεύσονται* MPSV : *παρελεύσεται* CABFH[TRa].

For according to Gregory the Theologian, *All things hymn and glorify God with unutterable voices. For God is given thanks through me for all things, and thus the hymn of those things becomes ours, from which things I receive the singing of praise.* PG36.620B

4-5α Praise him, O heavens of the heavens, and let the waters above the heavens praise the name of the Lord.

It has been said variously that it is a custom for the language of the Hebrews to express singulars in the plural. 'Heavens of the heavens' accordingly is what he calls the heaven of the heaven, namely, the first heaven, and elsewhere indeed it is written, *The heaven of the heaven is the Lord's*, Ps 113.24α
and 'praise' and 'let them praise' are also such instances, plurals in the sense of singulars.

The water above the heavens is that above the firmament. And how the first heaven, being Gen 1.7
unseen, gives praise was explained in the eighteenth psalm at the verse, *The heavens are telling the glory of God*. And if the invisible heaven gives praise, it is very clear that the visible heaven Ps 18.1β
does so much more.

5β For he spoke and they came to be.

By 'he spoke' he indicated two things here, not only that he produced them from non-being, but also that he did so with great ease. For just as speaking is easy for you, so is making from non-being easy for God, and very much more so, indeed it is not possible to represent the extreme degree of ease.

5γ He commanded and they were created.

He says the same again, as he is often accustomed to do. For it is also written in the book of Genesis, *And God said, 'Let there be light', and it was so*, and similarly what follows. Gen 1.3

6α He established them to the age and to the age of the age.

He made them stable in relation to their order and activity and use, immoveable perpetually, not transgressing the limits of their nature.

6β He set an ordinance and they will not go past.

And this also indicates the ease of how he maintains and holds them fast. He set for them an ordinance for their limits and they will never go beyond this, just like servants not daring to overstep the ordinance of their master, for it is written, *All things are your servants*. Ps 118.91

7 Praise the Lord from the earth, you dragons and all deeps.

Δράκοντας μὲν, τὰ κήτη λέγει νῦν, ὡς καὶ ἀλλαχοῦ, Δράκων, φησὶν, οὗτος, ὃν ἔπλασας· ἀβύσσους δὲ, τὰ πελάγη. Ὅταν γὰρ ἴδῃς τοῦ κήτους τὸ μέγεθος καὶ τὴν Ps 103.26
σύμπηξιν τοῦ σώματος, ἣν ἐν τῷ Ἰὼβ ἡ Γραφὴ μετὰ πλείονος διηγεῖται σαφηνείας, Job 3.8, 9.13,
πῶς οὐ σφόδρα θαυμάσας, ὑμνήσεις τὸν δημιουργήσαντα τηλικαῦτα ζῷα, καὶ χωρία 26.13
τούτοις τὰ ἄπλωτα πελάγη ἀποκληρώσαντα, καὶ μὴ συγχωροῦντα τῶν οἰκείων ἐκτρέχειν ὅρων, εἴτε πρὸς γῆν, εἴτε πρὸς τὰ πλεόμενα μέρη, μηδὲ λυμαίνεσθαι, μὴ μόνον τοῖς πλοίοις, ἀλλὰ μηδὲ τοῖς γένεσι τῶν ἰχθύων· οὐ τοῦτο δὲ μόνον ἄξιον θαυμάζειν, ἀλλὰ καὶ τὴν θάλασσαν, πῶς τοσοῦτον πλῆθος ὑδάτων ἔχουσα καὶ ταῖς βίαις τῶν ἀνέμων ἐλαυνομένη, καὶ φοβερῶς ἀναβρασσομένη καὶ στροβουμένη καὶ μαινομένη, τοὺς ἰδίους ὅρους οὐχ ὑπερβαίνει, οὐδὲ τὴν γείτονα γῆν ἐπικλύζειν τολμᾷ, τὸ πρόσταγμα φυλάττουσα τοῦ Δεσπότου, καὶ φύσιν ἄστατον καὶ ἄτακτον ἔχουσα, τὴν εὐταξίαν τηρεῖ.

Ταῦτα τοίνυν ἀναλογιζόμενος, θαυμάσεις ὄντως τοῦ Θεοῦ τὴν δύναμιν, τὴν σοφίαν, τὴν οἰκονομίαν, καὶ ὕμνον ὥσπερ ἀπὸ τῶν ἄλλων, οὕτω κἀντεῦθεν ὑφανεῖς αὐτῷ.

8 Πῦρ, χάλαζα, χιὼν, κρύσταλλος, πνεῦμα καταιγίδος, τὰ ποιοῦντα τὸν λόγον αὐτοῦ.

Τὰ διακονοῦντα τῷ προστάγματι αὐτοῦ πρὸς τὸ λυσιτελοῦν ἀνθρώποις, καὶ μὴ ἁπλῶς καὶ ὡς ἔτυχε γινόμενα· πῦρ δὲ νῦν λέγει, τὴν ἀστραπήν.

9-10 Τὰ ὄρη καὶ πάντες οἱ βουνοὶ, ξύλα καρποφόρα καὶ πᾶσαι κέδροι, τὰ θηρία καὶ πάντα τὰ κτήνη, ἑρπετὰ καὶ πετεινὰ πτερωτά.

Ἐπεὶ τὰ τερπνότερα καὶ χρησιμώτερα καὶ ὠφελιμώτερα πρόδηλον ἔχουσι τὸν θαυμασμὸν καὶ τὸν ἔπαινον, ἐνδιατρίβει πλέον τοῖς λυπηροτέροις, λέγων, πῦρ, χάλαζα, χιὼν, κρύσταλλος, πνεῦμα καταιγίδος, καὶ τοῖς δοκοῦσιν ἀχρηστοτέροις, λέγων, τὰ ὄρη καὶ πάντες οἱ βουνοὶ καὶ πᾶσαι κέδροι, καὶ τοῖς βλαβερωτέροις, λέγων, τὰ θηρία καὶ | τὰ ἑρπετὰ, ἐκ περιουσίας δεικνύων τοῦ Θεοῦ τὴν πρόνοιαν, καὶ διδάσκων ὅτι καὶ ταῦτα πάντα θαυμαστὰ καὶ χρειώδη καὶ λόγον ἔχοντα τῆς εἰς τὸ εἶναι παραγωγῆς, εἰ καὶ ἡμῖν ἴσως ἀκατάληπτον ἢ δυσκατάληπτον.

Ἀστραπὴ μὲν γὰρ, ὑετοῦ σημεῖον ἢ καὶ πολλάκις ἀνέμου· χάλαζα δὲ καὶ χιὼν καὶ κρύσταλλος, εἰς γεωργίαν ἐπιτήδεια· τὸ πνεῦμα δὲ τῆς καταιγίδος, ποτὲ μὲν ἀπελαύνει τὰ νέφη, ποτὲ δὲ συνάγει, καὶ τοῦτο δὲ κἀκεῖνο, πρὸς τὸ λυσιτελοῦν, εἰ καὶ ἡμῖν οὐχ οὕτω δοκεῖ δι’ ἄγνοιαν.

Τὰ ὄρη δὲ καὶ αἱ κέδροι, δι’ ὧν κέδρων ὡς μειζόνων πάντα τὰ ἄκαρπα δένδρα συμπαρελήφθησαν, εἰς οἰκοδομίαν καὶ ναυπηγίαν χρησιμεύουσι, καὶ οὐδὲν ὅλως περιττὸν, οὐδὲ ὡς ἔτυχε γενόμενον.

Λέοντες καὶ παρδάλεις καὶ ἐλέφαντες καὶ μονοκέρωτες καὶ ῥινοκέρωτες καὶ τὰ τοιαῦτα, καὶ τῶν ἑρπετῶν, δράκοντες καὶ ὄφεις καὶ σκορπίοι, καὶ τὰ λοιπὰ, πολὺ

10[13] δι’ ἄγνοιαν PCABFHV : om. M. 10[16] γενόμενον PMA : γινόμενον CBFHV.

Dragons are what he now calls the sea-monsters, just as elsewhere also he says, *This dragon that you formed*, and deeps are what he calls the seas. For when you see the magnitude and the construction of its body, about which Scripture tells with greater clarity in the book of Job, how will you fail to be deeply awe-struck and praise the one who has created such great animals and has allotted the unnavigated seas as expanses for them, and does not allow them to exceed their own bounds, either towards the land or towards the navigated parts, nor to inflict harm not only on the ships, but neither on the classes of fish; and not only this is worthy of wonder, but so also is the sea, how having such an abundance of waters and being driven by the violent forces of the winds, and seething and churning and raging fearfully, it does not transgress its own limits, neither does it dare to flood the neighbouring land, keeping the Master's ordinance, and though possessing a restless and disorderly nature, it observes good order.

Ps 103.26

Job 3.8, 9.13, 26.13

When you then consider these things, you will marvel truly at God's power, wisdom and design, and as from the other things you will on this account also weave a hymn to him.

8 Fire, hail, snow, ice, blast of hurricane, you things that do his word.

That serve his ordinance for what is advantageous for men, and not occurring simply and at random; 'fire' is what he now calls lightning.

9-10 You mountains and all hills, fruiting trees and all cedars, wild beasts and all herds, reptiles and feathered birds.

Since the more delightful and useful and beneficial things are very evidently objects of wonder and praise, he lingers now on the more distressful things, saying, fire, hail, snow, ice, blast of hurricane, and the things that seem more useless, saying, mountains and all hills and all cedars, and the more harmful, saying, wild beasts and reptiles, showing the superfluity of God's providence and teaching that all these things are wonderful and needful and have a reason for being brought into being even if for us it is perhaps incomprehensible or difficult to comprehend.

For lightning is a sign of rain and often of wind, and hail and snow and ice are necessary for farming; and the blast of hurricane at times drives away the clouds and at times gathers them together, and the one and the other is for profit, even if it does not seem so to us out of ignorance.

The mountains and the cedars, through which cedars, as the larger of them, all fruitless trees were included, are useful for house-building and ship-building, and nothing at all is redundant or produced at random.

Lions and leopards and elephants and unicorns and rhinoceros and suchlike, and among the reptiles, serpents and snakes and scorpions and the rest, are also exceedingly useful for

καὶ αὐτὰ χρησιμεύουσιν εἰς τὸν βίον· φόβον γὰρ ἡμῖν ἐπιτειχίζει, καὶ σωφρονεῖν παρασκευάζει καὶ ἐναγωνίους ποιεῖ, καὶ ἀναμιμνήσκει τῆς ἐν τῷ παραδείσῳ τοῦ προπάτορος ἁμαρτίας, δι' ἣν ταῦτα τὴν τοῦ Ἀδὰμ ἀπεσείσαντο δουλείαν, ὑποχείρια Gen 1.28
τούτῳ δοθέντα καὶ τὰς κλήσεις παρ' ἐκείνου δεξάμενα· ἵνα μὴ λέγω τὴν ἄλλην Gen 2.19
χρείαν, ἣν πρὸς τὰ κατασκευαζόμενα παρέχουσι φάρμακα.

Εἰ τοίνυν τὰ λυπηρὰ καὶ τὰ δοκοῦντα ἄχρηστα καὶ βλαβερὰ, οὕτως χρήσιμα, ὡς καὶ δι' αὐτῶν ὕμνον ἀναφέρεσθαι τῷ Θεῷ καὶ δοξολογίαν, τί ἄν τις εἴποι περὶ τῶν μὴ τοιούτων;

11 Βασιλεῖς τῆς γῆς καὶ πάντες λαοὶ, ἄρχοντες καὶ πάντες κριταὶ γῆς.

Πάλιν ἕτερον ἐνταῦθα κινεῖ προνοίας εἶδος, τὸ τῶν ἀρχόντων· τῆς τοῦ Θεοῦ γὰρ σοφίας ἔργον, τὸ εἰς ἄρχοντας καὶ ἀρχομένους τόδε τὸ πᾶν διελεῖν· τοὺς βασιλεῖς δὲ λέγει, καὶ ἄρχοντας καὶ κριτὰς, ὡς καὶ τὸ ἄρχειν καὶ τὸ κρίνειν ἔχοντας.

Αἰνεῖτε γὰρ, φησὶ, τὸν Κύριον, οἱ μὲν ὅτι ἐπιμελεῖσθαι προεκρίθητε, οἱ δὲ ὅτι ἐπιμελείας τῆς παρὰ τῶν κρειττόνων ἀξιοῦσθε, ὁμοῦ δὲ πάντες ὅτι εὐταξίαν ἐντεῦθεν τοῖς ἀνθρώποις ὁ Θεὸς ἐδωρήσατο. Τὸ μὲν οὖν ἄρχειν, ἔργον Θεοῦ· τὸ δὲ κακῶς ἄρχειν, τῆς τῶν ἀρχόντων φαυλότητος· τὸ δὲ καὶ πονηροὺς εἰς τὸ ἄρχειν ἄγεσθαι, τῆς τῶν ἀνθρώπων πονηρίας.

Εἰπὼν δὲ ὅτι πάντες λαοὶ, οὐκ ἄνδρας ἐδήλωσε μόνον, ἀλλὰ καὶ γυναῖκας καὶ ἁπλῶς πᾶν γένος καὶ πᾶσαν ἡλικίαν.

12- Νεανίσκοι καὶ παρθένοι, πρεσβύτεραι μετὰ νεωτέρων, αἰνεσάτωσαν τὸ ὄνομα
13α Κυρίου.

Νεανίσκοι καὶ νεάνιδες, ἵνα ἐθισθῶσιν αἰνεῖν· πρεσβύτεροι, ὅτι εἰς τοιαύτην ἔφθασαν ἡλικίαν· νεωτέρους δὲ, τοὺς νεανίσκους αὖθις εἴρηκεν, ἀντιδιαστείλας αὐτοὺς τοῖς πρεσβυτέροις.

13β Ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

Ἐμεγαλύνθη διὰ τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ.

13γ Ἡ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ.

Ἡ εὐχαριστία καὶ ἡ δοξολογία αὐτοῦ ἐπὶ γῆς ἐν ἀνθρώποις, καὶ | ἐπ' οὐρανοῦ ἐν ἀγγέλοις.

14α Καὶ ὑψώσει κέρας λαοῦ αὐτοῦ.

Αὐξήσει, μεγαλυνεῖ ἰσχὺν λαοῦ αὐτοῦ.

life, for they build a fort of fear for us and make us prudent and vigilant, and remind us of the sin of our progenitor in paradise on account of which they threw off their servitude to Adam, Gen 1.28
having been given to him under his power, and having received their names from him, not to Gen 2.19
speak of the other use that they provide for medicinal preparations.

If therefore the distressful and seemingly useless and harmful things are useful in this way so as for praise and doxology to be offered to God through them, what might one say about the things that are not such?

11 Kings of the earth and all peoples, rulers and all judges of the earth.

Once again he here sets in motion a different kind of providence, namely, that of the rulers, for it is a work of God's wisdom to divide the whole into rulers and the ruled; he speaks of the kings and rulers and judges as possessing rulership and judgement.

Praise the Lord, he says, the ones because you have been charged with the responsibility of care, and the others because you are granted care by your betters, and all of you together because God has thereby bestowed good order on men. Ruling is a work of God, but ruling badly is a result of the irresponsibility of the rulers and bringing the wicked to rule is a result of the wickedness of men.

Having said 'all peoples', he signified not only men, but also women and simply every race and every age.

12-13α Youths and virgins, old and young alike, let them praise the name of the Lord.

Youths and maidens so that they might become accustomed to praise; old, because they have reached such an age; 'young' is what he called the youths again, having distinguished them from the old.

13β For the name of him alone has been exalted.

It has been magnified on account of the magnificence of his works.

13γ His confession is on earth and in heaven.

His thanksgiving and doxology is on earth among men and in heaven among angels.

14α And he will exalt the horn of his people.

He will increase, he will magnify the strength of his people.

14β Ὕμνος πᾶσι τοῖς ὁσίοις αὐτοῦ.

Τοῖς ἀφωσιωμένοις αὐτῷ· τούτοις γὰρ μάλιστα προσήκει ὑμνεῖν, ὡς μᾶλλον εἰδόσι τὰ μεγαλεῖα καὶ τὰς εὐεργεσίας αὐτοῦ. Εἴρηκε δὲ καὶ ἐν τῷ λβʹ ψαλμῷ, Τοῖς εὐθέσι πρέπει αἴνεσις, καὶ ζήτησον κἀκείνην τὴν ἐξήγησιν. Ps 32.1γ

14γ Τοῖς υἱοῖς Ἰσραὴλ, λαῷ ἐγγίζοντι αὐτῷ.

Λαῷ οἰκείῳ, λαῷ ἐγγίζοντι κατὰ σχέσιν καὶ διάθεσιν, ἐκ πίστεως, ἐκ θεραπείας, ἐξ ἀρετῶν οἰκειώσεως.

Νοεῖται δὲ καὶ καθ’ ἕτερον λόγον, ὅτι ὕμνος ἔσται τοῖς ὁσίοις αὐτοῦ, καὶ δοξασθήσονται, ὡς ὅσιοι αὐτοῦ, ὡς λαὸς ἐγγίζων αὐτῷ· διὸ χρὴ γίνεσθαι τοιούτους, ἵνα διὰ τοῦτο δόξης ἀξιωθῶσιν.

149 ρμθʹ

1α Ἀλληλούϊα.

1β Ἄισατε τῷ Κυρίῳ ᾆσμα καινόν.

Εἴρηται μὲν τοῦτο πολλάκις· ἡρμηνεύθη δὲ καλῶς ἐν τῷ λβʹ ψαλμῷ. Ps 32.3α

Κατὰ μὲν ἱστορίαν, περὶ τῶν Ἰουδαίων ὁ ψαλμός.

Κατὰ δὲ ἀναγωγὴν, περὶ ὧν ὁ Θεολόγος Γρηγόριος εἴρηκεν ἐν τῷ Λόγῳ τῶν PG36.608B
Ἐγκαινίων. Ἄιδουσι δὲ τῷ Κυρίῳ ᾆσμα καινὸν οἱ τῆς καινῆς κτίσεως, οἱ διὰ τῆς Gal 6.15
καινῆς διαθήκης τὸν καινὸν ἄνθρωπον ἐνδυσάμενοι. Eph 4.24

1γ Ἡ αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὁσίων.

Εἶπε καὶ ἐν τῷ προλαβόντι ψαλμῷ, Ὕμνος πᾶσι τοῖς ὁσίοις αὐτοῦ. Ps 148.14β

2α Εὐφρανθήτω Ἰσραὴλ ἐπὶ τῷ ποιήσαντι αὐτόν.

Ἰσραὴλ ὁ καινὸς, ᾄδων εὐφρανθήτω ἐπὶ τῷ Θεῷ, ὅτι τε αὐτὸν ἐποίησεν ἄνθρωπον, καὶ ὅτι αὐτὸν ἐποίησεν ἴδιον λαόν· ἐπήγαγε γάρ·

2β Καὶ υἱοὶ Σιὼν ἀγαλλιάσθωσαν ἐπὶ τῷ βασιλεῖ αὐτῶν.

Υἱοὶ Σιὼν τῆς καινῆς· ὁ Ἰσραηλιτικὸς αὖθις λαὸς, ᾄδων εὐφρανθήτω, καὶ εὐφραινόμενος εὐχαριστείτω, ὑπέρ τε τῆς δημιουργίας, ὑπέρ τε τῆς οἰκειώσεως· ὡς οἰκείων γὰρ αὐτῶν ἐβασίλευσεν, ὅπερ ἕτερον εἶδος εὐεργεσίας.

14β A hymn is for all his devotees.

For all those devoted to him, for to these most especially is praise fitting, as knowing most especially his magnificence and his benefactions. And in the fifty-second psalm he said, *Praise is fitting for those of straight heart*, and seek also that explanation. Ps 32.1γ

14γ For the sons of Israel, the people who approach him.

For his own people, for the people who approach in terms of relationship and disposition, in faith, in ministration, in kinship of virtues.

It can be understood in a different way, that a hymn will be for his devotees and they will be glorified as his devotees, as a people close to him; hence it is necessary to become such, so that on this account they may become worthy of glory.

149
Psalm 149
1α
Alleluia.

1β Sing to the Lord a new song.

This was said often; it was well interpreted in the thirty-second psalm. Ps 32.3α

In a historical sense, the psalm is about the Jews.

In an anagogical sense, it is about the things Gregory the Theologian spoke in his *Homily* PG36.608B
On The New Sunday. Those of new creation, those who through the new testament have put Gal 6.15
on the new man, sing a new song to the Lord. Eph 4.24

1γ His praise is in the assembly of the devout.

And in the previous psalm he said, *A hymn is for all his devotees*. Ps 148.14β

2α Let Israel be glad in the one who made him.

New Israel, while singing, let him be glad in God, both because he made him man, and because he made him his own people, for he added:

2β And let the sons of Zion rejoice in their king.

The sons of new Zion; let the Israelite people again while singing be glad, and being glad let them give thanks, both for their creation and for their being made his own, for he came to reign over them as his own, which is another kind of benefaction.

3α Αἰνεσάτωσαν τὸ ὄνομα αὐτοῦ ἐν χορῷ.

Ἐν συμφωνίᾳ, ἵνα ἡ κοινωνία τῆς ᾠδῆς, κοινωνίαν αὐτοῖς ἀγάπης ἐμβάλῃ, καὶ σύμπνοιαν καὶ ὁμόνοιαν.

3β Ἐν τυμπάνῳ καὶ ψαλτηρίῳ ψαλάτωσαν αὐτῷ.

Τῷ μὲν παλαιῷ λαῷ διὰ τοιούτων ὀργάνων ᾄδειν ἐπετέτραπτο, καθάπερ καὶ τὸ ζωοθυτεῖν, διὰ τὴν ἀσθένειαν αὐτῶν καὶ φιληδονίαν· τῷ δὲ νέῳ, τύμπανον μὲν, ἡ νέκρωσις τῶν σωματικῶν ἡδονῶν (νεκρὸν γὰρ σῶμα, τὸ τύμπανον), ψαλτήριον δὲ, τὸ ἄνωθεν ἐνηχεῖσθαι (τὸ ψαλτήριον γὰρ ἄνωθεν ἐλάμβανε τῶν φθόγγων τὰς ἀφορμάς)· ἢ τύμπανον μὲν, ἡ πρᾶξις, ψαλτήριον δὲ, ἡ θεωρία, ἵνα ψάλλωμεν § 70
αὐτῷ, νεκροῦντες τὰ πάθη καὶ ἄνωθεν ἐνηχούμενοι παρὰ Θεοῦ, ἢ διὰ πράξεως καὶ θεωρίας.

Εἴρηται περὶ ἀναγωγῆς τοῦ ψαλτηρίου καὶ ἐν τῷ λβʹ ψαλμῷ, ἔνθα τὸ, *Ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ.* Ps 32.2

4α Ὅτι εὐδοκεῖ Κύριος ἐν τῷ λαῷ αὐτοῦ.

Εὐαρεστεῖται· ἢ ἀγαθὰ θέλει, κατὰ τὸ, *ἐν ἀνθρώποις εὐδοκία.* Lk 2.14

4β Καὶ ὑψώσει πραεῖς ἐν σωτηρίᾳ.

Δοξάσει αὐτοὺς μετὰ καὶ | τοῦ σῶσαι.

Εἴρηται δὲ ἐν τῷ ρμςʹ ψαλμῷ, *Ἀναλαμβάνων πραεῖς ὁ Κύριος.* Ps 146.6

5α Καυχήσονται ὅσιοι ἐν δόξῃ.

Καθ' ἱστορίαν πρότερον τὰ ἐντεῦθεν ἑρμηνευτέον ἄχρι πέρατος τοῦ ψαλμοῦ, εἶτα καὶ ἀναγωγικῶς περὶ τούτων διαληπτέον.

Προλέγει τοίνυν, κατὰ τὸ προχείρως νοούμενον, περὶ τῆς τῶν Ἑβραίων νίκης, ἣν ἐνίκησαν τὰ πέριξ αὐτῶν ἔθνη, κωλύοντα τὴν ἀνοικοδομὴν τοῦ ναοῦ καὶ τῆς πόλεως. Καυχήσονται, φησὶν, οἱ ἀφωσιωμένοι τῷ Θεῷ Ἰσραηλῖται, ἐν δόξῃ τῇ ἀπὸ Ps 126.1β
τῆς θεοδωρήτου νίκης ἢ τῇ ἀπὸ τῆς παρὰ Θεοῦ συμμαχίας.

5β Καὶ ἀγαλλιάσονται ἐπὶ τῶν κοιτῶν αὐτῶν.

Οὐ μόνον ἀφόβως κοιμηθήσονται, ἀλλὰ καὶ ἡδέως, ἅτε τῶν πολεμίων ἀπαλλαγέντες.

3α[2] ἐμβάλῃ PBV : ἐμβάλλῃ MACFH. 3β[6] ψάλλωμεν PFHV : ψάλωμεν MACB.

3α Let them praise his name in chorus.

In harmony, so that the communion of song may induce a communion of love among them and agreement and concord.

3β With drum and psaltery let them sing to him.

It was permitted to the ancient people to sing with such instruments, as it was to sacrifice animals, on account of their weakness and fondness for pleasure. For the new people, the drum is the mortification of bodily pleasures (for the drum is a dead body), and the psaltery is their being made resonant from above (for the psaltery used to have the striking point for
its notes above). Or else, 'drum' is action and 'psaltery' contemplation, so that we may sing § 70
to him, mortifying our passions and being given voice from above by God, or through action and contemplation.

The anagogical sense of the psaltery is also spoken of in the thirty-second psalm, at the
verse, *Sing to him on the ten-stringed psaltery*. Ps 32.2

4α For the Lord is well-pleased with his people.

He is well-pleased; or else he wishes good things, according to, *Good will among men*. Lk 2.14

4β And he will exalt the meek in salvation.

He will glorify them along with saving them.

In the one hundred and forty-sixth psalm it was said, *The Lord is taking up the meek*. Ps 146.6

5α The devout will boast in glory.

The words from here to the end of the psalm are first to be interpreted in a historical sense, and then to be treated in an anagogical sense.

He is foretelling accordingly, according to the obvious meaning, about the victory of the Hebrews that they won over the surrounding nations which were impeding the rebuilding of
the temple and of the city. Those Israelites devoted to God will, he says, boast in the glory of Ps 126.1β
the God-given victory or in the alliance from God.

5β And will rejoice upon their beds.

Not only will they sleep without fear, but sweetly, seeing that they have been freed of their enemies.

6 Αἱ ὑψώσεις τοῦ Θεοῦ ἐν τῷ λάρυγγι αὐτῶν, καὶ ῥομφαῖαι δίστομοι ἐν ταῖς χερσὶν αὐτῶν.

Τοῦτο βούλεται λέγειν, ὅτι ὑμνοῦντες τὸν Θεὸν, πολεμήσουσι τοῖς ἐχθροῖς, αἱ ὑμνολογίαι τοῦ Θεοῦ ἐν τῷ στόματι αὐτῶν καὶ σπάθαι ἐν ταῖς χερσὶν αὐτῶν, συγκόπτουσαι τοὺς πολεμίους. Ps 126.2α

7 Τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἐλεγμοὺς ἐν τοῖς λαοῖς.

Ὑπὲρ τοῦ ποιῆσαι τὸν Θεὸν ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἀνθ' ὧν ἠδίκουν τὸν λαὸν αὐτοῦ, καὶ ἐλεγμὸν ἐν τῷ λαῷ, πληθυντικὸν ἀντὶ ἑνικοῦ, ἐλεγχομένῳ, ὅτι διὰ τὰς ἁμαρτίας αὐτοῦ μέχρι τότε κατεπονεῖτο, καὶ οὐ δι' ἀσθένειαν τοῦ Θεοῦ· ὅτε γὰρ ἔνευσε μόνον, εἰς θαυμαστὴν ἦλθε τὰ πράγματα μεταβολήν.

8 Τοῦ δῆσαι τοὺς βασιλεῖς αὐτῶν ἐν πέδαις, καὶ τοὺς ἐνδόξους αὐτῶν ἐν χειροπέδαις σιδηραῖς.

Ὑπὲρ τοῦ μὴ μόνον ἀπώσασθαι τοὺς πολεμίους, ἀλλὰ καὶ τοὺς βασιλεῖς αὐτῶν καὶ τοὺς ἄλλως ἐνδόξους ἐν αὐτοῖς δεσμώτας λαβεῖν.

9α Τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον.

Τοῦ ποιῆσαι τὸν Θεὸν ἐν τοῖς ἔθνεσι καὶ ἐν τῷ λαῷ αὐτοῦ, κρίσιν ἀνάγραπτον βίβλοις καὶ μέχρι παντὸς αἰῶνος μνημονευομένην, ἢ ἀνάγραπτον τῷ βίῳ καὶ ἀνεξάλειπτον καὶ οἷον ἐστηλογραφημένην.

Κρίσιν δὲ νόει μοι, τὴν ἔνδικον ἀπώλειαν τῶν ἐχθρῶν.

9β Δόξα αὕτη ἐστὶ πᾶσι τοῖς ὁσίοις αὐτοῦ.

Αὕτη· ποία; Τὸ νικῆσαι, μᾶλλον δὲ τὸ οὕτω νικῆσαι παραδόξως διὰ τῆς συμμαχίας τοῦ Θεοῦ.

Ταῦτα μὲν οὖν καθ' ἱστορίαν.

[5] Κατὰ δὲ ἀναγωγὴν, *Καυχήσονται ὅσιοι ἐν δόξῃ*, τῇ μελλούσῃ· *Οὐκ ἄξια γὰρ*, φησὶ, *τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλύπτεσθαι εἰς ἡμᾶς*. Δόξα δὲ, καὶ ὁ σταυρὸς, κατὰ τὸ, *Ἐμοὶ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ* Rom 8.18
σταυρῷ τοῦ Κυρίου Ἰησοῦ. Ἐπαινεῖ δὲ τοὺς πραεῖς καὶ τοὺς ὁσίους, προτρέπων ἡμᾶς Gal 6.14
εἰς ὁσιότητα καὶ πραότητα. *Καὶ ἀγαλλιάσονται*, φησὶν, *ἐπὶ τῶν κοιτῶν αὐτῶν*, ἤτοι τῶν ἡὐτρεπισμένων αὐτοῖς αἰωνίων μονῶν, τῶν ἀκαταλύτων σκηνῶν. Jn 14.2-3

[6] Ὑψώσεις μὲν οὖν νοοῦμεν, τὰς δι' ὕμνων καὶ θεολογίας θεοπρεπεῖς φωνὰς ὑπερυψούσας αὐτόν· ῥομφαίαν δὲ δίστομον, ἤτοι τμητικωτάτην, τὸν σταυρὸν, τέμνοντα καὶ λύοντα τὰς παρατάξεις τῶν δαιμόνων. Ἢ ῥομφαίαν | δίστομον, τὴν πολιτείαν

6 The exaltations of God in their throat and two-edged swords in their hands.

This means to say that while praising God they will fight their enemies, the hymns of God being in their mouth and broad-swords in their hands, cutting down the attackers. Ps 126.2α

7 To bring vengeance among the nations, reproofs among the peoples.

So that God may bring vengeance among the nations in return for the ways in which they had been wronging his people, and reproof among the people (the plural in place of the singular), being reproved because they were being oppressed on account of their sins up to then, and not on account of God's weakness, for when he but nodded, the events underwent a miraculous change.

8 To bind their kings in fetters and their illustrious ones in manacles of iron.

Not only so as to repel the attackers, but also to take their kings and those otherwise illustrious among them as prisoners.

9α To make among them written judgement.

So that God may make among the nations and among his people a judgement written in books and remembered to every age, or written on their life and indelible and as it were inscribed on a column.

Understand 'judgement' as the justly decided destruction of the enemies.

9β This glory is for all his devout.

This; which? The glory of triumphing, or rather of triumphing thus against expectation through the alliance of God.

Such then is the historical sense.

[5] In an anagogical sense, *The devout will boast in glory*, namely, that which is to come, for it is written, *The sufferings of this present time are not worth comparing with the glory that is to be revealed to us*. Glory is also the Cross, in accordance with, *Far be it from me to boast except in the Cross of our Lord Jesus*. And he praises the meek and the devout, urging us to devotedness and meekness. And they will rejoice upon their beds, he says, namely, in the eternal dwellings prepared for them, in the indestructible tents. Rom 8.18 Gal 6.14 Jn 14.2-3

[6] We understand the 'exaltations' as the godly voices exalting him exceedingly through hymns and divine praise. We understand the two-edged, that is, the very sharpest, sword, as the Cross, cutting down and dissolving the armies of the demons.

αὐτῶν, ἔργῳ καὶ λόγῳ ἐστομωμένην ἢ πράξει καὶ θεωρίᾳ· περὶ δὲ τῶν ἀποστόλων ὁ λόγος καὶ τῶν διαδόχων αὐτῶν.

[7] *Τοῦ ποιῆσαι ἐκδίκησιν ἐν τοῖς ἔθνεσιν*, ἐν τῷ ῥύσασθαι αὐτοὺς τῆς δουλείας καὶ τυραννίδος τοῦ διαβόλου, *καὶ ἐλεγμοὺς ἐν τοῖς λαοῖς* τῶν Ἰουδαίων, ἐν τῷ ἐλέγχειν αὐτοὺς παρανόμους καὶ θεομάχους καὶ τυφλοὺς πρὸς τὸ φῶς τῆς ἀληθείας.

[8] *Τοῦ δῆσαι τοὺς βασιλεῖς τῶν ἐθνῶν καὶ τοὺς ἐνδόξους αὐτῶν ἐν δεσμοῖς ἰσχυροῖς* πίστεως καὶ φόβου καὶ ἀγάπης Θεοῦ· εἰ δὲ τούτους, πολλῷ μᾶλλον τοὺς μετ' αὐτούς· ἢ βασιλεῖς καὶ ἐνδόξους, τοὺς βασιλεύοντας αὐτῶν δαίμονας καὶ δόξης τῆς παρ' αὐτῶν ἀπολαύοντας, ὧν τὰς χεῖρας ἐπέδησαν ταῖς πέδαις τῆς ἀνενεργησίας.

[9] *Τοῦ ποιῆσαι ἐν τοῖς ἔθνεσι κρίμα ἔγγραπτον*, ἤγουν ἀποφάσεις καὶ νόμους ἐγγράφους πολιτείας θεοφιλοῦς. *Δόξα αὕτη ἐστὶ πᾶσι τοῖς* ταῦτα *ποιοῦσιν*· αὕτη, ποία; τὸ τοιαῦτα κατορθῶσαι.

150 ρν´

1α Ἀλληλούϊα.

Εἰς αἶνον καὶ εὐχαριστίαν ὁ Δαυὶδ συνέκλεισε τὸ βιβλίον, παιδεύων ὑπὲρ πάντων ἄχρι βίου πέρατος εὐχαριστεῖν τῷ Θεῷ.

1β Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ.

Διὰ τοὺς ἁγίους αὐτοῦ, ὅτι τοιαύτην πολιτείαν εἰς τὸν βίον εἰσήγαγεν, ἥτις αὐτοὺς ἀγγέλους ἐξ ἀνθρώπων ἐποίησεν.

1γ Αἰνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ.

Διὰ τὸ στερέωμα, τὸ παρὰ τῆς δυνάμεως αὐτοῦ γεγονὸς τοιοῦτον. Λέγει δὲ τὸν δεύτερον οὐρανὸν, ὡς φαινόμενον, καὶ θαῦμα κινοῦντα τοῖς ὁρῶσι τὸ μέγεθος αὐτοῦ καὶ κάλλος καὶ τ' ἄλλα τὰ περὶ αὐτόν. Ὅρα δὲ καὶ τὴν τάξιν· τῶν γὰρ ἐγκοσμίων, ἀξιοθαυμαστότεροι μὲν οἱ ἅγιοι, μετὰ δὲ τούτους, ὁ φαινόμενος οὗτος οὐρανός.

2α Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ.

Διὰ τὰς δυνάμεις ἃς ἐργάζεται, κοινῇ καὶ ἰδίᾳ τερατουργῶν· ἢ καὶ διὰ τὰς δυνάμεις ἃς ἐμφαίνουσι τὰ κτίσματα αὐτοῦ, μεγαλοδύναμον καὶ παντοδύναμον αὐτὸν ἀνακηρύττοντα ἐκ μόνης τῆς ὄψεως.

2β Αἰνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ.

Διὰ τὸ ἄπειρον τῆς μεγαλωσύνης αὐτοῦ. Εἴρηκε γὰρ καὶ ἐν τῷ ρμδ´ ψαλμῷ, ὅτι
Καὶ τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας. Ps 144.3

Or else we understand the two-edged sword as the way of life of the devout, sharpened in work and word, or in action and contemplation; this is about the Apostles and their successors.

[7] To bring vengeance among the nations, by delivering them from the slavery and tyranny of the devil, and reproofs among the peoples of the Jews, by proving them to be transgressors of the law and enemies of God and blind to the light of the truth.

[8] To bind the kings of the nations and their illustrious ones in the bonds of strong faith and fear and love of God, and if those, much more those beneath them. Or else he calls kings and illustrious ones the demons ruling them and enjoying glory from them, whose hands they had bound with the bonds of inactivity.

[9] To make among the nations a written judgement, namely, the decisions and written laws of a god-loving state. This glory is for all those doing these things. This; which? The glory of attaining such things.

150

Psalm 150

1α

Alleluia.

David concluded the book with praise and thanksgiving, instructing to give thanks to God for all things until the end of life.

1β Praise God in his saints.

On account of his saints, because they introduced such a polity into life, which made them angels from men.

1γ Praise him in the firmament of his power.

On account of the firmament, which by his power became such. He is speaking now of the second heaven, as appearing to the eye and moving those who behold its magnitude and beauty and the other things relating to it to wonder. Observe the order: among worldly things most worthy of wonder are the saints, and after them, this heaven that appears to the eye.

2α Praise him for his mighty acts.

On account of the acts of power that he works, working marvels publicly and privately; or else on account of the acts of power that his creations exhibit, proclaiming him as magnipotent and omnipotent by their aspect alone.

2β Praise him according to the magnitude of his majesty.

On account of the infinity of his majesty. It was said indeed in the one hundred and forty-fourth psalm also that, *And to his majesty there is no limit*. Ps 144.3

3-5 Αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰνεῖτε αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ· αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ· αἰνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ· αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις· αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ.

Παρακελεύεται τοῖς μὲν Ἰουδαίοις, ἐν πᾶσιν ὀργάνοις μελῶν μουσικῶν αἰνεῖν τὸν Θεὸν, τοῖς δὲ Χριστιανοῖς, ἐν πᾶσιν ὀργάνοις μελῶν σωματικῶν, ἐν ὀφθαλμοῖς, ἐν ἀκοῇ, ἐν στόματι, ἐν χερσὶν, ἐν ποσίν. Ὅταν γὰρ οἱ μὲν ὀφθαλμοὶ μὴ βλέπωσιν ἀκόλαστα, προσηκόντως δὲ καὶ χρειωδῶς· ἡ δ' ἀκοὴ μὴ δέχηται πονηροὺς λόγους, ἀλλὰ χρειώδεις καὶ ψυχω | φελεῖς· τὸ στόμα δὲ μὴ φθέγγηται βλαβερὰ, χρήσιμα δὲ καὶ πνευματικά· αἱ χεῖρες δὲ μὴ πλεονεκτῶσιν ἢ ἁρπάζωσιν ἢ πλήττωσιν, ἀλλ' εἰς ἀγαθὰς ἐκτείνωνται πράξεις· οἱ πόδες δὲ μὴ τρέχωσιν εἰς κακίαν, ἀλλ' εἰς εὐθεῖαν ὁδόν· τότε διὰ παντὸς αἰνοῦντες ὀργάνου, παναρμόνιον τῷ Θεῷ προσάγομεν μελῳδίαν.

Διὰ πάντων δὲ τῶν εἰρημένων μουσικῶν ὀργάνων, ᾠδὰς ᾖδον Ἰουδαῖοι τῷ Θεῷ, περὶ ὧν ἐν προοιμίοις τῆς παρούσης βίβλου παραδεδώκαμεν. Χορὸν δὲ ἐνταῦθα § 69
λέγει, τὴν μετὰ χορείας ᾠδήν· ἕτερον γὰρ εἶδος τοῦτο μελῳδίας, χωρὶς ὀργάνων γινόμενον· αἱ δὲ χορδαὶ πάλιν ἕτερον ἦσαν εἶδος, παρὰ τὰ ῥηθέντα. Ὄργανον δὲ εἰδικῶς εἶπε, τὸ καὶ παρ' ἡμῖν εἰδικῶς οὕτω καλούμενον. Διττὰ δὲ τὰ εἴδη τῶν κυμβάλων· τὰ μὲν εὔηχα, καὶ μάλιστα ταῖς ᾠδαῖς προσήκοντα, τὰ δὲ τραχύφθογγα ἢ βαρύφθογγα, καὶ τοῖς ἐν πολέμοις ἀλαλαγμοῖς ἐπιτήδεια.

Οὐκ ἀγνοῶ δὲ τὰ παρά τινων ἐπὶ τούτοις ἀλληγορηθέντα· παρέλιπον δὲ ταῦτα, καθάπερ καὶ ἐν τοῖς ἄλλοις ψαλμοῖς πολλὰ τοιαῦτα, διὰ τὸ εὐανάτρεπτον αὐτῶν καὶ δυσπαράδεκτον.

6 Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον.

Συλληπτικῷ λόγῳ, πᾶν γένος καὶ πᾶσαν ἡλικίαν εἰς αἶνον καὶ εὐχαριστίαν ἐκίνησε, πνοὴν λέγων, τὴν ψυχὴν, ἀπὸ δὲ τῆς ψυχῆς, τὸ σύμπαν δηλῶν, ὡς ἀπὸ μέρους τὸ ὅλον.

Ἐν μὲν οὖν τῷ παρόντι βίῳ τοὺς πιστοὺς συγκαλεῖ, ἐν δὲ τῇ ἀναστάσει, καὶ τοὺς ἀπίστους· τότε γὰρ ὁμοῦ πάντες αὐτῷ γόνυ κάμψουσι καὶ αἰνέσουσιν. Php 2.10

Αἰνῶμεν τοίνυν καὶ ἡμεῖς καὶ εὐχαριστῶμεν ὑπὲρ ἁπάντων διὰ παντὸς ἐν ἔργῳ καὶ λόγῳ. Τοῦτο γὰρ, ἔργον ἀναγκαῖον καὶ χρέος διηνεκῶς ἀπαιτούμενον, θυσία εὐπόριστος, λειτουργία ἀγγελική· τοῦτο ποιοῦντες, καὶ τὸν παρόντα βίον ἀπροσκόπτως ἀνύσομεν καὶ τῶν μελλόντων ἀπολαύσομεν ἀγαθῶν·

χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι,
δόξα, τιμὴ καὶ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

3-5 Praise him with the sound of trumpet, praise him with psaltery and cithara; praise him with drum and chorus; praise him with strings and flute; praise him with well-tuned cymbals; praise him with cymbals of ululation.

He exhorts the Jews to praise God with all instruments of the various musical members and the Christians to praise God with all instruments of the various bodily members, with eyes, with hearing, with mouth, with hands, with feet. For when the eyes do not look licentiously, but as is seemly and needful, and the hearing does not accept evil words, but ones that are needful and beneficial, and the mouth does not utter harmful things, but those that are useful and spiritual, and the hands do not grasp more than their due or plunder or strike, but are stretched out in good deeds, and the feet do not run to evil, but on a straight way, then praising through every organ we offer a harmonious melody to God.

Through all the musical instruments mentioned the Jews used to sing songs to God, about all of which we taught in the preamble to the present book. 'Chorus' here is what he calls § 69
a song with choral dancing, for this is a different kind of choral song performed without instruments. The 'strings' again was another type, in addition to the others mentioned. He called 'instrument' in the specific sense, that which among ourselves is also called thus specifically, namely, the flute. The kinds of cymbals are two, the well-tuned ones, fitting especially for songs, and the harsh-sounding or loud-clanging ones, suited for ululations in battles.

I am not ignorant of the allegorical interpretations given to these by some, but I have omitted them, as indeed with many such things in the other psalms, on account of their being easily refuted and hard to accept.

6 Let every breath praise the Lord.

With an all-embracing expression, he moved every race and every age to praise and thanksgiving, calling the soul 'breath' and by the soul indicating the entirety, the part standing for the whole.

In the present life then he summons believers, but in the resurrection unbelievers also, for then all together will bend their knee to him and praise him. Php 2.10

Let us also therefore praise and give thanks continually for everything in deed and in word. For this is a necessary work and an obligation constantly demanded, an easily offered sacrifice, an angelic ministration. Doing this, we shall complete the journey of the present life without stumbling and will enjoy the blessings to come,

by the grace and love for mankind of our Lord Jesus Christ
along with whom to the Father and the holy Spirit is
glory, honour and worship to the ages of ages.
Amen.

[151] [ρνα΄]

1α Οὗτος ὁ ψαλμὸς ἰδιόγραφος τοῦ Δαυὶδ
καὶ ἔξωθεν τοῦ ἀριθμοῦ τῶν ρν΄·
ὅτε ἐμονομάχησε πρὸς τὸν Γολιάθ.

1β Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου· ἐποίμαινον τὰ πρόβατα τοῦ πατρός μου.

2 Αἱ χεῖρές μου ἐποίησαν ὄργανον καὶ οἱ δάκτυλοί μου ἥρμοσαν ψαλτήριον.

3 Καὶ τίς ἀναγγελεῖ τῷ Κυρίῳ μου; αὐτὸς Κύριος αὐτὸς εἰσακούει.

4 Αὐτὸς ἐξαπέστειλε τὸν ἄγγελον αὐτοῦ καὶ ἦρέ με ἐκ τῶν προβάτων τοῦ πατρός μου καὶ ἔχρισέ με ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ.

5 Οἱ ἀδελφοί μου καλοὶ καὶ μεγάλοι, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ Κύριος.

6 Ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς εἰδώλοις αὐτοῦ.

7 Ἐγὼ δὲ σπασάμενος τὴν παρ᾽ αὐτοῦ μάχαιραν, ἀπεκεφάλισα αὐτὸν καὶ ἦρα ὄνειδος ἐξ υἱῶν Ἰσραήλ.

Ps 151: [T].

Add. P²: Οὗτος ὁ ψαλμὸς ἰδιόγραφος τῷ Δαυὶδ καὶ ἔξωθεν τοῦ ἀριθμοῦ, ὅτε ἐμονομάχησε πρὸς τὸν Γολιάθ.

Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου. Ὁ Δαυίδ, εἰκόνα φέρει τοῦ Χριστοῦ καὶ τύπον, ὁ δὲ Γολιάθ, τοῦ διαβόλου· ὥσπερ οὖν ἐκεῖνος ἐμονομάχησε πρὸς τὸν αἰσθητὸν Γολιάθ, οὕτω καὶ ὁ Χριστὸς πρὸς τὸν νοητόν, καθὼς καὶ Ἡσαΐας, ὡς ἐκ προσώπου Χριστοῦ, φησί, *Ληνὸν ἐπάτησα μονώτατος* [Is 63.3]. Μικρὸς ἦν ὁ Δαυὶδ ἐν τοῖς ἀδελφοῖς αὐτοῦ καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. Μικρὸς ἦν καὶ ὁ Χριστὸς κατὰ τὴν ἀνθρωπίνην φύσιν ἐν τοῖς ἀδελφοῖς τῶν Ἰουδαίων καθώς φησι, *Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστι* [Mt 11.11]· μείζων δέ, καθὸ ἦν νεώτερος· τὸ γὰρ νεώτερος εἰς τὸ ἀκμαῖον καὶ ἰσχυρὸν τῆς θεότητος ἐκλαμβάνεται· καθὸ γὰρ ἦν ἄνθρωπος, ἐλογίζετο τοῖς ἀδελφοῖς αὐτοῦ Ἰουδαίοις μικρός, ἤγουν ἐξουδενωμένος, καθὸ δὲ ἦν Θεός, νεώτερος, ἤγουν ἰσχυρὸς καὶ ἀθάνατος ἐν τῷ οἴκῳ τοῦ Πατρὸς αὐτοῦ· οἶκος δὲ τοῦ Πατρὸς αὐτοῦ, ἡ κτίσις πᾶσα. Ἐποίμαινον τὰ πρόβατα τοῦ Πατρός μου. Ὅτι δὲ καὶ ὁ Χριστὸς ποιμὴν τῶν λογικῶν προβάτων τοῦ Θεοῦ καὶ Πατρὸς ἐστιν, ἄκ[ουε] αὐτοῦ λέγοντος, *Ἐγώ εἰμι ὁ Ποιμὴν ὁ καλὸς* [Jn 10.11], καὶ τοῦ Δαυὶδ περὶ αὐτοῦ βοῶντος, *Ὁ ποιμαίνων τὸν Ἰσραὴλ πρόσχες* [Ps 79.2]. Αἱ χεῖρές μου ἐποίησαν ὄργανον καὶ οἱ δάκτυλοί μου ἥρμοσαν ψαλτήριον. Χεῖρες ἐπὶ Χριστοῦ νοητάς, τὴν παντοκρατορικὴν ἐξουσίαν αὐτοῦ νοητέον· ἐποίησαν ὄργανον, τὸ σῶμα τοῦ ἀνθρώπου· οἱ δὲ δάκτυλοι αὐτοῦ, ἤγουν αἱ κατασκευαστικαὶ δυνάμεις τοῦ παντὸς κόσμου, ἥρμοσαν ψαλτήριον, τουτέστι τὴν ψυχήν· ἢ ὄργανον τὸν παλαιὸν νόμον, ψαλτήριον δὲ τὴν καινὴν διαθήκην νοητέον· δάκτυλοι τοὺς εὐαγγελιστάς· χεῖρας δέ, τοὺς ἀποστόλους καὶ προφήτας. Καὶ τίς ἀναγγελεῖ τῷ Κυρίῳ μου; αὐτὸς Κύριος αὐτὸς εἰσακούει. Αὐτὸς ἐξαπέστειλε τὸν ἄγγελον αὐτοῦ καὶ ἦρέ με ἐκ τῶν ποιμνίων τῶν προβάτων τοῦ πατρός μου καὶ ἔχρισέ με ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ. Οἱ ἀδελφοί μου καλοὶ καὶ μεγάλοι, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ Κύριος. Ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς εἰδώλοις αὐτοῦ. Ἐγὼ δὲ σπασάμενος τὴν παρ᾽ αὐτοῦ μάχαιραν, ἀπεκεφάλισα αὐτόν. Ὡσαύτως καὶ ὁ Χριστός, λαβὼν τὴν παρὰ τοῦ διαβόλου μάχαιραν, ἥτις ἐστὶν ὁ Σταυρός, δι᾽ αὐτοῦ τὴν κεφαλήν, ἤγουν τὴν ὑπερηφάνειαν καὶ δύναμιν τοῦ διαβόλου διέκοψεν. Καὶ ἦρα ὄνειδος ἐξ υἱῶν Ἰσραήλ. Ὡσαύτως καὶ ὁ Χριστός, ἐπὶ Σταυροῦ σφάζων τὸν ἐχθρόν, ὠνειδίζετο παρὰ τῶν Ἰουδαίων λεγόντων, *Οὐά, ὁ καταλύων τὸν ναὸν τοῦ Θεοῦ* [Mk 15.29], καὶ τὰ ἑξῆς.

[151] Psalm 151

1α This psalm is David's autograph
and outwith the number of the one hundred and fifty;
when he engaged in single combat with Goliath.

1β Least I was among my brothers and youngest in the house of my father; I would tend my father's sheep.

2 My hands made a flute and my fingers tuned a psaltery.

3 And who will report to my Lord? The Lord himself, he will hear.

4 He sent forth his messenger and took me from my father's sheep and anointed me with the oil of his anointing.

5 My brothers were fair and tall, and the Lord did not show good pleasure in them.

6 I went out to meet the Philistine, and he cursed me by his idols.

7 But I, having drawn the sword at his side, cut off his head and removed reproach from the sons of Israel.

This psalm is David's autograph and outwith the number of the one hundred and fifty; when he engaged in single combat with Goliath.

Least I was among my brothers and youngest in the house of my father. David bears the image and type of Christ, while Goliath that of the Devil. Accordingly, just as David fought in single combat against the sensible Goliath, so did Christ against the intelligible Goliath, as Isaiah says in the person of Christ, *I trampled a wine-vat all alone* [Isaiah 63.3]. David was least among his brothers and youngest in the house of his father, and Christ was least according to his human nature among the brothers of the Jews since he says, *But the least in the kingdom of heaven is greater than he* [Mt 11.11]; and he is greater in that he was youngest, for the 'youngest' is understood as the full bloom and strength of divinity, for in that he was a man, he was reckoned least among his brother Jews, but in that he was God, he was youngest, namely, strong and immortal in the house of his Father, and the 'house of his Father' is the whole of creation. I would tend my father's sheep. And that Christ is the shepherd of the rational sheep of God the Father, listen to him saying, *I am the good Shepherd* [Jn 10.11], and to David crying out about him, *O you, the one who shepherds Israel, give heed* [Ps 79.2]. My hands made a flute and my fingers tuned a psaltery. Intelligible hands in relation to Christ are to be understood as his almighty authority; they made an instrument, the body of man, and his fingers, the constructive powers of the whole world, tuned a psaltery, that is, the soul; or else instrument is to be understood as the old law, and psaltery as the new testament, while the fingers are to be understood as the evangelists, and the hands as the Apostles and prophets. And who will report to my Lord? The Lord himself, he will hear. He sent forth his messenger and took me from my father's sheep and anointed me with the oil of his anointing. My brothers were fair and tall, and the Lord did not show good pleasure in them. I went out to meet the Philistine, and he cursed me by his idols. But I, having drawn the sword at his side, cut off his head. In like manner, Christ, taking the sword at the Devil's side, which is the Cross, cut off therewith the head, that is, the pride and power of the Devil. And I removed reproach from the sons of Israel. Likewise Christ, when slaying the enemy on the Cross was reproached by the Jews, saying, *Aha! You who would destroy the temple* [Mk 15.29], and so on.

I

Ὠιδὴ α´
Ὠιδὴ Μωυσέως ἐν τῇ Ἐξόδῳ. Ex 15.1-19

Ταύτην πρώτην ᾖσαν τὴν ᾠδὴν οἱ υἱοὶ Ἰσραὴλ, ἀβρόχῳ ποδὶ τὴν ἐρυθρὰν διαπεράσαντες θάλασσαν, καὶ αὐτοῖς ἅρμασι καὶ ἵπποις τοὺς διώκοντας Αἰγυπτίους καταποντισθέντας καὶ ὑποβρυχίους γεγονότας ἰδόντες.

1α Ἄισωμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδόξασται.

Τοιαῦτα παραδόξως τερατουργήσας.

1β Ἵππον καὶ ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν.

Ἵππον πάντα καὶ ἀναβάτην ἕκαστον Αἰγύπτιον κατεπόντισεν ἐν τῇ θαλάσσῃ.

2 Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν· οὗτός μου Θεὸς καὶ δοξάσω αὐτὸν, Θεὸς τοῦ πατρός μου καὶ ὑψώσω αὐτόν.

Πῶς ὑψοῖ τις τὸν Θεὸν, εἴρηται ἐν τῇ ἀρχῇ τοῦ ρμδ´ ψαλμοῦ. Ps 144.1β

3α Κύριος συντρίβων πολέμους.

Ἀφανίζων.

3β Κύριος ὄνομα αὐτῷ.

Ὥσπερ γὰρ Ὄντα, οὕτω καὶ Κύριον ἑαυτὸν ὠνόμασε, τῷ Μωυσῇ προσδια-
λεγόμενος. Ex 3.14-15

4α Ἅρματα Φαραὼ καὶ τὴν δύναμιν αὐτοῦ ἔῤῥιψεν εἰς θάλασσαν.

Ἐβύθισεν ἐν θαλάσσῃ· τὰ αὐτὰ δὲ διαφόρως ἀπαγγέλλει, περὶ ταῦτα στρεφόμενος καὶ μεγαλύνων τὸ θαῦμα.

4β-5 Ἐπιλέκτους ἀναβάτας τριστάτας κατεπόντισεν ἐν ἐρυθρᾷ θαλάσσῃ· πόντῳ ἐκάλυψεν αὐτοὺς, κατέδυσαν εἰς βυθὸν ὡσεὶ λίθος.

Τρεῖς γὰρ ἐπὶ τοῦ ἅρματος ἵσταντο, καὶ ὁ μὲν εἷς ἡνιόχει, οἱ δύο δὲ τοῖς πολεμίοις ἐμάχοντο.

3β[2] ἑαυτόν MP : αὐτὸς ἑαυτόν ACOBFH.

I

Ode One
An ode of Moses in the book of Exodus. Ex 15.1-19

The sons of Israel sang this first ode on having crossed the Red Sea with unwetted feet and on having seen the pursuing Egyptians with their chariots and horses having been drowned and submerged.

1α Let us sing to the Lord, for gloriously is he glorified.

Having worked such marvels in an incredible way.

1β Horse and rider he has cast into the sea.

He has drowned every horse and each Egyptian rider in the sea.

2 He has become a helper and protector to me for salvation; he is my God and I shall glorify him, the God of my father and I shall exalt him.

How one exalts God was said at the beginning of the one hundred and forty-fourth psalm. Ps 144.1β

3α The Lord crushing wars.

Obliterating them.

3β The Lord is his name.

For just as he called himself 'The one who is', so also he called himself 'Lord' when speaking to Moses. Ex 3.14-15

4α The chariots of Pharaoh and his power he cast into the sea.

He sank them in the sea. He reports the same things in various ways, dealing with them this way and that and magnifying the miracle.

4β-5 Elect tri-standing riders he plunged into the Red Sea; in the deep he covered them; they sank to the bottom like a stone.

For three men would stand on the chariot, and the one would hold the reins while the other two would fight with the enemies.

6-7α Ἡ δεξιά σου, Κύριε, δεδόξασται ἐν ἰσχύϊ· ἡ δεξιά σου χεὶρ, Κύριε, ἔθραυσεν ἐχθρούς· καὶ τῷ πλήθει τῆς δόξης σου συνέτριψας τοὺς ὑπεναντίους.

Δεξιὰ Θεοῦ ἀπολύτως, καὶ δεξιὰ χεὶρ Θεοῦ, ἡ δύναμις τοῦ Θεοῦ· ὁμοίως δὲ καὶ πλῆθος δόξης ἐνταῦθα, τὴν πολλὴν δύναμιν ὠνόμασε, δι' ἧς ἐνδόξως ἐδοξάσθη καὶ μεγάλως ἐμεγαλύνθη.

7β Ἀπέστειλας τὴν ὀργήν σου· κατέφαγεν αὐτοὺς ὡσεὶ καλάμην.

Ἠνάλωσεν, ἠφάνισεν αὐτοὺς, ὡς πῦρ καλάμην· ἀποστελλομένη δὲ ὀργὴ, ἡ θεόπεμπτος τιμωρία, ἢ ὁ τιμωρητικὸς ἄγγελος.

8α Καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ.

Πνεῦμα θυμοῦ λέγει, ἢ τὸν ἄγγελον τὸν τῇ θεηλάτῳ ταύτῃ τιμωρίᾳ διακονούμενον, ἢ τὸν ἄνεμον τὸν ὁμοίως ταύτῃ ὑπηρετούμενον· *Ὑπήγαγε γὰρ*, φησὶ, *Κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησε τὴν θάλασσαν ξηρὰν, καὶ ἐσχίσθη τὸ ὕδωρ.* Ex 14.21

8β Ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα· ἐπάγη καὶ τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.

Καὶ τὸ ὕδωρ, φησὶν, *αὐτοῖς τεῖχος ἐκ δεξιῶν, καὶ τεῖχος ἐξ εὐωνύμων.* Ex 14.22

9 Εἶπεν ὁ ἐχθρὸς, Διώξας καταλήψομαι, μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου, ἀνελῶ τῇ μαχαίρᾳ μου, κυριεύσει ἡ χείρ μου.

Ἐχθρὸς, ὁ Αἰγύπτιος στρατὸς, ἢ ὁ Φαραώ· μεταμεληθέντες γὰρ, κατεδίωξαν ὀπίσω τοῦ λαοῦ.

10 Ἀπέστειλας τὸ πνεῦμά σου, ἐκάλυψεν αὐτοὺς θάλασσα, ἔδυσαν ὡσεὶ μόλυβδος ἐν ὕδατι σφοδρῷς.

Πνεῦμα κατὰ τὴν ἀνωτέρω ῥηθεῖσαν ἑρμηνείαν.

11α Τίς ὅμοιός σοι ἐν θεοῖς, Κύριε;

Οὐδεὶς ὄντως.
Εἴρηται δὲ καὶ ἐν τῷ οϛʹ ψαλμῷ, *Τίς Θεὸς μέγας ὡς ὁ Θεὸς ἡμῶν;* Ps 76.14β

11β Τίς ὅμοιός σοι; δεδοξασμένος ἐν ἁγίοις. |

6[3] χεὶρ Θεοῦ MACOFH : χεὶρ Κυρίου PB. 6[4] δι' ἧς MPAOBH : δι' ἣν CF. 10[2] σφοδρῷς MPACBFH[T] : σφοδρῷ O[Ra].

6-7α Your right, O Lord, is glorified in strength; your right hand, O Lord, has shattered enemies; and in the multitude of your glory you have crushed your adversaries.

'God's right' without determination and 'God's right hand' are God's power; similarly, the 'multitude of his glory' is what he called the great power through which he was gloriously glorified and mightily magnified.

7β You sent forth your anger; it devoured them like a reed stalk.

It consumed them, it destroyed them as fire does a reed stalk; anger sent forth is god-sent punishment or the punishing angel.

8α And through the breath of your rage the water was parted.

The 'breath of rage' is what he calls either the angel ministering to this god-driven punishment, or the wind that was similarly serving it. For it is written, *The Lord drew off the sea with a violent south wind all through the night and made the sea into dry land and the water was split apart*. Ex 14.21

8β The waters were set solid like a wall; the waves were set solid in the midst of the sea.

And the water, it is written, *became as a wall for them on the right and a wall on the left*. Ex 14.22

9 The enemy said, 'Having made pursuit, I shall overtake, I shall divide spoils, I shall gorge my soul, I shall slay with my sword, my hand will have mastery'.

The enemy is the Egyptian army or Pharaoh, for having regretted their decision, they pursued after the people.

10 You sent forth your breath, sea covered them over, they sank outright like lead in water.

'Breath' according to the interpretation given above.

11α Who is like you among gods, O Lord?

Truly none.
And in the seventy-sixth psalm it was said, *Which god is great as is our God?* Ps 76.14β

11β Who is like you? Glorified among the holy.

Ὁ δὲ Σύμμαχος, *δεδοξασμένος ἐν ἁγιασμοῖς ἐξέδωκε*· νοεῖται δὲ καὶ ὅτι δοξάζεται μᾶλλον ἐν τοῖς ἁγίοις ἀγγέλοις ἢ καὶ ἀνθρώποις, τοῖς μᾶλλον εἰδόσι τὸ πανσθενὲς αὐτοῦ καὶ ὑπερβαλλόντως ἀσύγκριτον.

11γ Θαυμαστός· ἐνδόξως ποιῶν τέρατα.

Ἐνδόξως, ἤτοι μεγαλοπρεπῶς.

12 Ἐξέτεινας τὴν δεξιάν σου· κατέπιεν αὐτοὺς γῆ.

Οἱ καταποντισθέντες γὰρ ἐξεβράσθησαν μὲν εἰς τὴν γῆν, ὅπως ἴδωσιν οἱ Ἰσραηλῖται, καὶ πληροφορηθῶσι, καὶ σκυλεύσωσιν αὐτούς· εἶτα χάσματος γενομένου, κατεπόθησαν, εἰς ἔνδειξιν πλείονα τῆς θείας ὀργῆς. Ex 14.30

13α Ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω.

Ὡδήγησας αὐτὸν διὰ τῆς θαλάσσης, διὰ τῆς ξένης ταύτης ὁδοῦ, τῇ δικαιοσύνῃ σου· δικαιοσύνης γὰρ ἐλευθεροῦν τὸν καταδουλωθέντα καὶ ῥύεσθαι τὸν τυραννούμενον καὶ βοηθεῖν τῷ κακῶς πάσχοντι.

13β Παρεκάλεσας τῇ ἰσχύϊ σου εἰς κατάλυμα ἅγιόν σου.

Τὰ ἐντεῦθεν, ἄχρι τοῦ *Ἐπιπέσοι ἐπ' αὐτοὺς φόβος καὶ τρόμος*, προφητεῖαι μᾶλλόν εἰσιν, ὕστερον γὰρ ἐγένοντο· λοιπὸν οὖν, ἢ ἀντιχρονικῶς ταῦτα νοήσεις, ἀντὶ τοῦ, *παρακαλέσεις*, καὶ *ἀκούσονται ἔθνη καὶ ὀργισθήσονται*, καὶ τὰ ἑξῆς ὁμοίως, ἢ ὡς γεγενημένα λέγει τὰ γενησόμενα, νόμῳ προφητείας· *παρεκάλεσας*, φησὶν, ἤγουν ἐκάλεσας, ἤγαγες εἰς κατοικίαν ἁγίαν, ἐξῃρημένην, ἀφωρισμένην σοι· περὶ δὲ τῆς Ἰερουσαλὴμ ὁ λόγος.

14α Ἤκουσαν ἔθνη καὶ ὠργίσθησαν.

Ἀκούσονται τὰ θαυμάσιά σου καὶ τὰ τεράστια, ὅσα κατὰ τῶν Αἰγυπτίων ὑπὲρ τοῦ λαοῦ σου πεποίηκας· καὶ ὀργισθήσονται, ἤγουν ταραχθήσονται, κλονηθήσονται, δειλιάσουσιν.

14β Ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιείμ.

Ὠδῖνες, ἤτοι πόνοι ἐκ φόβου γινόμενοι λήψονται τούτους.

15α Τότε ἔσπευσαν ἡγεμόνες Ἐδὼμ καὶ ἄρχοντες Μωαβιτῶν.

[11β][3] ὑπερβαλλόντως PAOH : ὑπερβαλόντως MC.

Symmachus wrote, 'glorified among sanctifications'; and it is understood that more than among men, he is glorified among the holy angels, who know his omnipotence and surpassingly incomparable nature.

11γ Wonderful; gloriously working marvels.

Gloriously, namely, magnificently.

12 You stretched out your right hand; the earth swallowed them down.

For those who had been drowned were washed up onto the land so that the Israelites might see and be fully assured and despoil them; then, a chasm having opened up, they were swallowed down as further proof of divine anger. Ex 14.30

13α By your justice you have guided this people of yours that you have redeemed.

You guided them through the sea, along this unprecedented path, by your justice, for it is a mark of justice to free the one who has been enslaved and to deliver the one being tyrannized and to help the one who is suffering grievously.

13β By your strength you have summoned them into your holy resting-place.

The words from here to the verse, *May fear and trembling fall upon them*, are rather prophecies for they came to pass later. Accordingly, you will therefore understand this either as one tense standing for another, namely, 'you will summon', and 'nations will hear and will be enraged', and so on, or else he speaking of things to come as having happened, according to the wont of prophecy. You have summoned, namely, you have called, you have led them to a dwelling that is holy, dedicated, set apart, for you. This is about Jerusalem.

14α Nations heard and were enraged.

They will hear your wonders and the marvels that you performed for your people against the Egyptians and they will be enraged, namely, they will be troubled, they will be thrown into a tumult, they will be filled with fear.

14β Pangs of anguish seized the inhabitants of Philistia.

'Pangs of anguish', pains caused by fear will seize them.

15α Then the rulers of Edom and the princes of the Moabites fretted anxiously.

Ἔσπευσαν, ἐθορυβήθησαν· ἐταράχθησαν, ὡς ἕτερος ἑρμηνεὺς ἐξέδωκεν.

15β Ἔλαβεν αὐτοὺς τρόμος, ἐτάκησαν πάντες οἱ κατοικοῦντες Χαναάν.

Τῶν γνωριμωτέρων ἐθνῶν ἐπιμνησθεὶς ἐξ ὀνόματος, νῦν καθολικώτερον πάντες Ex 23.23
εἶπεν οἱ κατοικοῦντες Χαναάν· διάφορα δὲ ταύτην ᾤκουν ἔθνη τὴν γῆν. Ps 77.55α

16 Ἐπιπέσοι ἐπ᾽ αὐτοὺς φόβος καὶ τρόμος, μεγέθει βραχίονός σου ἀπολιθωθήτωσαν·
ἕως ἂν παρέλθοι ὁ λαός σου, Κύριε, ἕως ἂν παρέλθοι ὁ λαός σου οὗτος, ὃν ἐκτήσω.

Μεγέθει δυνάμεώς σου ἀποπαγέτωσαν· ἀκίνητοι τῷ φόβῳ καὶ τρόμῳ σου μεινάτωσαν· ἕως παρέλθοι αὐτοὺς ὁ λαός σου, βαδίζων δι᾽ αὐτῶν εἰς τὴν γῆν τῆς ἐπαγγελίας.

17α Εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληρονομίας σου.

Εἰς ὄρος ἀφορισθέν σοι εἰς κλῆρον, εἰς μερίδα· λέγει δὲ τὸ ὄρος Σιών.

17β Εἰς ἕτοιμον κατοικητήριόν σου.

Εἰς ἑτοιμασθέν σοι κατοικητήριον.

17γ Ὃ κατειργάσω, Κύριε, ἁγίασμα.

Ὃ προώρισας, ὃ προκατεσκεύασας ἁγίασμα, ἀφόρισμα· ἁγιάζειν γὰρ, καὶ τὸ Ex 29.24
ἀφορίζειν· ἢ οἶκον ἁγιάζοντα.

17δ Κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου.

Αἱ χεῖρές σου, τουτέστι, σὺ, | περιφραστικῶς· ὃ ἡτοίμασας σύ.

18α Κύριος βασιλεύων τὸν αἰῶνα.

Ἐστὶ δηλονότι.

18β Καὶ ἐπ᾽ αἰῶνα καὶ ἔτι.

Εἰπὼν ὅτι βασιλεύων αἰωνίως, ἐπέτεινε τὸ αἰώνιον, προσθεὶς ὅτι καὶ ἐπέκεινα τοῦ αἰῶνος· ἔπειτα προσεπέτεινε πλεῖον τὴν ἐπίτασιν, ἐπαγαγὼν, ὅτι καὶ ἐπὶ πλεῖον· τοῦτο γὰρ δηλοῖ τὸ, καὶ ἔτι.

They fretted anxiously, they were thrown into uproar; 'they were troubled', as another translator wrote.

15β Trembling seized them, all the inhabitants of Canaan melted in fear.

Having mentioned the better known nations by name, he now said more generally 'all the inhabitants of Canaan', for various nations used to dwell in this land. Ex 23.23 Ps 77.55α

16 May fear and trembling come upon them, let them be turned to stone at the might of your strong arm, until your people pass by, O Lord, until they pass by, this people you have taken as your possession.

Let them be frozen at the magnitude of your power; let them remain motionless by your fear and trembling until your people pass them by, marching through them into the promised land.

17α Having led them in, plant them on the mountain of your inheritance.

On the mountain set apart for you as an inheritance, as a portion; he is speaking of Mount Zion.

17β In your ready dwelling-place.

In the dwelling-place made ready for you.

17γ Which you have effected, O Lord, as a sanctification.

Which you have foreordained, which you have pre-established, as a sanctification, as something set apart, for 'to sanctify' is also 'to set apart'; or else as a sanctifying house. Ex 29.24

17δ Which, O Lord, your hands have prepared.

'Your hands', that is, 'you', by way of circumlocution: which you have prepared.

18α The Lord is king to the age.

Is reigning, that is.

18β And beyond the age and yet more.

Having said that he is king perpetually, he intensified the perpetuity, adding that even beyond the age; he then still further intensified the intensification, adding and even further, for this is what the 'yet more' signifies.

19α Ὅτι εἰσῆλθεν ἵππος Φαραὼ σὺν ἅρμασι καὶ ἀναβάταις εἰς θάλασσαν.

Κύριος, φησὶ, βασιλεὺς αἰώνιος, καὶ ὑπεραιώνιος καὶ ἐπὶ πλέον· καὶ γὰρ τῇ αὐτοῦ πανσθενεῖ δυνάμει, ἐνέπεσεν εἰς θάλασσαν, ἐβυθίσθη ἡ πληθὺς τῶν ἵππων, αὐτοῖς ἅρμασι καὶ ἀναβάταις.

19β Καὶ ἐπήγαγεν ἐπ᾽ αὐτοὺς Κύριος τὸ ὕδωρ τῆς θαλάσσης.

Καταποντίζον αὐτούς.

19γ Οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης.

Διὰ ξηρᾶς ὁδοῦ ἐν μέσῳ τῆς διαιρεθείσης θαλάσσης.

Ἀλλ᾽ οὕτω μὲν καθ᾽ ἱστορίαν. Ἀναγωγικῶς δὲ νοήσεις, ἀναβάτας μὲν καὶ τριστάτας, τοὺς δαίμονας, ἀναβαίνοντας ἐπὶ τοὺς ἀνθρώπους, καὶ κατὰ τῶν τριῶν
μερῶν τῆς ψυχῆς ἱσταμένους καὶ πολεμοῦντας· ἵππους δὲ, τὰ πάθη, δι᾽ ὧν ἕλκουσι § 98
τοὺς ἀνθρώπους, ἅρματα νοουμένους, ὡς αἱρομένους καὶ μεταφερομένους ἔνθα τούτοις δοκεῖ· ὀχήματα γὰρ αὐτῶν, νῦν μὲν τὰ πάθη, νῦν δὲ οἱ ἄνθρωποι. Φαραὼ δὲ, ὁ Σατανᾶς, ὁ πρῶτος αὐτῶν· θάλασσα δὲ Ἐρυθρὰ, ἡ πικρία καὶ πνιγμονὴ, εἰς ἣν ἐμπίπτουσιν οἱ δαίμονες αὐτοῖς ἅρμασι καὶ ἵπποις, ὅταν ὁ Θεὸς ἐξαιρῆται τοὺς ὑπ᾽ αὐτῶν ἐπιβουλευομένους δούλους αὐτοῦ· ἐχθρὸς δὲ, τούτων ἕκαστος, καὶ κοινῶς οὗτοι, ἔθνη, καὶ ἡγεμόνες Ἐδὼμ, ὡς κατάρχοντες τῶν πονηρῶν ἀνθρώπων, καὶ τὰ τοιαῦτα· λαὸς δὲ τοῦ Θεοῦ, οἱ ἀνακείμενοι αὐτῷ καὶ πειθόμενοι ταῖς ἐντολαῖς αὐτοῦ· ὄρος δὲ κληρονομίας Θεοῦ, ὁ οὐρανὸς, καὶ τὰ ἑξῆς· υἱοὶ δὲ Ἰσραὴλ, ὁ τοῦ Θεοῦ λαὸς, οἳ διέρχονται διὰ ξηρᾶς, μὴ βρεχόμενοι τῷ ὕδατι τῶν παθῶν ἐν μέσῳ τῆς θαλάσσης τοῦ βίου.

II

Ὠιδὴ β´

Ὠιδὴ Μωυσέως ἐν τῷ Δευτερονομίῳ. Dt 32.1-43

1 Πρόσεχε, οὐρανὲ, καὶ λαλήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ στόματός μου.

Μέλλων ἤδη τελευτᾶν Μωυσῆς, διαμαρτύρεται τῷ λαῷ καὶ συγκαλεῖ πρὸς ἀκρόασιν ὧν εἰπεῖν μέλλει τὰ ἀκρότατα καὶ συνεκτικώτατα μέρη τοῦ κόσμου, οὐρανὸν, τὸν τὰς θείας δυνάμεις φέροντα, καὶ γῆν, τὸ τῶν θνητῶν οἰκητήριον, ἐπεὶ καὶ μονιμώτατα ταῦτα καὶ διαρκεῖν εἰς πάσας τὰς γενεὰς δυνάμενα· σύνηθες δὲ τοῖς προφήταις ἐπὶ τῶν μεγάλων ὑποσχέσεων ἢ καὶ φοβερῶν ἀπειλῶν, μάρτυρας παραλαμβάνειν τὸν οὐρανὸν καὶ τὴν γῆν εἰς βεβαίωσιν.

19α[3] ἐνέπεσεν MCAOBFH : ἐνέπεσαν P.   1[4] τὸν τὰς PCOABFH : τὰς M.

19α For Pharaoh's horse with chariots and riders together has gone into the sea.

The Lord, he says, is an eternal king, and super-eternal and more, and by his surpassingly strong power the throng of horses along with their chariots and riders has fallen into the sea, has been submerged.

19β And the Lord has brought upon them the water of the sea.

Drowning them.

19γ But the sons of Israel have made their path on dry land in the midst of the sea.

On a dry path in the midst of the divided sea.

But such is the historical sense. In an anagogical sense, you will understand riders and tri-standing riders as the demons, mounting upon people and standing and fighting against the three parts of the soul, and the horses as the passions through which they draw people § 98
along (the people are to be understood as chariots as being carried and transported wherever seems pleasing to them, for their vehicles are now the passions and now the people). Pharaoh is Satan, the foremost of the demons, and the Red Sea the bitterness and asphyxia into which the demons fall along with their chariots and horses, when God sets free those servants of his who are being attacked by them. The enemy is each of these demons, and in common they are 'nations' and 'leaders of Edom', as ruling over wicked men, and suchlike. The people of God are those dedicated to him and obeying his commandments. The mountain of God's inheritance is heaven, and so on. The sons of Israel are the people of God who pass over on dry land unwetted by the water of the passions in the midst of the sea of life.

II

Ode Two
An Ode of Moses in the book of Deuteronomy.

1 Attend, O heaven, and I shall speak, and let earth hear the words from my mouth. Dt 32.1-43

Moses, being on the point of death, makes a sworn affirmation to the people and summons to hear the things he is about to say the outermost and most constitutive parts of the world, heaven, bearing the divine powers, and earth, the dwelling-place of mortals, since these are the most permanent elements and able to endure to all generations. And it is customary for the prophets when pronouncing great promises or dread threats to call as witnesses the heaven and earth for confirmation.

2α Προσδοκάσθω ὡς ὑετὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω ὡς δρόσος τὰ ῥήματά μου.

Προσδοκάσθω ταῖς ψυχαῖς ὑμῶν οὕτως ἡδέως, ὡς ὑετὸς ἄρδων, καὶ καταβήτω εἰς τὰς καρδίας ὑμῶν, ὡς δρόσος πιαίνουσα.

2β Ὡς ὄμβρος ἐπ᾽ ἄγρωστιν, καὶ ὡσεὶ νιφετὸς ἐπὶ χόρτον.

Χαίρουσι γὰρ τούτοις αὗται μᾶλλον αἱ βοτάναι καὶ ταχέως ἐπιδιδόασιν, | ἃ μιμεῖσθαι πάντως βούλεται καὶ αὐτούς.

3 Ὅτι ὄνομα Κυρίου ἐκάλεσα, δότε μεγαλωσύνην τῷ Θεῷ ἡμῶν.

Ἐπειδὴ τὸ ὄνομα τοῦ Κυρίου ἐκάλεσα ἤδη καὶ μέλλω περὶ αὐτοῦ εἰπεῖν, μεγαλύνατε πρὸ τοῦ λόγου τὸν Θεόν· ὑμνήσατε αὐτὸν πρὸ τῆς ἀκροάσεως.

Εἶτα λέγειν ἀπάρχεται.

4α Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ.

Ὁ Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, ἤγουν τοῦ Θεοῦ, ἀληθινὰ τὰ ἔργα, ἄψευστα, βέβαια, ἢ ἄμεμπτα, εὐθέα. Ἰδίωμα δὲ τοῦτο τῆς Ἑβραΐδος γραφῆς.

4β Καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσις.

Ὁδοὺς πάλιν, τὰ ἔργα αὐτοῦ λέγει· πάντα, φησὶ, τὰ αὐτοῦ, τά τε ἐν λόγῳ καὶ τὰ ἐν ἔργῳ, οὐ μόνον ἀληθινὰ, ἀλλὰ καὶ αὐτόχρημα κρίσις, ἤτοι δικαιοσύνη.

Εἰ βούλῃ δὲ, ἔργα μὲν νόησον, ὅσα ἐν πράξει, ὁδοὺς δὲ, ὅσα ἐν λόγῳ.

4γ Θεὸς πιστός.

Ὁ Θεὸς, ἀξιόπιστος, ἀψευδής.

4δ Καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

Πῶς γὰρ, ἐπεὶ καὶ Θεός· οἱ δὲ τῶν ἐθνῶν καὶ ψεύδονται καὶ ἀδικοῦσι καὶ πᾶν τοὐναντίον.

4ε Δίκαιος καὶ ὅσιος ὁ Κύριος.

Δίκαιος ἐν τῷ κρίνειν· ὅσιος ἐν πάσῃ πράξει, ἤτοι ἅγιος, ἀθῷος.

4β[1] *κρίσις* C[A$^{corr.}$]O[Ra] : *κρίσεις* MPBFH[T]. 4β[3] *κρίσις* PACOF : *κρίσεις* MBH. 4ε[1] ὁ Κύριος MPAOBH[T] : Κύριος CF[Ra].

2α Let my utterance be anticipated like rain, and let my words descend like dew.

Let it be anticipated by your souls as gladly as is irrigating rain, and let it descend into your hearts like nourishing dew.

2β Like a shower on clover and like snow on grass.

For the plants themselves rejoice in these things particularly and swiftly increase, which he wishes they too will imitate.

3 For I have called upon the name of the Lord, give majesty to our God.

Since I have already called upon the name of the Lord and am about to speak about him, magnify God before my speech, praise him before listening.

Then he begins to speak.

4α God, his works are true.

God, his works are true, namely, the works of God are true, without deceit, certain, or else, without reproach, straightforward. This is an idiom of the Hebrew scripture.

4β And all his ways are judgement.

'Ways' again is what he calls his works; all things of his, he says, both those in word and those in deed, are not only true, but also very truly judgement, that is, justice.

If you wish, understand 'works' as whatever is in action, and 'ways' as whatever is in word.

4γ God is faithful.

God is trustworthy, without deceit.

4δ And there is no injustice in him.

How indeed, since he is God? But those of the nations both deceive and do injustice and everything that is contrary.

4ε The Lord is just and devout.

Just in judging; devout in every action, that is, holy, guiltless.

5α Ἡμάρτοσαν οὐκ αὐτῷ τέκνα μωμητά;

Κατ᾽ ἐρώτησιν ὁ λόγος, ἐλεγκτικήν· οὐχ ἥμαρτον αὐτῷ τέκνα μωμητά; Λέγει δὲ αὐτοὺς, τέκνα Θεοῦ προσαγορευθέντας· *Υἱὸς γὰρ, φησὶ, πρωτότοκός μου Ἰσραήλ*. Ex 4.22
Ἥμαρτον δὲ διαφόρως, ὡς ὁ οζʹ ψαλμὸς διαλαμβάνει.

5β-6α Γενεὰ σκολιὰ καὶ διεστραμμένη, ταῦτα Κυρίῳ ἀνταποδίδοτε;

Καὶ τοῦτο κατ᾽ ἐρώτησιν. Ὦ γενεὰ σκολιὰ καὶ διεστραμμένη, ταῦτα, τὰ τῆς ἀχαριστίας καὶ ἀθετήσεως τῶν ἐντολῶν, Κυρίῳ ἀντὶ τῶν μυρίων εὐεργεσιῶν ἀποδίδοτε;

Εἴρηται δὲ καὶ ἐν τῷ δηλωθέντι ψαλμῷ, *Γενεὰ σκολιὰ καὶ παραπικραίνουσα*. Ps 77.8

6β Οὗτος λαὸς μωρὸς καὶ οὐχὶ σοφός.

Μήτε ταῖς διαφόροις πληγαῖς παιδευθεὶς, μήτε τῷ νόμῳ συνετισθείς.

Νοοῖτο δ᾽ ἂν ταῦτα καὶ περὶ τοῦ Χριστοῦ, εἰς ὃν ἥμαρτον, ἀνελόντες αὐτὸν, καὶ ἀνθ᾽ ὧν εὐηργετήθησαν ὑπ᾽ αὐτοῦ, διδάξαντος καὶ τὰς νόσους αὐτῶν θεραπεύσαντος καὶ τὰ δαιμόνια ἐκβαλόντος, ἀποδόντες αὐτῷ μυρίας κακώσεις, καὶ τελευταῖον σταυρώσαντες.

6γ Οὐκ αὐτὸς οὗτός σου Πατήρ;

Ἢ κατὰ τὸ, *Υἱὸς πρωτότοκός μου Ἰσραὴλ*, ἢ ὡς δημιουργός. Ex 4.22

Κατ᾽ ἐρώτησιν γὰρ καὶ τοῦτο.

6δ Ἐκτήσατό σε καὶ ἐποίησέ σε καὶ ἔπλασέ σε;

Καὶ ταῦτα κατ᾽ ἐρώτησιν. Οὐκ ἐκτήσατό σε, ῥυσάμενός σε ἐξ Αἰγυπτίων καὶ καταστήσας ἑαυτῷ λαὸν περιούσιον; καὶ τὸ μεῖζον, οὐκ ἐποίησέ σε καὶ ἔπλασέ σε,
κατὰ τὸ, *Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με*; Ps 118.73

7α Μνήσθητε ἡμέρας αἰῶνος.

Τὰς παλαιάς.

7β Σύνετε δὴ ἔτη γενεᾶς γενεῶν.

Ἐνθυμήθητε τὰ ἔτη τῆς γενεᾶς τῶν γενεῶν, ἤτοι τῆς ἀρχαίας γενεᾶς, ἐφ᾽ ὧν δηλαδὴ ἐκλελεγμένον καὶ εὐδόκιμον ἦν τὸ Ἀβραμιαῖον γένος.

6β3 *νοοῖτο* [M]ACOBF : *νοοῖντο* P : *νοείτω* H.

5α Have not blameworthy children sinned against him?

The verse is framed as a reproving question: Have not blameworthy children sinned against him? He is speaking of them, having addressed them as children of God, for it is written, *Israel is my firstborn son*. They sinned in various ways as the seventy-seventh psalm tells. Ex 4.22

5β-6α O crooked and perverse generation, do you give back these things to the Lord in return?

This also is by way of a question. O crooked and perverse generation, do you repay the Lord with these manifestations of ingratitude and rejection of his commandments in return for his countless benefactions?

In the psalm mentioned it was also said, *O crooked and embittering generation*. Ps 77.8

6β This is a people foolish and not wise.

Neither instructed by the various strokes of calamity nor brought to understanding by the law.

These things may also be interpreted as about Christ, against whom they sinned by having slain him, and whom, in return for all the good they had been done by him - teaching and healing their diseases and casting out demons - they repaid with countless outrages and finally crucified him.

6γ Is not this very one your Father?

Either according to, *Israel is my firstborn son*, or as creator. Ex 4.22

This also is posed as a question.

6δ Did he not acquire you and make you and fashion you?

And these are questions. Did he not acquire you, having delivered you from the Egyptians and having established you as a people of possession for himself, and what is most weighty, did he not make you and form you, according to, *Your hands have made me and fashioned me*? Ps 118.73

7α Remember days of age.

The old days.

7β Understand years of generation of generations.

Lay to heart the years of the generation of the generations, namely, of the ancient generations, at which time, that is, the Abrahamic race was chosen and well famed.

7γ Ἐπερώτησον τὸν πατέρα σου καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου καὶ ἐροῦσί σοι.

Καὶ μὴν καὶ οἱ πατέρες καὶ οἱ πρεσβύτεροι αὐτῶν προτετελευτήκασιν ἤδη κατὰ τὴν θείαν ἀπόφασιν, ὡς γογγυσταὶ καὶ παραπικραίνοντες. Ἐπεὶ τοίνυν υἱοὶ ἐκείνων Dt 1.35
| ἦσαν οὗτοι καὶ ἀρτιμαθεῖς, προτρέπεται αὐτοὺς ἐπερωτᾶν καὶ μανθάνειν ἀκριβέστερον παρὰ τῶν ἔτι περιόντων· ἦν δὲ αὐτός τε καὶ Ἰησοῦς ὁ τοῦ Ναυῆ καὶ Χάλεβ ὁ τοῦ Ἰεφοννῆ. Εἰκὸς δὲ πατέρα μὲν, ἑαυτὸν λέγειν, ὡς δημαγωγὸν καὶ νομοθέτην· Dt 1.36, 38
πρεσβυτέρους δὲ, τοὺς εἰρημένους δύο, ὡς ἀρχαιοτέρους.

8-9α Ὅτε διεμέριζεν ὁ Ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδὰμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, καὶ ἐγενήθη μερὶς Κυρίου λαὸς αὐτοῦ Ἰακώβ.

Καὶ ἐροῦσί σοι, φησὶν, ὅτι διέσπειρεν υἱοὺς Ἀδὰμ, ὅτε διεμέριζεν ἔθνη ὁ Ὕψιστος· ἔστησεν ὅρια ἐθνῶν, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, τῶν ἐπιστατεῖν τοῖς ἔθνεσι δηλαδὴ ταχθέντων, τουτέστι, τοσαῦτα τὰ ὅρια τῶν ἐθνῶν ἐποίησεν, ὅσος ἀριθμὸς ἦν τῶν τοιούτων ἀγγέλων.

Τινὰ δὲ τῶν ἀντιγράφων ἔχουσιν ὅτι κατὰ ἀριθμὸν, ἄγγελον Θεοῦ, ἤγουν κατὰ ἀριθμὸν τῶν ὁρίων, ἔστησεν αὖθις ἄγγελον Θεοῦ.

Ὅτι, φησὶν, ὅτε διεμέριζεν ἔθνη ὁ Θεὸς, διέσπειρε τοὺς ἐξ Ἀδὰμ ἐπὶ προσώπου πάσης τῆς γῆς. Ἔστησεν ὅρια ἐθνῶν, καὶ τὰ ἑξῆς, καὶ ἐγενήθη μερὶς Κυρίου ὁ λαὸς αὐτοῦ, ὁ ἐξ Ἰακὼβ, ἐκλεγεὶς ἐπὶ Ἀβραὰμ, ὡς θεοσεβοῦς πατρὸς, θεοσεβὲς σπέρμα. Gen 17.5-8
Τοῦτο γὰρ, τὸ κεφάλαιον τοῦ λόγου, ὃ ἐβούλετο μάλιστα μαθεῖν αὐτούς.

9β Σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.

Τὸ αὐτὸ λέγει πάλιν, ὅτι ἐγενήθη μέρος κληρονομίας· σχοίνῳ γὰρ μετροῦντες, Ps 104.11β
μερίζομεν τὴν γῆν τῆς κληρονομίας.

10α Αὐτάρκησεν αὐτὸν ἐν τῇ ἐρήμῳ.

Αὐτάρκειαν αὐτῷ παρέσχεν, ἀνενδεῆ κατέστησεν.

10β Ἐν δίψῃ καύματος ἐν ἀνύδρῳ.

Ἐν δίψῃ τῇ ἀπὸ καύματος ἐν ἀνύδρῳ γῇ.

10γ Ἐκύκλωσεν αὐτόν.

Περιεκύκλωσεν, ἐτείχισε τῇ ἑαυτοῦ φυλακῇ.

7γ Consult your father and he will report to you, your elders and they will tell you.

And indeed their fathers and elders had already died previously in accordance with the divine judgement as murmurers and embitterers. Since therefore these were the sons of those Dt 1.35
men and were just learning, he urges them to inquire and learn more precisely from those who were still alive. These were himself and Joshua the son of Nun and Caleb the son of Jephunneh. It is likely that he called himself 'father', as leader of the people and law-giver, and Dt 1.36, 38
the other two mentioned 'elders', as being older.

8-9α When the Most High was dividing nations, as he scattered the sons of Adam, he established the boundaries of the nations according to the number of God's angels, and Jacob his people became the portion of the Lord.

And they will tell you, he says, that the Most High scattered the sons of Adam when he was dividing the nations; he established the boundaries of the nations according to the number of God's angels, namely, of those appointed to oversee the nations, that is, he made the boundaries of the nations as many as were number of such angels.

A number of copies have 'according to the number, an angel of God', namely, according to the number of the boundaries he established in turn an angel of God.

For, he says, when God was dividing the nations, he scattered the offspring of Adam upon the face of the whole earth. He established the boundaries of the nations, and so on, and the Lord's portion came to be his people from out of Jacob, having been chosen at the time of Abraham, as the god-fearing seed of a god-fearing father. For this is the chief point of his Gen 17.5-8
speech that he wished most especially for them to learn.

9β Israel the measured lot of his inheritance.

He says the same again, that it became the portion of his inheritance, for measuring out Ps 104.11β
with a rope, we divide the land of inheritance.

10α He gave him sufficiency in the wilderness.

He provided him with sufficiency, he rendered him in want of nothing.

10β In the thirst of burning heat in a waterless land.

In the thirst from burning heat in a waterless land.

10γ He encircled him.

He surrounded him, he enclosed him in a wall of his own custody.

10δ Καὶ ἐπαίδευσεν αὐτόν.

Τῷ δοθέντι νόμῳ.

10ε Καὶ διεφύλαξεν αὐτὸν ὡς κόρην ὀφθαλμοῦ.

Διερχόμενον μεταξὺ πολλῶν καὶ μαχιμωτάτων ἐθνῶν· περὶ δὲ φυλακῆς κόρης ὀφθαλμοῦ εἴρηται ἐν τῷ ις′ ψαλμῷ. Ps 16.8α

11α Ὡς ἀετὸς σκεπάσαι νοσσιὰν ἑαυτοῦ, καὶ ἐπὶ τοῖς νεοσσοῖς αὐτοῦ ἐπεπόθησεν.

Οὕτω, φησὶ, διεφύλαξεν αὐτοὺς, ὡς σκεπάσαι ἂν ἀετὸς νοσσιὰν ἑαυτοῦ, καὶ ὡς ἐπεπόθησεν ἂν ἐπὶ τοὺς νεοσσοὺς αὐτοῦ· τουτέστιν, ὡς σκεπάσει καὶ ὡς ἐπιποθήσει· ἐπίτασις δὲ τοῦ πόθου, ἡ πρόθεσις.

11β Διεὶς τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτούς.

Διασχὼν τὰς πτέρυγας τῆς σκέπης αὐτοῦ, δίκην ἀετοῦ, ἐδέξατο αὐτούς· ἐπέμεινε γὰρ τῷ παραδείγματι τοῦ ἀετοῦ, δεικνύων τὴν πολλὴν κηδεμονίαν τοῦ Θεοῦ.

11γ Καὶ ἀνέλαβεν αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ.

Καθάπερ ἐκεῖνος τοὺς νεοσσούς.

Μετάφρενα δὲ τοῦ Θεοῦ νῦν λέγει, τὴν ἀνέχουσαν αὐτοὺς μακροθυμίαν, ἢ τὴν φρουρητικὴν αὐτοῦ δύναμιν, διαβαστάζουσαν καὶ ὁδηγοῦσαν αὐτούς.

12 Κύριος μόνος ἦγεν αὐτοὺς, καὶ οὐκ ἦν μετ᾽ αὐτῶν θεὸς ἀλλότριος.

Θεὸς ἄλλος, ὡς οἱ τῶν ἐθνῶν, οἱ ψευδώνυμοι.

13α Ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχὺν τῆς γῆς.

Τὰ ἐντεῦθεν, προφητεία περὶ τῶν μελλόντων, ἅπερ ὡς ἤδη γεγενημένα ἐκτίθεται· ἰσχὺν γὰρ τῆς γῆς, φησὶ, τὴν γῆν τῆς ἐπαγγελίας, ὡς ἰσχυρὰν εἰς καρπογονίαν. |

13β Ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν.

Ἔθρεψεν αὐτοὺς καρποῖς ἀγρῶν.

13γ Ἐθήλασαν μέλι ἐκ πέτρας.

11γ[3] νῦν MPAH : om. COFB. 13β[2] καρποῖς MAOFH : καρπούς PB.

10δ And instructed him.

With the law that was given.

10ε And protected him like the pupil of his eye.

As he passed through many very warlike nations; the protection of the pupil of the eye was spoken about in the sixteenth psalm. Ps 16.8α

11α As an eagle would shelter its nest and ardently yearned for its nestlings.

Thus, he says, he protected them as an eagle would shelter its nest and as it ardently yearned for its nestlings, that is, as it will shelter and will ardently yearn; the preposition [ἐπί] is an intensification of the yearning.

11β Having opened apart his wings he received them.

Having spread the wings of his shelter like an eagle, he received them; he continued with the example of the eagle, showing God's great care.

11γ And took them up on his back.

Just as the eagle does its chicks.

'God's back' is what he now calls his long-suffering that upholds them, or his protective power, carrying them across and guiding them.

12 The Lord alone would lead them, and there was no alien god with them.

Other god such as those of the nations, the falsely so-called.

13α He brought them up onto the strength of the earth.

The words from here are a prophecy about things of the future, which he sets out as having already happened, for the 'strength of the earth' is what he calls the promised land, as strong in productiveness.

13β He fed them the produce of the fields.

He nourished them with fruits of the fields.

13γ They suckled honey from a rock.

Πέτρας, τοὺς πετρώδεις καὶ σκληροὺς τόπους οἰητέον, οἳ καὶ αὐτοὶ μέλι τε καὶ καρποὺς ἤνεγκαν ἡδίστους· μέλι γὰρ, καὶ τὴν ἡδονὴν ὑποληπτέον· νοεῖται δὲ καὶ τὰ ἐκ πετρῶν ὕδατα, μέλι διὰ τὴν γλυκύτητα.

13δ Καὶ ἔλαιον ἐκ στερεᾶς πέτρας.

Αἱ πέτραι γὰρ ἐλαίας ἔφυσαν, ἀφ᾽ ὧν δαψιλὲς ἐχορηγεῖτο τὸ ἔλαιον.

14α Βούτυρον βοῶν καὶ γάλα προβάτων μετὰ στέατος ἀρνῶν καὶ κριῶν, υἱῶν ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ.

Ἔφαγον δηλονότι. Διὰ τοῦ στέατος δὲ, τὴν πιότητα ἐνέφηνε· μετὰ στέατος, φησὶν, ἀρνῶν καὶ κριῶν· κριοὺς ἐνταῦθα, τὰ ἄῤῥενα ἀρνία εἴρηκε· τὰ θήλεα γὰρ περιποιοῦνται διὰ τὸ καρποφόρον· υἱοὺς δὲ ταύρων καὶ τράγων εἶπε, τὰ μοσχάρια καὶ τοὺς ἐρίφους· νεφροὺς δὲ πυροῦ, τὴν πιότητα τοῦ σίτου.

14β Καὶ αἷμα σταφυλῆς ἔπινον οἶνον.

Αἷμα γὰρ σταφυλῆς, ὁ οἶνος, διὰ τὸ ἐρυθρόν· ἐκ τούτου δὲ καὶ πᾶς οἶνος, αἷμα σταφυλῆς.

15α Καὶ ἔφαγεν Ἰακὼβ καὶ ἐνεπλήσθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος.

Ἐνευπαθήσας τοῖς τοσούτοις ἀγαθοῖς, ἀπεσκίρτησεν, ἀπεπήδησε τῆς εἰς Θεὸν πίστεως καὶ ἀγάπης.

15β Ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἐγκατέλιπε Θεὸν τὸν ποιήσαντα αὐτὸν, καὶ ἀπέστη ἀπὸ Θεοῦ σωτῆρος αὐτοῦ.

Τὰ αὐτὰ σαφέστερον λέγει, προδιαμαρτυρόμενος καὶ ὅσον εἰκὸς ἀσφαλιζόμενος.

16 Παρώξυνάν με ἐπ᾽ ἀλλοτρίοις, ἐν βδελύγμασιν αὐτῶν ἐξεπίκρανάν με.

Ἀλλότρια καλεῖ τὰ δαιμόνια, διὰ πονηρίαν ἀλλοτριωθέντα Θεοῦ· τὰ αὐτὰ δὲ, καὶ βδελύγματα.

Ὡς ἀπὸ τοῦ Θεοῦ δὲ ὁ λόγος· ὅτι παρώργισάν με ἐπὶ τοῖς εἰδώλοις, θεοποιοῦντες αὐτὰ καὶ θύοντες αὐτοῖς.

17α Ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, θεοῖς, οἷς οὐκ ᾔδεισαν.

Ἀγνώστοις, καὶ οὐ τῷ ἐγνωσμένῳ αὐτοῖς.

14α Add. [M in marg.]PAH: Τοῦ νόμου διαγορεύοντος ἐν τῷ Λευϊτικῷ μὴ δεῖν ἐσθίειν στέαρ, ἀλλ᾽ εἰς ὀσμὴν εὐωδίας τοῦτο ἀναφέρεσθαι τῷ Κυρίῳ [Lev 3.16-17], πῶς ἐνταῦθα φησὶν, ἐμπεπλῆσθαι στεάτων αὐτούς; Πρόδηλον οὖν ὅτι στέαρ λέγει, τὴν τῶν ἀποστόλων εὐεξίαν, ὧν τῆς διδασκαλίας ἀπήλαυσαν. Οἱ γὰρ αὐτοὶ ἦσαν καὶ ἄρνες, διὰ τὴν ἐν Χριστῷ νηπιότητα, καὶ κριοὶ καὶ τράγοι, διὰ τὸ προηγεῖσθαι τῶν ποιμνίων, καὶ υἱοὶ ταύρων, ἅτε δαμάλεις ὄντες, καὶ Θεῷ ὑπέχοντες τὸν αὐχένα. Βοῦς δὲ ἦν καὶ Μωυσῆς, ἀλοῶν καὶ ἀροτριῶν τὰς

'A rock' is to be conceived as rocky and rough places, which even they brought forth both honey and sweetest fruits, for 'honey' is also to be understood as pleasure; it can also be interpreted as the waters from rocks, which is 'honey' on account of its sweetness.

13δ And olive-oil from a solid rock.

For the rocks brought forth olive trees, from which oil was provided abundantly.

14α Butter from oxen and milk from sheep along with the fat of lambs and rams, the sons of bulls and goats along with the fat of kidneys of wheat.

They ate, that is to say. By the 'fat' he indicated the richness; along with the fat, he says, of lambs and rams; 'rams' here is what he called the male lambs, for the female ones are preserved on account of their fertility; the 'sons of bulls and goats' is what he called the calves and kids, and 'kidneys of wheat' the rich kernel of the grain.

14β And they drank wine, the blood of the grape.

For wine is blood of the grape on account of its red colour, and from this all wine is 'blood of the grape'.

15α And Jacob ate and was filled, and the beloved kicked away.

Having gorged himself merrily in so many good things, he bounded away, he leapt away from faith and love towards God.

15β He was oiled, he grew fat, he became bloated, and he abandoned God who made him and departed from God his saviour.

He says the same more clearly, invoking witness for himself in advance and securing his position as far as was reasonable.

16 They provoked me with alien others, they embittered me with their abominations.

He calls the demons 'alien others', having been alienated from God on account of wickedness.

The verse is as from God; because they provoked me to anger with their idols, making them into gods and sacrificing to them.

17α They sacrificed to demons and not to God, to gods they had not known.

To unknown gods and not to the one known to them.

14α: With the law explicitly declaring in the book of Leviticus that one must not eat fat, but that this must rather be offered to the Lord as a savour of sweet fragrance [Lev 3.16-17], how is it that he says here that they were filled with fats? It is evident therefore that he is calling 'fat' the vigour of the Apostles whose teaching they enjoyed. For those same Apostles were 'lambs' on account of their infancy in Christ and 'rams' and 'he-goats' on account of their going before the flocks, and sons of bulls, inasmuch as being calves and placing their neck beneath

17β Καινοὶ καὶ πρόσφατοι ἥκασιν.

Νεοφανεῖς ἥκασιν αὐτοῖς οἱ τοιοῦτοι θεοί.

17γ Οὓς οὐκ ᾔδεισαν οἱ πατέρες αὐτῶν.

Διὰ τοῦτο γὰρ καινοὶ καὶ πρόσφατοι ἥκασιν.

18 Θεὸν τὸν γεννήσαντά σε ἐγκατέλιπες, καὶ ἐπελάθου Θεοῦ τοῦ ποιήσαντός σε.

Τὸν γεννήσαντά σε Θεὸν, ἤτοι τὸν κτίσαντα· πατὴρ γὰρ ἡμῶν ὁ Θεὸς, τῷ λόγῳ τῆς δημιουργίας.

19α Καὶ εἶδε Κύριος καὶ ἐζήλωσε.

Δικαίως ὠργίσθη· ζῆλος γὰρ κυρίως, ἡ δικαία ὀργὴ ἐπὶ πράγματι ἀνοσίως τολμωμένῳ.

19β Καὶ παρωξύνθη δι' ὀργὴν υἱῶν αὐτῶν καὶ θυγατέρων.

Καὶ τὸν ζῆλον καὶ τὸν παροξυσμὸν, ἀπαθῶς ἐπὶ τοῦ Θεοῦ νοητέον, ἤγουν τὸ πρέπον καὶ ὀφειλόμενον. Καὶ παρωξύνθη, φησὶ, δι' ὀργὴν, ἣν ὠργίσθη ἐπὶ τοῖς τέκνοις αὐτῶν, ἃ ἔθυσαν τοῖς γλυπτοῖς Χαναὰν, ὡς ἐν τῷ ρε΄ ψαλμῷ δεδήλωται. Ps 105.38

20α Καὶ εἶπεν, Ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν.

Τὴν ἐπισκοπήν μου, ἥτις φυλάττει αὐτούς.

20β Καὶ δείξω τί ἔσται αὐτοῖς ἐπ' ἐσχάτων.

Καὶ γνωρίσω τούτοις, ἃ ἔσται αὐτοῖς ὕστερον, ἵνα καὶ πρὸ τῆς πείρας | ἀλγύνωνται.

20γ Ὅτι γενεὰ ἐξεστραμμένη ἐστὶν, υἱοὶ, οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.

Τοῦτο καὶ ὁ Σωτὴρ ἐν τοῖς Εὐαγγελίοις εἶπεν Ἰουδαίοις· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη. Mt 17.17

21α Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ Θεῷ.

Παραζηλῶσαι πεποιήκασί με, διὰ οὐ θεὸν, ὃν ἐθεοποίησαν.

τῶν Ἰσραηλιτῶν ψυχὰς, ἀλλὰ καὶ πρόβατον, διὰ τὴν πραότητα. Βόες δὲ ἦσαν καὶ οἱ ἀπόστολοι, καθὼς φησι Παῦλος λέγων, Μὴ τῶν βοῶν μέλει τῷ Θεῷ, ἢ δι' ἡμᾶς πάντως ἐγράφη [1Cor 9.9]· ἀλλὰ καὶ πρόβατα, Ἰδοὺ γὰρ, φησὶ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων [Mt 10.16]. Τούτων οὖν πάντων, ἐθήλαζον οἱ Ἰσραηλῖται τὸ γάλα. Βούτυρον γὰρ, φησὶ, βοῶν καὶ γάλα προβάτων, ἤσθιον δηλονότι καὶ ἐποτίζοντο. : om. OBF. 18[1] ποιήσαντος MCAH : τρέφοντος O[TRa].

17β New and recent they had come.

Such gods came to them as newly appearing.

17γ Whom their fathers had not known.

On this account indeed they arrived new and recent.

18 You abandoned God who begot you, and forgot God who made you.

'God who begot you', that is, who created you, for God is our father by the word of creation.

19α And the Lord saw and grew zealous.

He was justly provoked to anger, for zealousness is eminently just anger about something undertaken with impious effrontery.

19β And he was provoked by anger at his sons and daughters.

Both zealousness and exasperation in relation to God are to be understood in a sense devoid of passion, namely, as what is fitting and due. And he was provoked, he says, by the anger with which he grew angry at his children who sacrificed to the carved idols of Canaan, as was stated in the one hundred and fifth psalm. Ps 105.38

20α And he said, 'I shall turn away my face from them'.

My oversight which guards them.

20β And I shall show what will be for them at the last.

And I shall make known to them what will happen to them later, so that even before experiencing it they may be pained.

20γ For it is a perverse generation, sons, in whom there is no faith.

The Saviour also said this to the Jews in the Gospels, *O faithless and perverse generation*. Mt 17.17

21α They have incited me to jealousy with a non god.

They have made me incited to jealousy on account of a non god that they have deified.

God. And Moses also was an ox, threshing and ploughing the souls of the Israelites, and also a sheep on account of his meekness. The Apostles too were oxen, as Paul states when saying, *Is it for oxen that God is concerned? Does he not speak entirely for our sake?* [1Cor 9.9-10], and also sheep, for it is written, *Behold, I send you out as sheep in the midst of wolves*. The Israelites accordingly suckled the milk of all of those. For he says, *Butter from oxen and milk from sheep*, they ate and drank, that is to say.

21β Παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν.

Διὰ τὰ εἴδωλα αὐτῶν, ἃ ἐτίμων· τὸ αὐτὸ δὲ λέγει σαφέστερον.

21γ Κἀγὼ παραζηλώσω αὐτοὺς ἐπ᾽ οὐκ ἔθνει.

Παραζηλῶσαι ποιήσω αὐτούς, ἤτοι φθονῆσαι διὰ οὐκ ἔθνος· ἑτέρως γὰρ ἐνταῦθα τὴν παραζήλωσιν ληπτέον. Οὐκ ἔθνος δὲ λέγει, τὸ σύστημα τῶν Χριστιανῶν, ὡς μὴ καθ᾽ ἑαυτὸ ἔθνος ὄν, ἀλλ᾽ ἐκ διαφόρων ἐθνῶν συλλεγέν.

21δ Ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

Δι᾽ ἔθνος ἀσύνετον· τοὺς αὐτοὺς δὲ καλεῖ, καὶ ἔθνος ἀσύνετον, διὰ τὴν πρὸ τοῦ πιστεῦσαι πλάνην καὶ ἄνοιαν αὐτῶν· οὐχ οὕτω γὰρ λυπεῖ τοὺς Ἰουδαίους ἡ ἔκπτωσις τῆς ἐπηγγελμένης γῆς καὶ ἡ ἐν πᾶσι τοῖς ἔθνεσι διασπορά, ὅσον ἡ Χριστιανῶν εὐημερία καὶ περιφάνεια.

22α Ὅτι πῦρ ἐκκέκαυται ἐκ τοῦ θυμοῦ μου.

Καὶ τοῦτο καὶ τὰ ἑξῆς, πρὸς φόβον καὶ ἔμφασιν τοῦ ἀνυποίστου τῆς θείας ἀγανακτήσεως.

22β Καυθήσεται ἕως ᾅδου κατωτάτου.

Πάντα καταφλέγον, ὅτε θυμωθῶ.

22γ Καταφάγεται γῆν καὶ τὰ γενήματα αὐτῆς, φλέξει θεμέλια ὀρέων.

Τοσαύτη γὰρ ἡ δύναμις καὶ τὸ δραστήριον αὐτοῦ.

Ἁπλῶς δὲ διδάξας περὶ τῆς δυνάμεως τοῦ θυμοῦ, λοιπὸν τρέπει τὸν λόγον ἐπὶ τοὺς παροργίσαντας αὐτὸν Ἰουδαίους.

23α Συνάξω εἰς αὐτοὺς κακά.

Πειρασμούς, τιμωρίας.

23β Καὶ τὰ βέλη μου συντελέσω εἰς αὐτούς.

Τὰ αὐτὰ καλεῖ καὶ βέλη, ὡς βάλλοντα καὶ ἀναιροῦντα· συμπληρώσω, φησί, τὰ βέλη μου, μηδὲν ὑπολιπών, ἀλλὰ πάντα ἐπαγαγὼν αὐτοῖς.

21β They have provoked me to anger by their idols.

On account of their idols that they would honour. He says the same more clearly.

21γ And I shall incite them to jealousy with a non nation.

I shall make them incited to jealousy, namely, to be envious on account of a non nation, for here jealousy is to be taken in a different sense. 'A non nation' is what he calls the compound of the Christians, as not being a nation in itself, but gathered from various nations.

21δ I shall provoke them to anger with a nation void of understanding.

On account of a nation without understanding. He also calls the Christians a nation void of understanding on account of their error and folly prior to their believing; for their banishment from the promised land and their scattering among the nations does not grieve the Jews so much as does the prosperity and renown of the Christians.

22α For fire has been kindled from my rage.

Both this and what follows is to strike terror and give emphasis to the unendurable nature of divine wrath.

22β It will burn to deepest Hades.

Burning up everything when I shall be provoked to rage.

22γ It will devour the earth and its produce, it will set aflame the foundations of the mountains.

For so great is its power and its energy.

And having taught simply about the power of his rage, he then turns his discourse to the Jews who have incited him to anger.

23α I shall gather evils upon them.

Trials, punishments.

23β And I shall consume my arrows upon them.

He calls the same things 'arrows' as striking and destroying; I shall use up my arrows, he says, having left none remaining, but having brought all upon them.

24α Τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων.

Ἔσονται δηλονότι τηκόμενοι λιμῷ καὶ βρώσει ὀρνέων.

Προηγήσατο γὰρ τοῦ πολέμου, πολιορκία καὶ λιμὸς καὶ βρῶσις ὀρνέων, ἃ θηρεύοντες καὶ ἐσθίοντες, ἐτήκοντο μᾶλλον, διὰ τὴν ἐξ αὐτῶν προσπίπτουσαν βλάβην· ἢ ὅτι τηκομένους λιμῷ, ὄρνεα ἐπικαταπτάντα κατὰ θεομηνίαν, ἐβίβρωσκον· καὶ τοῦτο μὲν, ἐτήκοντο λιμῷ, τοῦτο δὲ, ἐβιβρώσκοντο τοῖς ὄρνισι.

24β Καὶ ὀπισθότονος ἀνίατος.

Ἐν αὐτοῖς δηλαδή· ὀπισθότονος δὲ, νόσος, ὀπίσω τείνουσα τὸ σῶμα καὶ πικρῶς ἀναιροῦσα.

24γ Ὀδόντας θηρίων ἐπαποστελῶ εἰς αὐτοὺς, μετὰ θυμοῦ συρόντων ἐπὶ γῆς.

Συρόντων, ἤτοι συρομένων, φερομένων· εἰκὸς γὰρ καὶ δράκοντας ἐπελθεῖν αὐτοῖς· ἢ καὶ ὀδόντας θηρίων λέγει, τὸ αἱμοβόρον καὶ ἄγριον καὶ θηριῶδες τῶν ἀναλωσάντων αὐτοὺς πολεμίων.

25α Ἔξωθεν ἀτεκνώσει αὐτοὺς μάχαιρα, καὶ ἐκ τῶν ταμιείων φόβος.

Καὶ ἔσωθεν γὰρ ἐπεβουλεύοντο, καὶ ἐφοβοῦντο τοὺς οἰκείους οὐκ ἔλαττον τῶν πολεμίων. Ταῦτα δὲ πάντα συνέβησαν Ἰουδαίοις, καὶ ἐν ἄλλαις μὲν πολιορκίαις — νῦν μὲν ταῦτα, νῦν δὲ ἐκεῖνα — μάλιστα δὲ, μετὰ τὴν ἀναίρεσιν τοῦ Χριστοῦ.

25β Νεανίσκος σὺν παρθένῳ.

Λείπει τὸ, ἀναιρεθήσεται· ἐλλειπτικὰ γὰρ πολλάκις τὰ ἀπειλητικά.

25γ Θηλάζων μετὰ καθεστηκότος πρεσβύτου. |

Καθεστηκότος, ἤτοι τελείου· διὰ τῶν ἄκρων δὲ ἡλικιῶν, καὶ τὰς ἐν μέσῳ ὑπεδήλωσεν.

26α Εἶπα, Διασπερῶ αὐτούς.

Εἰς τὰ ἔθνη δούλους.

26β-27α Παύσω δὴ ἐξ ἀνθρώπων τὸ μνημόσυνον αὐτῶν, εἰ μὴ δι᾽ ὀργὴν ἐχθρῶν, ἵνα μὴ μακροχρονίσωσιν.

24α[5] τηκομένους COH : τηκόμενοι MA.

24α Wasting away in famine and in devouring of birds.

That is to say, they will be wasting away in famine and in devouring of birds.

For prior to armed conflict came siege and famine and devouring of birds, on hunting and eating which they would waste away even more on account of the harm engendered by them. Or else because birds, having flown down upon them by divine wrath, would devour them as they were wasting away in famine, and one the one hand they were wasting away in famine, and on the other hand they were being devoured by birds.

24β And incurable recurvation.

Among them, that is. Recurvation is a disease which draws the body backwards and causes painful death.

24γ I shall send upon them the fangs of wild beasts, dragging with venom upon the earth.

'Dragging', that is, dragging themselves, crawling, moving, for it is likely that serpents would come upon them; or else 'the fangs of wild beasts' is what he is calling the blood-thirsty and savage and brutal nature of the enemies who were destroying them.

25α From without the sword will make them childless, and from within their closets fear.

For even from within they would be subject to treachery and feared their own no less than the assailants. All these things happened to the Jews in various sieges – now the ones, now the others – and most especially after the putting to death of Christ.

25β Young man and virgin together.

'Will be slain' is missing, for threats are often expressed elliptically.

25γ Sucking babe along with mature elder.

'Mature', namely, of full age; through the extremes of the ages he also implied those in between.

26α I said, 'I shall scatter them'.

As slaves among the nations.

26β-
27α I shall truly put an end to their remembrance from among men, were it not for my anger at their enemies, so that their days may not be long.

Εἶπα, φησὶ, Σβέσω τὸ μνημόσυνον αὐτῶν, ἵνα μὴ μακροχρονήσωσιν ἐν εὐκλείᾳ, ἵνα μὴ ἐπὶ πλέον ἔχωσιν ὄνομα περιβόητον· εἰ μὴ διὰ τὸ ὀργίζεσθαί με τοῖς ἐχθροῖς αὐτῶν ἐφ᾽ οἷς ἀσεβοῦσιν, ἐπέσχον ἄρτι.

27β Καὶ ἵνα μὴ συνεπίθωνται οἱ ὑπεναντίοι.

Καὶ ἵνα μὴ οὗτοι οἱ ὑπεναντίοι αὐτοῖς, ἐμοῦ ἐκτρίβοντος αὐτοὺς, ὁρῶντες ἀσθενοῦντας, συνεπίθωνται κατ᾽ αὐτῶν, καὶ δόξωσιν αὐτοὶ τούτους ἐκτρῖψαι.

27γ Μὴ εἴπωσιν, Ἡ χεὶρ ἡμῶν ἡ ὑψηλὴ, καὶ οὐχὶ Κύριος ἐποίησε ταῦτα.

Τὰ τῆς ἐκτριβῆς αὐτῶν.

28 Ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἐστι, καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη.

Ἔθνος ἄβουλον καὶ ἀσύνετον, μήτε βουλευόμενον τὰ σωτήρια, μήτε συνιὸν τίνα μὲν ἀρέσκει Θεῷ, τίνα δὲ παραπικραίνει αὐτόν.

29 Οὐκ ἐφρόνησαν συνιέναι· ταῦτα πάντα καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον.

Οὐκ ἐφρόνησαν ὥστε συνιέναι, διατί οὐ διεσπάρησαν, καὶ διατί οὐκ ἐπαύθη τὸ μνημόσυνον αὐτῶν, καὶ σπουδάσαι τὰ πρὸς θεραπείαν Θεοῦ. Λοιπὸν οὖν, τὰς προειρημένας τιμωρίας καταδεξάσθωσαν εἰς τὸν ἐπιόντα χρόνον· τοῦτον δὲ λέγει, τὸν ὕστερον ἐπιόντα καιρὸν, ὅτε τὸν Χριστὸν ἀνελόντες καὶ κατὰ τῶν ἀποστόλων λυττήσαντες, τοῖς Ῥωμαίοις παρεδόθησαν εἰς ἐξολόθρευσιν.

30 Πῶς διώξεται εἷς χιλίους καὶ δύο μετακινήσουσι μυριάδας, εἰ μὴ ὁ Θεὸς ἀπέδοτο αὐτοὺς, καὶ ὁ Κύριος παρέδωκεν αὐτούς;

Θαυμάζων ὁ προφήτης, φησὶ, πῶς εἷς Ῥωμαῖος διώξεται τότε χιλίους Ἰουδαίους, καὶ δύο Ῥωμαῖοι πάλιν μετακινήσουσι μυριάδας Ἰουδαίων· πῶς τοῦτο γενήσεται τὸ παράδοξον, εἰ μὴ προφανῶς ὁ Θεὸς ἀπέδοτο αὐτοὺς εἰς ἀπώλειαν, εἴτουν ὁ Κύριος παρέδωκεν αὐτοὺς εἰς ἐξολόθρευσιν;

Ἢ ἀπέδοτο μὲν εἰς δουλείαν, παρέδωκε δὲ εἰς διαφθοράν· πολλοὶ μὲν γὰρ αὐτῶν εἰς δουλείαν ἐλήφθησαν, οἱ λοιποὶ δὲ κατεκόπησαν.

31α Οὐ γάρ εἰσιν οἱ θεοὶ αὐτῶν ὡς ὁ Θεὸς ἡμῶν.

Οἱ θεοὶ τῶν ἐχθρῶν, ἤτοι τῶν πέριξ ἐθνῶν, ἵνα καὶ δύναιντο παρασκευάζειν αὐτοὺς δύνασθαι τηλικαῦτα.

27β[1] συνεπίθωνται MPACBFH [cf. Cramer, Anecdota Graeca II, 1835, p. 376] : συνεπιθῶνται O[TRa].
27γ[1] ταῦτα MCPOFH : ταῦτα πάντα B[TRa]. 28[2] μήτε … μήτε PACOBFH : μήποτε… μήτε M.

I said, 'I shall blot out their remembrance so that their days may not be long in good repute, so that they may no longer have a name of high renown, if it was not for my being enraged at their enemies for all their impieties, I would have shut them off even now.

27β And so that their adversaries may not join in attack.

And so that these their adversaries, when I am destroying them, on seeing them weakened, may not join in attacking them and imagine that it is they who have destroyed them.

27γ Lest they say, 'Our high hand and not the Lord has done these things'.

Has effected their destruction.

28 For it is a nation that has lost purpose, and there is no knowledge among them.

It is a nation void of purpose and understanding, neither willing the things bringing salvation nor understanding what things are pleasing to God and what embitter him.

29 They have not cared to understand; let them receive all these things in the time to come.

They have not cared to understand, because they have not been scattered and because their remembrance has not been brought to an end, and so to devote themselves to the worship of God. Hence therefore let them receive the aforementioned punishments in the time to come. This is what he calls the time to come later, when, having put Christ to death and having raged against the Apostles, they were surrendered to the Romans for destruction.

30 How will one man drive away a thousand and two displace tens of thousand, unless God has delivered them up and the Lord has surrendered them?

In astonishment the prophet says, 'How will one Roman at that time drive away a thousand Jews, and two Romans in turn displace tens of thousand Jews? How will this strange thing occur unless very evidently God has delivered them to destruction, that is to say, the Lord has surrendered them to annihilation?'

Or else, he delivered them into slavery and surrendered them to destruction, for many of them were taken into slavery and the rest were cut down.

31α For their gods are not as our God.

The gods of the enemies, namely, those of the surrounding nations, so that they might be able to contrive for them to capable of such great things.

31β Οἱ δὲ ἐχθροὶ ἡμῶν ἀνόητοι.

Μὴ νοοῦντες, ὅτι οὐχ ὡς ἥττους ἑαυτῶν καταγωνίζονται τούτους, ἀλλ᾽ ὡς παραδεδομένους ἤδη καὶ τῆς φρουρούσης αὐτοὺς δυνάμεως ἐρημωθέντας.

32α Ἐκ γὰρ ἀμπέλου Σοδόμων ἡ ἄμπελος αὐτῶν, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομόῤῥας.

Ὥσπερ οἱ τὰ τοῦ Ἀβραὰμ ἔργα ζηλοῦντες καὶ μεταδιώκοντες, υἱοὶ τοῦ Ἀβραὰμ ὀνομάζονται, οὕτως ἄρα καὶ οἱ τὰς τῶν Σοδομιτῶν καὶ Γομόῤῥας παρανομίας διαπραττόμενοι, ἐκεῖθεν ἕλκειν τὸ γένος λέγονται, διὰ τὴν τῆς κακίας ὁμοίωσιν.

Ἄμπελον μὲν οὖν, τὴν ῥίζαν αὐτῶν ἐκάλεσεν, οὐ τὴν κατὰ σάρκα, ἥτις ἦν ὁ Ἀβραὰμ, ἀλλὰ τὴν κατὰ πονηρίαν· κληματίδα δὲ, | τοὺς κατὰ μοχθηρίαν ἐκγόνους ἐκείνης.

32β Ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτῶν.

Εἰπὼν ἄμπελόν τε καὶ κληματίδα, ἀκολούθως προσέθηκε λοιπὸν καὶ σταφυλὴν, ἐπιμείνας τῇ τροπῇ· σταφυλὴν δὲ λέγει, τὸν καρπὸν αὐτῶν, ἤτοι τὰς πράξεις αὐτῶν, δίκην χολῆς πικραινούσας τὸν γεωργὸν τῶν ψυχῶν διὰ τὴν κακίαν αὐτῶν· καὶ βότρυς αὐτῶν, πικρίας βότρυς, ἢ καὶ βότρυς πικρίας, ὁ βότρυς αὐτῶν· τὸ αὐτὸ δὲ καὶ σταφυλὴ καὶ βότρυς.

33 Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος.

Ὥσπερ τὰς πράξεις αὐτῶν σταφυλὴν ὠνόμασεν, οὕτω καὶ τὴν ἀπὸ τῶν τοιούτων πράξεων διδασκαλίαν, οἶνον, πλὴν, οὐχ ἁπλῶς, ἀλλ᾽ οἶνον, θυμὸν δρακόντων ἄντικρυς καὶ θυμὸν ἀσπίδων, διὰ τὸ δραστήριον εἰς κακίαν καὶ εἰς διαφθοράν· διὸ καὶ ἀνίατον αὐτὸν προσηγόρευσεν, ὡς ἀμετάβλητον.

34 Οὐκ ἰδοὺ ταῦτα πάντα συνῆκται παρ᾽ ἐμοὶ καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς μου;

Ταῦτα, ποῖα; τὰ τῶν τιμωριῶν. Ὡς ἀπὸ τοῦ Θεοῦ δὲ ὁ λόγος· οὐκ ἰδοὺ ταῦτα πάντα ἡτοίμασται παρ᾽ ἐμοὶ καὶ πεφύλακται ἐν τοῖς θησαυροῖς μου, κατὰ τὸν προσήκοντα καιρὸν ἐπαφεθησόμενα τοῖς Ἰουδαίοις; θησαυροὶ δὲ τοῦ Θεοῦ, τὸ βέβαιον ἢ ἡ μακροθυμία.

35α Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω.

Καὶ τίς ἡ ἡμέρα τῆς ἐκδικήσεως, ἄκουσον. Rom 12.19

32β[2] ἄμπελόν τε καὶ M : ἄμπελον καὶ PACOBFH.

31β Rather our enemies are foolish.

Not understanding that they are defeating these people not as being inferior to themselves, but as having already been surrendered and stripped of the power guarding them.

32α For their grape-vine is from the grape-vine of Sodom and their vine-branch from Gomorrah.

Just as those who zealously emulate and pursue the works of Abraham are called 'sons of Abraham', so then those who commit the transgressions of the Sodomites and of Gomorrah are said to derive their descent from there on account of their likeness in evil.

Accordingly, 'grape-vine' is what he called their root, not according to the flesh, which was Abraham, but according to their wickedness, and 'vine-branch' the offspring of that root in depravity.

32β Their grape is a grape of gall, a cluster of bitterness theirs.

Having mentioned both grape-vine and vine-branch, he then appropriately added the grape, continuing with the figure. The grape is what he calls their fruit, that is to say, their actions, like gall embittering the husbandman of the souls on account of their evil; and their cluster is a cluster of bitterness, or a cluster of bitterness is their cluster; grape and grape-cluster are the same, namely their fruit.

33 Their wine is the venom of serpents, and the incurable venom of asps.

Just as he called their actions 'grape', so also he called the teaching coming from such action 'wine', yet not simply such, but wine that is the very venom of serpents and the venom of asps on account of its efficacy in causing evil and destruction; and hence he named it 'incurable' as incapable of change.

34 See, are not all these things gathered together with me and sealed in my treasuries?

These things; what things? The punishments. The words are as from God. See, are not all these things ready prepared with me and guarded in my treasuries, to be released on the Jews at the fitting time? God's treasuries are what is certain, or his long-suffering.

35α On the day of retribution I shall repay back.

And what the day of retribution is, listen. Rom 12.19

35β Ἐν καιρῷ ὅταν σφαλῇ ὁ ποὺς αὐτῶν.

Ὅταν ὀλισθήσωσιν εἰς τὸ χαλεπώτατον ἁμάρτημα, τὴν Χριστοκτονίαν· τότε γὰρ ἤρξαντο ἐπαφεθῆναι αὐτοῖς αἱ τιμωρίαι, ὅταν σφαλῇ ἡ πορεία αὐτῶν ἡ κατὰ Θεὸν, σφάλμα πάντων μεῖζον.

35γ Ὅτι ἐγγὺς ἡ ἡμέρα ἀπωλείας αὐτῶν.

Ἔκτοτε, ἐξ ὅτου σφαλῇ ὁ ποὺς αὐτῶν, ἐγγὺς ἡ ἡμέρα τῆς ἀπωλείας αὐτῶν· λέγει δὲ ἐκείνην, ἐν ᾗ κατὰ κράτος ἑάλωσαν τὰ Ἱεροσόλυμα.

35δ Καὶ πάρεστιν ἕτοιμα ὑμῖν.

Ἕτοιμα τὰ καταληψόμενα ὑμᾶς τότε κακά.

36α Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ, καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

Κατακρινεῖ μὲν τὸν Ἰουδαϊκὸν λαὸν αὐτοῦ, ὡς παράνομον καὶ θεομάχον· ἐπὶ δὲ τοῖς δούλοις αὐτοῦ τοῖς πιστεύσασιν εἰς τὸν Χριστὸν, παρακληθήσεται καὶ εὐμενισθήσεται· ἢ παρακαλούμενος, ἐπικαμφθήσεται καὶ εἰσακούσεται αὐτῶν.

36β Εἶδε γὰρ αὐτοὺς παραλελυμένους καὶ ἐκλελοιπότας ἐν ἐπαγωγῇ καὶ παρειμένους.

Αὐτοὺς, τίνας; τοὺς Ἰουδαίους δηλονότι. Ἐπαγωγὴν δὲ ὀνομάζουσιν οἱ προφῆται, τὸν καιρὸν τῆς ἐκδικήσεως· καὶ ἄλλος γάρ φησι, *Τί ποιήσεις ἐν ἡμέρᾳ ἐπαγωγῆς;* Sir 5.8
Εἶδεν οὖν αὐτοὺς κακῶς καὶ ταλαιπώρως καὶ ἀθλίως ἔχοντας· περὶ ἑτέρου δὲ καιροῦ προφητεύει νῦν, ὅτε εἰδωλολατρήσαντες παρεδόθησαν εἰς αἰχμαλωσίαν.

37 Καὶ εἶπε Κύριος, Ποῦ εἰσιν οἱ θεοὶ αὐτῶν, ἐφ᾽ οἷς ἐπεποίθεισαν ἐπ᾽ αὐτοῖς;

Τὸ, ἐφ᾽ οἷς ἐπ᾽ αὐτοῖς, ἰδίωμα Ἑβραϊκὸν, ὡς πολλάκις εἰρήκαμεν. Ps 9.28α

38α Ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἠσθίετε, καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν. |

Ὧν τῶν θυσιῶν τὸ στέαρ ἠσθίετε, θύοντες αὐτοῖς. Lev 3.17

38β Ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν, καὶ γενηθήτωσαν ὑμῶν σκεπασταί.

Κατ᾽ εἰρωνείαν ὁ λόγος· ἀναστήτωσαν εἰ δύνανται.

39α Ἴδετε, ἴδετε, ὅτι ἐγώ εἰμι.

35β At the time when their foot will trip.

When they will slip into the most grievous sin, the murder of Christ; for then the punishments began to be released on them, when their path in God's ways will stumble, a false step greatest of all.

35γ For the day of their destruction is near.

From that time, from when their foot will trip, the day of their destruction will be near; he is speaking of that day on which Jerusalem was taken by storm.

35δ And they are present ready for you.

The evils that will overtake you then are ready.

36α For the Lord will judge his people and will relent towards his servants.

He will condemn his Jewish people as transgressing the law and fighting against God, but he will relent towards his servants who have believed in Christ and will be propitiated; or else, on being entreated he will be moved to pity and will yield to their prayer.

36β For he saw them paralysed and abandoned in distress and weakened.

Them; whom? The Jews, that is. The prophets call the time of vengeance 'distress'; and another prophet indeed says, *What will you do on the day of distress?* Sir 5.8

He therefore saw them in a state of desolation, suffering and wretchedness. He is prophesying now about a different time when after falling into idolatry they were surrendered into captivity.

37 And the Lord said, 'Where are their gods in whom they trusted in them?'

'In whom in them' is a Hebrew idiom, as we have often said. Ps 9.28α

38α Of which you would eat the fat of their sacrifices and drink the wine of their libations.

The fat of the sacrifices to which gods you used to eat in making sacrifice to them. Lev 3.17

38β Let them arise and help you and let them become protectors for you.

The verse is ironical: let them arise if they are able.

39α See, see, that I am.

Γνῶτε, πληροφορήθητε ἀφ᾽ ὧν πάσχετε, ὅτι ἐγώ εἰμι· αὐτοὶ δὲ οὐκ εἰσίν· ἐγὼ ὢν, αὐτοὶ δὲ οὐκ ὄντες. Ex 3.14

39β Καὶ οὐκ ἔστι Θεὸς πλὴν ἐμοῦ.

Ἐμοῦ, τοῦ ἐν Τριάδι θεωρουμένου.

39γ Ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω.

Καὶ τοῦτο κἀκεῖνο ῥᾳδίως δυνάμενος.

39δ Πατάξω, κἀγὼ ἰάσομαι.

Κακώσω διὰ τιμωρίας, καὶ πάλιν θεραπεύσω διὰ φιλανθρωπίας τοὺς ἐπιστρέφοντας.

39ε Καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου.

Τοὺς ἀνιάτους δηλονότι, καὶ ὧν καταψηφίσομαι.

40α Ὅτι ἀρῶ εἰς τὸν οὐρανὸν τὴν χεῖρά μου, καὶ ὀμοῦμαι τῇ δεξιᾷ μου.

Κατὰ τὸ σχῆμα τῶν τότε ὀμνυόντων ἀνθρώπων· ἐκεῖνοι γὰρ ὀμνύοντες, ἀνέτεινον εἰς τὸν οὐρανὸν τὴν δεξιὰν χεῖρα, κατὰ τοῦ ἐν οὐρανοῖς δηλαδὴ Θεοῦ ὀμνύοντες· καὶ ὀμόσω, φησὶ, διὰ τῆς δεξιᾶς μου.

40β Καὶ ἐρῶ, Ζῶ ἐγὼ εἰς τὸν αἰῶνα.

Ἐπεὶ γὰρ οἱ ὀμνύοντες εἰώθεισαν λέγειν, Ζῇ Κύριος, καὶ τοῦτο ἦν ὅρκος αὐτοῖς, αὐτὸς λοιπὸν, μὴ ἔχων ἑαυτοῦ μείζονα καθ᾽ οὗ ἂν ὀμόσῃ, καθ᾽ ἑαυτοῦ λοιπὸν ὀμνύει Heb 6.13
καὶ λέγει, Ζῶ ἐγὼ εἰς τὸν αἰῶνα. Εἶτα λέγει καὶ περὶ ὧν ὀμνύει.

41α Ὅτι παροξυνῶ ὡς ἀστραπὴν τὴν μάχαιράν μου.

Ἐντεῦθεν πάλιν περὶ τῶν τελευταίων κακῶν, ἃ πεπόνθασιν ὑπὸ Ῥωμαίων διαλέγεται.

Θήξω, φησὶ, τὴν μάχαιράν μου ὡς ἀστράπτειν καὶ φόβον ἐμποιεῖν ἐκ μόνης τῆς θέας· μάχαιραν δὲ αὐτοῦ καὶ βέλη, τὰ τῶν Ῥωμαίων καλεῖ ξίφη, ὡς κατὰ γνώμην Θεοῦ τοῖς Ἰουδαίοις ἐπενεχθέντα.

41β Καὶ ἀνθέξεται κρίματος ἡ χείρ μου.

Know, be assured from what you are suffering, that I am, but they are not; I am the one who is, while they are not. Ex 3.14

39β And God there is none save me.

Save me who am conceived in Tri-unity.

39γ I will slay and I will make to live.

Being able easily to do both the one and the other.

39δ I will strike down and I will heal.

I will cause distress through punishment, and again in benevolence I will heal those who turn back.

39ε And there is none who shall be delivered from my hands.

Those who are incurable, namely, and those whom I shall condemn.

40α For I will raise my hand to heaven and will swear with my right hand.

According to the figure of how people would swear at that time, for when they were swearing they would stretch up their right hand to heaven, as swearing by God who is in the heavens, that is. I will swear, he says, by my right hand.

40β And I shall say, 'I live to the age'.

For since those taking an oath were accustomed to say, 'The Lord lives', and this was an oath for them, he, not having anything greater than himself by which he might swear, swears Heb 6.13
by himself and says, 'I live to the age'. He then says what he is swearing about.

41α For I shall sharpen my sword like a lightning shaft.

From here again he speaks about the final evils that they suffered at the hands of the Romans.

I shall whet my sword, he says, so as to flash like lightning and to instil fear by its very aspect. His sword and arrows is what he calls the swords of the Romans, as having been brought upon the Jews by God's verdict.

41β And my hand will cleave to judgement.

Κρίματος, ἤγουν ἐκδικήσεως· χεῖρα δὲ Θεοῦ νόησον, τὴν τιμωρητικὴν δύναμιν αὐτοῦ.

41γ Καὶ ἀνταποδώσω δίκην τοῖς ἐχθροῖς.

Δίκην, ἤτοι τιμωρίαν· ἐχθροὶ δὲ τοῦ Χριστοῦ, οἱ ἀνελόντες αὐτὸν Ἰουδαῖοι· ἢ καὶ τοῦ Πατρὸς καὶ Θεοῦ, ὡς ἀνελόντες τὸν Υἱὸν αὐτοῦ· δύναται γὰρ καὶ ἀπὸ τοῦ Υἱοῦ καὶ ἀπὸ τοῦ Πατρὸς νοεῖσθαι τὸ ῥητόν.

41δ Καὶ τοῖς μισοῦσί με ἀνταποδώσω.

Τὸ αὐτὸ λέγει, φοβῶν πλέον αὐτούς.

42α Μεθύσω τὰ βέλη μου ἀφ᾽ αἵματος, καὶ ἡ μάχαιρά μου φάγεται κρέα.

Οἰκειοῦται τὰ τῶν Ῥωμαίων βέλη καὶ τὴν μάχαιραν, ὡς εἰρήκαμεν· τὸ δὲ, μεθύσω, καὶ τὸ, φάγεται, τροπικὰ καὶ μεταφορικὰ, ἀπὸ ἐμψύχων εἰς ἄψυχα.

42β Ἀφ᾽ αἵματος τραυματιῶν καὶ αἰχμαλωσίας.

Εἰπὼν ὅτι μεθύσω τὰ βέλη μου ἀφ᾽ αἵματος, λέγει καὶ ποίου αἵματος· ὅτι τῶν τετρωμένων καὶ τῶν ᾐχμαλωτισμένων.

42γ Ἀπὸ κεφαλῆς ἀρχόντων ἐθνῶν.

Ὁμοίως εἰπὼν ὅτι καὶ ἡ μάχαιρά μου φάγεται κρέα, λέγει καὶ ἀπὸ ποίου κρέατος· ὅτι ἀπὸ τῆς κεφαλῆς τῶν ἀρχόντων τῶν ἐθνῶν, φοβερὰν μὲν τὴν ἀπειλὴν ἐργασάμενος διὰ τῆς κεφαλῆς, ἀπὸ μέρους δὲ τὸ ὅλον δηλώσας.

Ἄρχοντας μὲν | οὖν νοήσεις, τοὺς ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβυτέρους τοῦ λαοῦ· ἔθνη δὲ, τὰ πλήθη τῶν Ἰουδαίων, τὰ ἐν διαφόροις ἡγεμονίαις τῆς Παλαιστίνης, διὰ τὸ παρανόμως αὐτὰ ζῆν, δίκην ἐθνῶν.

43α Εὐφράνθητε, οὐρανοὶ, ἅμα αὐτῷ.

Ὁ προφήτης τοῦτό φησιν, οὐρανοὺς, οἶμαι, καλῶν, τὰς οὐρανίας δυνάμεις, ἢ αὐτοὺς τοὺς οὐρανοὺς διὰ τὸ ὑπερβάλλον τῆς εὐφροσύνης, ἣν καὶ τοῖς ἄνω καὶ τοῖς κάτω ὁ Χριστὸς ἐνανθρωπήσας ἐχαρίσατο.

Ἅμα δὲ αὐτῷ· ποίῳ; τῷ Χριστῷ δηλονότι, τῷ τὰ προειρημένα ἀπειλήσαντι.

43β Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

[41β][1] Θεοῦ νόησον COAFH : Θεοῦ νόει μοι M.

To judgement, that is, to vengeance. Understand God's hand as his punishing power.

41γ And I shall give back satisfaction to my enemies.

'Satisfaction', that is, punishment. The enemies of Christ are the Jews who put him to death; or else the enemies of God the Father, as having put his Son to death, for the words can be understood as spoken by the Son and by the Father.

41δ And I shall repay those who hate me.

He says the same, instilling even greater fear in them.

42α I shall make my arrows drunk with blood and my sword will devour flesh.

He makes his own the arrows of the Romans and the sword, as we said. 'I shall make drunk' and 'it will devour' are figurative and metaphorical, transferred from animate beings to inanimate ones.

42β With the blood of the wounded and of captivity.

Having said that I shall make my arrows drunk with blood, he says with what blood, namely, that of the wounded and of those taken captive.

42γ From the head of the rulers of nations.

Having similarly said that my sword will devour flesh, he goes on to say from what flesh, namely, from the head of the rulers of the nations, on the one hand making the threat terrifying by mention of the head, and on the other signifying the whole by the part.

You will understand the 'rulers' accordingly as the chief priests and scribes and elders of the people and the 'nations' as the multitudes of the Jews in the various principalities of Palestine, on account of their living lawlessly like the nations.

43α Be glad, O heavens, together with him.

The prophet says this calling 'heavens', as I believe, the heavenly powers, or else the heavens themselves on account of the superabundance of gladness which Christ bestowed on those above and those below by his incarnation.

'Together with him'; Whom? With Christ, most evidently, who threatened the things previously mentioned.

43β And let all angels of God fall down in worship before him.

Εὐχαριστησάτωσαν, δοξασάτωσαν. Εἰ γὰρ κατὰ τὴν τοῦ Σωτῆρος φωνὴν, μεγάλη χαρὰ γίνεται ἐν οὐρανοῖς ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, πόσῳ μᾶλλον ἐπὶ Lk 15.10
τῇ τοσαύτῃ καὶ τηλικαύτῃ τῶν ἀνθρώπων εὐεργεσίᾳ, τῆς πλάνης μὲν ἀπελαθείσης, τῆς ἀληθείας δὲ χορευούσης, καὶ τῶν ἀνθρώπων εἰς οὐρανὸν ἀνερχομένων καὶ συμπολιτευομένων τοῖς ἀγγέλοις.

43γ Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

Λαὸν μὲν λέγει, τὸν ἐξ Ἰουδαίων πεπιστευκότα· ἔθνη δὲ, τοὺς ἐξ ἐθνῶν τῇ πίστει Jn 10.16
προσερχομένους. Εὐφράνθητε, φησὶν, ἑνωθέντες, καὶ εἰς μίαν αὐλὴν τοῦ Καλοῦ 2Cor 5.18
Ποιμένος συναχθέντες, καὶ ἀποκαταλλαγέντες ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα. Rom 5.10

43δ Καὶ ἐνισχυσάτωσαν αὐτῷ, πάντες υἱοὶ Θεοῦ.

Καὶ κραταιωθήτωσαν ὑπ' αὐτοῦ πρὸς τὴν κατὰ τῶν δαιμόνων ἀντιπαράταξιν, πάντες οἱ υἱοθετηθέντες τῷ Θεῷ διὰ τῆς παλιγγενεσίας τοῦ ἁγίου βαπτίσματος.

Τινὰ δὲ τῶν ἀντιγράφων, καὶ ἐνισχυσάτωσαν αὐτόν γράφουσιν, ἤγουν τὸν λαὸν τοῦ Θεοῦ· υἱῶν Θεοῦ λοιπὸν νοουμένων, τῶν ἀποστόλων καὶ τῶν διαδόχων αὐτῶν, ὡς γνησιωτέρων καὶ οἰκειοτέρων ἀπό τε τῆς πολιτείας, ἀπό τε τοῦ ἀξιώματος. Καὶ ἐνισχυσάτωσαν αὐτὸν, ἤγουν συγκροτείτωσαν, ἰσχυροποιείτωσαν, ὡς μάλιστα βοηθείας δεδεημένον.

43ε Ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικεῖται.

Πάλιν περὶ τῆς τιμωρίας τῶν Ἰουδαίων προφητεύει· ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ, τῶν προφητῶν καὶ ἀποστόλων, ὅπερ ἐξέχεαν, ἐκδικεῖται διὰ τῶν Ῥωμαίων.

43ϛ Καὶ ἐκδικήσει.

Καὶ ὄντως ἐκδικήσει τὸν φόνον αὐτῶν.

43ζ Καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει.

Τοῦτο καὶ ἀνωτέρω προεῖπεν ἐκ προσώπου τοῦ Θεοῦ· ἐνδιατρίβει δὲ ταῖς προῤ- 41γ-δ
ῥήσεσι τῶν ἀπειλῶν, ἐπιστρέψαι τούτους διὰ φόβου πλείονος βουλόμενος.

43η Καὶ ἐκκαθαριεῖ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

Ἐξολοθρεύσας πάντας τοὺς κακοὺς, καὶ πᾶσαν πονηρίαν ἐκεῖθεν ἐξελὼν διὰ τῶν Ῥωμαίων, ὡς εἴρηται, καὶ ἐδαφίσας τὴν γῆν τοῦ πάλαι λαοῦ αὐτοῦ· ἢ καὶ ἄλλως, καθαρὰν τῆς ἀκαθαρσίας τῶν Ἰουδαίων ποιήσει τὴν Παλαιστίνην, τὴν γῆν τοῦ νέου λαοῦ αὐτοῦ.

Let them give thanks, let them glorify. For if, as the Saviour says, there is great joy in the heavens *over one sinner who repents*, how much more will there be over such and so great a benefaction towards mankind, with error having been banished and truth set dancing, and with men coming up to heaven and living together with the angels. Lk 15.10

43γ Be glad, O nations, together with his people.

'His people' is what he calls those from among the Jews who believed, and 'nations' those who come to the faith from among the nations. Be glad, he says, having been united and gathered together into one fold of the Good Shepherd, and having been reconciled in one Spirit with the Father. Jn 10.16 2Cor 5.18 Rom 5.10

43δ And let all the sons of God be strong in him.

And let all those adopted by God through the regeneration of holy baptism be made to prevail by him in their resistance against the demons.

A number of copies write 'and let them strengthen it', namely, the people of God, with the 'sons of God' being understood then as the Apostles and their successors, as truest sons and closest kin, both on account of their way of life and on account of their dignity. And let them strengthen the people, that is, let them weld them together, let them make them strong, as in need most especially of help.

43ε For the blood of his sons is being avenged.

Once again he is prophesying about the punishment of the Jews, namely, that the blood of his sons, of the prophets and Apostles, that they poured out, is being avenged through the Romans.

43ϛ And he will take vengeance.

And truly he will avenge their murder.

43ζ And he will give back satisfaction to his enemies, and will repay those who hate him.

He predicted this above in the person of God, and he lingers on the predictions of the threats, wishing to turn these back by instilling greater fear. 41γ-δ

43η And the Lord will purify the land of his people.

Having destroyed all the evil people and having removed thence all wickedness through the Romans, as was said, and having brought to dust the land of his people of old; or else, he will make Palestine, the land of his new people, clean of the impurities of the Jews.

III

Ὠιδὴ γʹ
Ἄννης τῆς μητρὸς Σαμουὴλ
ἐν τῇ πρώτῃ τῶν Βασιλειῶν βίβλῳ. | 1Rg 2.1-10

Οὐ μόνον ὑμνεῖ τὸν Θεὸν ἐφ᾽ οἷς εὐηργέτηται, λαβοῦσα μὲν καρπὸν κοιλίας, ἀπαλλαγεῖσα δὲ τῶν ὀνειδῶν τῶν ἐπὶ τῇ ἀπαιδίᾳ, ἀλλὰ καὶ προφητεύει διάφορα πράγματα· κυήσασα γὰρ προφήτην, μετέσχε τῆς προφητικῆς χάριτος, καὶ προεφήτευσε μετὰ τὸν τόκον·

1α Ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ.

Χαυνωθεῖσα ταῖς λύπαις τῆς ἀτεκνίας, ἐστερεώθη νῦν, ἐδυναμώθη ὑπὸ Κυρίου.

1β Ὑψώθη κέρας μου ἐν Θεῷ μου.

Ὑψώθη ἡ δόξα μου, διὰ Θεοῦ μου· ἐδοξάσθην γεννήσασα τέκνον.

1γ Ἐπλατύνθη τὸ στόμα μου ἐπ᾽ ἐχθρούς μου.

Ἠνοίγη παῤῥησιαστικώτερον, ἐλάλησεν ἀνυποστόλως. Ἐχθροὶ δὲ αὐτῆς, οἱ περὶ τὴν ἄλλην γαμετὴν τοῦ ἀνδρὸς αὐτῆς, Φενάνναν, ἄχρι τότε καυχώμενοι ἐπὶ πολυτεκνίᾳ καὶ πολλοῖς αὐτὴν ὀνείδεσιν ὡς ἄτεκνον βάλλοντες. 1Rg 1.6

1δ Ηὐφράνθην ἐν σωτηρίῳ σου.

Τῷ εἰς ἐμὲ γεγενημένῳ· ἔσωσας γάρ με δοὺς τέκνον, κινδυνεύουσαν ὑπὸ λύπης ἀμέτρου διαφθαρῆναι.

2α Ὅτι οὐκ ἔστιν ἅγιος ὡς ὁ Κύριος.

Καθαρὸς, μηδεμίαν λαβὴν μηδενὶ διδοὺς, ἀλλὰ πάντα σὺν λόγῳ ποιῶν.

2β Καὶ οὐκ ἔστι δίκαιος ὡς ὁ Θεὸς ἡμῶν.

Οὐδὲ γὰρ ἐπὶ πλέον ἠνέσχετο ταλαιπωρεῖσθαί με καὶ κακῶς ἀκούειν.

2γ Καὶ οὐκ ἔστιν ἅγιος πλήν σου.

Ἅγιος κυρίως· σὺ γὰρ φύσει ἅγιος καὶ πηγὴ ἁγιότητος.

3α Μὴ καυχᾶσθε καὶ μὴ λαλεῖτε ὑψηλὰ εἰς ὑπεροχήν.

III

Ode Three
Of Hannah, Samuel's mother;
in the first book of Kingdoms.

1Rg 2.1-10

Not only does she hymn God for the blessings she had been given, on the one hand having received fruit of the womb, and on the other hand having been freed of the reproach of childlessness, but she also prophesies various things, for having borne a prophet in her womb, she partook of the grace of prophecy and prophesied after the birth.

1α My heart has been made firm in the Lord.

Having been made flaccid by the sorrows of childlessness, it has now been made firm, it has been strengthened by the Lord.

1β My horn has been exalted in my God.

My glory has been exalted through my God; I have been glorified having given birth to a child.

1γ My mouth has been expanded over my enemies.

It has been opened more boldly, it has spoken fearlessly. Her enemies are those around her husband's other wife, Peninnah, who until then were boasting of abundance of children and 1Rg 1.6
casting many reproaches at her as childless.

1δ I have rejoiced in my salvation.

In the salvation that has come upon me, for you saved me, having given me a child when I was in danger of being destroyed by immeasurable sorrow.

2α For none is holy as is the Lord.

Pure, giving no occasion of any kind to anyone, but doing everything with reason.

2β And none is just as is our God.

For nor did he suffer for me to be distressed any longer and to be ill spoken of.

2γ And none is holy save you.

Holy in the eminent sense, for you are holy by nature and the source of holiness.

3α Do not boast and do not speak haughtily in ascendency.

Πρὸς τοὺς περὶ τὴν Φενάνναν ὁ λόγος· δι᾽ αὐτῆς δὲ, καὶ πρὸς πάντας τοὺς ἐν εὐημερίᾳ τινὶ καυχωμένους· μὴ λαλεῖτε, φησὶν, ἐπηρμένα διὰ τὸ ὑπερέχειν.

3β Μηδὲ ἐξελθέτω μεγαλοῤῥημοσύνη ἐκ τοῦ στόματος ὑμῶν.

Τοῦτο σαφές.

3γ Ὅτι Θεὸς γνώσεων Κύριος.

Θεὸς γνώσεων ὁ Κύριος, γινώσκων οὐ τὰ φαινόμενα μόνον, ἀλλὰ καὶ τὰ κρυπτόμενα· διὸ γινώσκων καὶ τὴν ὑμετέραν μὲν ἀλαζονείαν, ἐμὴν δὲ ταπείνωσιν, ἔκρινε δικαίως.

3δ Καὶ Θεὸς ἑτοιμάζων ἐπιτηδεύματα αὐτῷ.

Εὐτρεπίζων ἑαυτῷ οἰκονομίας ἢ ἀπαρτίζων βουλεύματα ἑαυτοῦ.

Τίνα δὲ ταῦτα, ἄκουσον.

4 Τόξον δυνατῶν ἠσθένησε, καὶ οἱ ἀσθενοῦντες περιεζώσαντο δύναμιν.

Τόξον λέγει, τὴν ἰσχὺν ἢ τὰ ὅπλα.

Καθολικὰ δὲ ἐκφέρει τὰ τοιαῦτα ἀντίθετα, ὡς ἐπὶ πολλῶν γινόμενα· εἶτα ἐπιφέρει καὶ εἰδικόν.

5α Πλήρεις ἄρτων ἠλαττώθησαν.

Ἐπτώχευσαν.

5β Καὶ οἱ πεινῶντες παρῆκαν γῆν.

Ἀφῆκαν τὴν γῆν, ᾗ προσεταλαιπωροῦντο μισθοῦ δουλεύοντες, ἢ τὴν γεωργίαν, ὡς ἤδη γεγενημένοι κύριοι καὶ γῆς καὶ γεωργῶν, καὶ ἁπλῶς πλουτήσαντες.

5γ Ὅτι στεῖρα ἔτεκεν ἑπτὰ, καὶ ἡ πολλὴ ἐν τέκνοις ἠσθένησε.

Τοῦτο, εἰδικόν· στεῖρα μὲν αὐτὴ, ἥτις, Θεοῦ ἐπινεύσαντος, ἔτεκεν ἑπτὰ, ἤτοι πολλά· ἑπτὰ γὰρ Ἑβραῖοι πολλάκις, τὰ πολλὰ καλοῦσιν, ὡς ἐν τοῖς ψαλμοῖς προπαραδεδώκαμεν. Καὶ μὴν, ἕνα φησὶν ἡ ἱστορία τεκεῖν αὐτὴν ἄχρι τότε, τὸν Ps 78.12
Σαμουήλ· ἀλλὰ πολλὰ τοῦτον εἶπεν, ὡς πολλῶν ἀντάξιον. Πολλὴ δὲ ἐν τέκνοις, ἡ Φενάννα, ὡς πολλοὺς τεκοῦσα· ἥτις ἠσθένησε, πεσούσης αὐτῇ λοιπὸν τῆς ὀφρύος, καὶ ἀγαπηθείσης | μᾶλλον τῆς Ἄννης τῷ ἀνδρί.

3δ[1] αὐτῷ MPACBH : αὐτοῦ O[Ra] : αὐτόν F : αὐτῶν [TRa[A]].

The words are addressed to those around Peninnah, and through her to all those who boast in any state of prosperity. Do not speak haughty things, he says, on account of being superior.

3β Nor let arrogant speech proceed from your mouth.

This is clear.

3γ For the Lord is a God of knowledge.

The Lord is a God of knowledge, knowing not only the things that appear openly, but also the hidden things; hence knowing your arrogance and my humiliation, he judged justly.

3δ And a God readying practices for himself.

Preparing for himself dispensations or perfecting purposes for himself.

What these are, listen:

4 The bow of the powerful he has weakened, and the weak he has girded with strength.

The 'bow' is what she calls their strength or their weapons.

She pronounces such oppositions in a general sense, as happening in many cases; then she adds the particular.

5α Those full of bread have fallen short.

They have become poor.

5β And the hungry have given up the land.

They have left the land on which they used to persevere in hardship working for a wage, or else they have left the tillage of the land, having now become lords over both land and land-workers, and simply having become rich.

5γ

For a barren woman has borne seven, and she who has many children has grown weak.

This is the particular. She is the barren woman who, at God's assent, bore seven, that is, many, for the Hebrews often call many 'seven' and we explained previously in the psalms. Ps 78.12
And indeed up to that point the story says she had borne one, Samuel, but she called him many as worth many. The one who has many children is Peninnah, as giving birth to many; she grew weak, with her haughty brow henceforth having fallen, and Hannah having been loved more by her husband.

Εἴη δ᾽ ἂν καὶ κατὰ λόγον ἀναγωγῆς, στεῖρα μὲν, ἡ ἐξ ἐθνῶν ἐκκλησία, ἥτις πρότερον ἄκαρπος οὖσα, ἔτεκεν ὕστερον τέκνα πολλὰ, δεξαμένη τὸν σπόρον τῆς εὐσεβείας· πολλὴ δὲ ἐν τέκνοις, ἡ τῶν Ἑβραίων συναγωγὴ, ἥτις πολλοὺς τεκοῦσα πρότερον προφήτας καὶ δικαίους, ὕστερον ἠσθένησε, παρευδοκιμησάσης αὐτὴν τῆς ἐξ ἐθνῶν ἐκκλησίας.

6α Κύριος θανατοῖ καὶ ζωογονεῖ.

Πάντα δυνάμενος.

6β Κατάγει εἰς ᾅδου καὶ ἀνάγει.

Ἀνήγαγε γὰρ ἐκεῖθεν, οὐ μόνον τὴν ψυχὴν τοῦ Λαζάρου, καὶ τοῦ υἱοῦ τῆς χήρας, Jn 11.43-44
καὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου, ἀλλ᾽ ὕστερον, καὶ τὰς ἄλλας, αὐτὸς ἐκεῖ κατ- Lk 7.12-15
ελθών. Mk 5.38-42

7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ.

Ταῦτα συνεχῶς ὁρῶμεν γινόμενα.

8α Ἀνιστᾷ ἀπὸ γῆς πένητα, καὶ ἀπὸ κοπρίας ἐγείρει πτωχόν.

Τὸ, *ἀπὸ γῆς*, ἐσαφήνισε διὰ τοῦ, *ἀπὸ κοπρίας*.

8β Τοῦ καθίσαι αὐτὸν μετὰ δυναστῶν λαοῦ.

Ὥστε καθίσαι αὐτὸν μετὰ ἀρχόντων λαοῦ.

8γ Καὶ θρόνου δόξης κατακληρονομεῖν αὐτόν.

Καὶ κατακληρονομεῖν αὐτὸν θρόνου ἐνδόξου, θρόνου ἀρχικοῦ.

9α Διδοὺς εὐχὴν τῷ εὐχομένῳ.

Εἰς πέρας ἄγων τὴν ὑπόσχεσιν τῷ ὑπισχνουμένῳ· δι᾽ αὐτοῦ γὰρ τελεσιουργεῖται πᾶν ἀγαθόν.

Ἢ διδοὺς αἴτησιν τῷ αἰτουμένῳ, καθάπερ καὶ ταύτῃ δέδωκεν ὃ ᾐτήσατο.

9β Καὶ εὐλόγησεν ἔτη δικαίου.

Τὴν ζωὴν τοῦ δικαίου.

8α Add. [M in marg.]PAB: *Ἀνιστᾷ ἀπὸ τοῦ γεώδους καὶ σαρκικοῦ φρονήματος τὸν πενόμενον κακίας, καὶ τὸν πλοῦτον αὐτῆς ἀποβεβληκότα, καὶ ἐγείρει ἀπὸ τῆς δυσωδίας τῶν παθῶν τὸν πτωχὸν τῷ πνεύματι, ἢ τὸν πτωχεύσαντα κακῆς ἕξεως.* : om. COFH.

In an anagogical sense, the barren woman may be the church from among the nations, which previously being unfruitful, later bore many children on receiving the seed of piety. The one with many children is the synagogue of the Hebrews which having formerly given birth to many prophets and righteous people, later grew weak, with the church from among the nations having surpassed her in fame.

6α The Lord brings death and engenders life.

Being capable of all things.

6β He leads down to Hades and leads up.

He led up from thence not only the soul of Lazarus, and of the widow's son, and of the daughter of ruler of the synagogue, but later the other souls also, having himself descended there. Jn 11.43-44 Lk 7.12-15 Mk 5.38-42

7 The Lord impoverishes and enriches, he humbles and exalts.

We constantly observe these things occurring.

8α He raises up the pauper from the earth, and rouses the poor man from the dung-hill.

He clarified 'from the earth' by the words 'from the dung-hill'.

8β To seat him with the lords of the people.

So as to seat him with the rulers of the people.

8γ And to give him a throne of glory as his assured inheritance.

And to give him a glorious throne, a sovereign throne as his assured inheritance.

9α Granting the vow to the maker of the vow.

Bringing to fulfilment the promise for the one making the promise, for through him is every good brought to completion.

Or else granting the request to the suppliant, just as he gave to her what she requested.

9β And the years of the just he has blessed.

The life of the just person.

8α: He raises up from an earthly and fleshly disposition the one who is a pauper in wickedness and who has been ejected from its wealth, and he rouses from the foul smell of the passions the one who is poor in spirit, or the one who has become poor in wicked habit.

9γ Ὅτι οὐκ ἐνισχύει δυνατὸς ἀνὴρ ἐν τῇ ἰσχύϊ αὐτοῦ.

Ἀλλ᾽ ἐν τῷ Θεῷ δηλονότι· διὸ καὶ ὁ Χριστὸς ὕστερον ἔλεγε, *Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.* Jn 15.5

10α Κύριος ἀσθενῆ ποιήσει τὸν ἀντίδικον αὐτοῦ.

Τὸν ἐχθρὸν αὐτοῦ.

10β Κύριος ἅγιος.

Διὰ πάντων ὑμνεῖ τὴν τοῦ Θεοῦ δύναμιν καὶ δικαιοσύνην καὶ χρηστότητα.

10γ Μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ· ἀλλ᾽ ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, ἐν τῷ συνιεῖν καὶ γινώσκειν τὸν Κύριον, καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς.

Ἐν τούτῳ, φησὶ, χαιρέτω, ἐν τῷ συνιεῖν, ἤτοι γινώσκειν, τὸν Κύριον· ὅτι ἔστιν αὐτὸ τοῦτο Κύριος, ὅτι δημιουργὸς, ὅτι σοφὸς, ὅτι παντοδύναμος, ὅτι δίκαιος, ὅτι ἀγαθὸς, καὶ ὅσα τοιαῦτα· καὶ ἐν τῷ ποιεῖν κρίσιν, ἤγουν δικαιοσύνην, ἐν τῇ γῇ.

10δ Κύριος ἀνέβη εἰς οὐρανούς.

Τοῦτο, προφητεία περὶ τῆς ἀναλήψεως.

10ε Καὶ ἐβρόντησεν.

Ὁμοίως καὶ τοῦτο, περὶ τῆς καθόδου τοῦ ἁγίου Πνεύματος· *Ἐγένετο γὰρ*, φησὶν, *ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος*· ὡς γεγονότα δὲ λέγει τὰ γενησόμενα, νόμῳ προφητείας. Ac 2.2

10ϛ Αὐτὸς κρινεῖ ἄκρα γῆς δίκαιος ὤν.

Καὶ τοῦτο, περὶ τῆς παγκοσμίου κρίσεως· διὰ τῶν ἄκρων δὲ, πᾶσαν τὴν γῆν ἐνέφηνεν, ἤτοι τοὺς ἐκ γῆς ἀνθρώπους.

10ζ Καὶ δώσει ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν.

Τῷ τε Δαυὶδ καὶ τοῖς ἐξ αὐτοῦ καταγομένοις· προφητεύει γὰρ καὶ περὶ τούτων, ἐπεὶ οὔπω βασιλέα ἔσχον οἱ Ἰουδαῖοι.

9γ For a powerful man is not strong in his strength.

But in God, that is to say. And hence Christ later would say, *Apart from me you can do nothing*. Jn 15.5

10α The Lord will make weak his adversary.

His enemy.

10β The Lord is holy.

Throughout she hymns God's power and justice and goodness.

10γ Let not the wise man boast in his wisdom, and let not the powerful man boast in his power, and let not the rich man boast in his riches, but let the one who boasts boast in this, in understanding and knowing the Lord and in executing judgement and justice in the midst of the earth.

Let him rejoice, he says, in this, in understanding, that is, in knowing, the Lord, that he is precisely this, namely, Lord, that he is creator, that he is wise, that he is omnipotent, that he is just, that he is good, as all such things, and in executing judgement, that is, justice, upon the earth.

10δ The Lord has gone up to the heavens.

This is a prophecy about the assumption [ascension].

10ε And has thundered.

This similarly is about the descent of the holy Spirit, for it is written, *And suddenly a sound came from heaven*. She speaks of the things to come as having already happened, according to Ac 2.2
the custom of prophecy.

10ς He, being just, will judge the farthest ends of the earth.

And this is about the universal judgement; through the farthest ends she indicated the whole of the earth, that is, the people from the earth.

10ζ And will give strength to our kings.

To David and to those descended from him, for she is prophesying about those also since the Jews did not yet have have a king.

10η *Καὶ ὑψώσει κέρας χριστοῦ αὐτοῦ.*

Τοῦτο, περὶ τοῦ Χριστοῦ, οὗ τὴν δύναμιν καὶ τὴν δόξαν | ὕψωσεν ὑπὲρ τὸν οὐρανόν· *Ἐπὶ τοὺς οὐρανούς, γὰρ, φησὶν, ἡ δόξα αὐτοῦ.* Ps 112.4

IV

Ὠιδὴ δʹ
Ἀββακοὺμ τοῦ Προφήτου.

Hab 3.2-19

Τὴν ἐνανθρώπησιν τοῦ Κυρίου προμηνύει· κεῖται δὲ ἐν τῇ βίβλῳ τῆς προφητείας αὐτοῦ.

2α *Κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθην.*

Εἰσακήκοα νοερῶς τὴν ἀκοὴν τὴν περὶ σοῦ, ὅτι μέλλεις ἐνανθρωπῆσαι, καὶ ἐφοβήθην ὑπὸ τῆς ἄγαν ἐκπλήξεως. Πῶς ὃν οὐρανὸς οὐ χωρεῖ, χωρήσει παρθένος; πῶς τὸ ἄστεκτον πῦρ ὁμιλήσει χόρτῳ;

2β *Κύριε, κατενόησα τὰ ἔργα σου καὶ ἐξέστην.*

Τὰ ἐξαίσια ἔργα τῆς ἐν σαρκὶ πολιτείας σου, καὶ τὰ τοῦ σωτηρίου πάθους σου.

2γ *Ἐν μέσῳ δύο ζῴων γνωσθήσῃ.*

Ζῷα λέγει, τὰ παρʼ ἑκάτερα τοῦ ἱλαστηρίου πεποιημένα δύο Χερουβὶμ, ὧν μεταξὺ πάλαι τοῖς ἀξίοις ὁ Θεὸς ἐγινώσκετο, προσομιλῶν αὐτοῖς. Φησὶν οὖν, ὅτι ὁ ἐνανθρωπῆσαι μέλλων Θεὸς, γνωσθήσῃ ἐν μέσῳ τῶν δύο Χερουβὶμ, καὶ χρηματίσεις ἐκεῖθεν τῷ λαῷ τὰ προσήκοντα, ὡς ἴσος τῷ Πατρί. Ex 25.22

Ἢ γνωσθήσῃ, ἀντὶ τοῦ, γινώσκῃ τοῖς ἀξίοις τοιαύτης γνώσεως, κατʼ ἀντιχρονίαν.

Τινὲς δὲ ζωῶν περισπωμένως ἀναγινώσκουσι, δύο ζωὰς νοοῦντες, τὰς δύο πολιτείας, τήν τε παλαιὰν καὶ τὴν καινὴν, ὧν μέσον ὁ Χριστὸς ἐγνώσθη, τῆς μὲν τελειουμένης, τῆς δὲ ἀρχομένης· τότε γὰρ ἐνανθρωπήσας, ἐγνωρίσθη τοῖς μαθηταῖς.

2δ *Ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ.*

Τὰ ἔτη τῆς ἐνανθρωπήσεως· ὅτε ἐπιστῇ ὁ καιρὸς τῆς ἐνσάρκου πολιτείας σου ἐπιγνωσθήσῃ.

2ε *Ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ.*

Τὸ αὐτὸ λέγει σαφέστερον.

10η And he will exalt the horn of his anointed one.

This is about the Christ, whose power and glory he exalted above heaven, for it is written, *His glory is upon the heavens*. Ps 112.4

IV

Ode Four
Of Habakkuk the Prophet.
Hab 3.2-19

It foretells the incarnation of the Lord and is found in the book of his prophecy.

2α O Lord, I heard your tidings and was struck with fear.

I heard intelligibly the tidings about you that you are destined to become man, and I was struck with fear by my extreme consternation. How will a virgin contain the one whom heaven does not contain? How will irresistible fire converse with straw?

2β O Lord, I perceived your works and was confounded.

The extraordinary works of your life in the flesh and of your saving passion.

2γ Between two living beings you will be known.

'Living beings' is what he calls the two Cherubim made on each side of the propitiatory, between which God used to be known known of old to those who were worthy, conversing with them. He is saying therefore that the God who will take on human form will be known Ex 25.22
between the two Cherubim and from there will give fitting oracular response to the people, as equal to the Father.

Or else 'you will be known', in the sense of, you are known to those worthy of such knowledge, with one tense standing for another.

Some read the word as *ζωῶν* with a circumflex, meaning two lives, namely, the two ways of life, the old and the new, between which Christ was known, the one coming to an end and the other beginning; for at that time having become man he was made known to the disciples.

2δ As the years approach you will be recognized.

The years of the incarnation; when the time for your life in the flesh is at hand you will be recognized.

2ε When the time is at hand you will revealed.

He says the same more clearly.

2ς Ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὀργῇ, ἐλέους μνησθήσῃ.

Φοβηθείσης τῆς ψυχῆς μου ὅτε ὀργίζῃ, ἐλεήσεις με· ὁ γὰρ φοβηθεὶς ὀργιζόμενον τὸν Θεὸν ἐπὶ ταῖς ἁμαρτίαις αὐτοῦ, μετανοεῖ πάντως· μετανοοῦντα δὲ τοῦτον, ὁ Θεὸς ἐλεήσει. Διδάσκει δὲ ὁ λόγος τὸ εὐδιάλλακτον τοῦ Θεοῦ.

3α Ὁ Θεὸς ἀπὸ Θαιμὰν ἥξει.

Θαιμὰν, ἑρμηνεύεται νότος. Ὁ Θεὸς, φησὶν, ἀπὸ νότου ἥξει, τουτέστιν, ἀπὸ Βηθλεὲμ ἐξελεύσεται, ἐκεῖ γεννηθεὶς κατὰ σάρκα· νότιον γὰρ μέρος πρὸς τὴν Ἰερουσαλὴμ, ἡ Βηθλεέμ. Mt 2.6

3β Καὶ ὁ ἅγιος ἐξ ὄρους κατασκίου δασέος.

Τὸν αὐτὸν λέγει, καὶ ἅγιον· οὕτω γὰρ τὸν Θεὸν οἱ παλαιοὶ τὰ πολλὰ προσαγορεύουσιν, ὡς φύσει ἅγιον καὶ ἁγιάζοντα κατὰ μετάδοσιν.

Ὄρος δὲ κατάσκιον δασὺ, ἡ Παρθένος· ὄρος μὲν, ὡς ὑψηλοτέρα πάσης κτίσεως· κατάσκιον δὲ, ὡς ἐπισκιαζούσης αὐτῇ τῆς θείας δυνάμεως· *Καὶ δύναμις*, γάρ φησιν, *ὑψίστου ἐπισκιάσει σοι*· δασὺ δὲ, διὰ τὸ τῆς παρθενίας ἄβατον. Lk 1.35

3γ Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ πλήρης ἡ γῆ.

Ἐμφαντικὰ ταῦτα τῆς ὑπερβαλλούσης ἀρετῆς καὶ συνέσεως αὐτοῦ, τῆς κατὰ τὸ ἀνθρώπινον. Ἀρετὴν μὲν οὖν νόει μοι, τὴν ἐν ἔργοις, σύνεσιν δὲ, τὴν ἐν λόγοις· ἡ μὲν γὰρ ἐνίκησε καὶ τὴν τῶν οὐρανίων δυνάμεων, τῷ μεγέθει ταύτην ἀποκρύψασα, ἡ δὲ, πᾶσαν ἐνέπλησε τὴν οἰκουμένην.

Τινὰ δὲ τῶν ἀντιγράφων, τῆς αἰνέσεως γράφουσι· | τῇ ἀρετῇ γὰρ ἕπεται αἴνεσις.

4α Καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται.

Φέγγος λέγει, τὸ Εὐαγγέλιον, φαῖνον τοῖς ἐν νυκτὶ πλάνης καὶ σκότει τῶν ἁμαρτημάτων καὶ ὁδηγοῦν πρὸς τὴν ἀλήθειαν καὶ σωτηρίαν· ὅπερ ὡς φῶς ἔσται φησὶ, καθαρὸν καὶ ἄμεμπτον.

4β Κέρατα ἐν χερσὶν αὐτοῦ.

Κέρατα μὲν, αἱ βασιλεῖαι, διά τε τὸ ὕψος τῆς τιμῆς καὶ τὸ ἰσχυρὸν καὶ ἀμυντικόν. Χεῖρες δὲ, ἡ ἐξουσία καὶ δύναμις αὐτοῦ· πάντων γὰρ κατεξουσιάζει ὡς Θεός.

4γ Καὶ ἔθετο ἀγάπησιν κραταιὰν ἰσχύος αὐτοῦ.

2ϛ When my soul is bestirred in anger, you will remember mercy.

When my soul has been struck with fear when you grow angry, you will have mercy on me, for the one who is struck with fear when God is provoked to anger at his sins will certainly repent, and as he repents God will have mercy on him. The verse teaches how God is easily reconciled.

3α God will come from Teman.

Teman translates as the south. God, he says, will come from the south, that is, he will come forth from Bethlehem, having been born there in the flesh, for Bethlehem is south in relation Mt 2.6
to Jerusalem.

3β And the holy one from a shaded thickly wooded mountain.

He now calls God 'the holy one', for thus the ancients very often address God, as holy by nature and communicating sanctification.

The shaded thickly wooded mountain is the Virgin – a 'mountain' as higher than all creation, and 'shaded', as with divine power overshadowing her, for it is written, *And the power of the Most High will overshadow you*, and 'thickly wooded' on account of the untrodden Lk 1.35
adytum of virginity.

3γ His virtue covered the heavens and the earth is full of his wisdom.

These words are indicative of his surpassing virtue and wisdom, according to his humanity. Understand virtue therefore as that in works and wisdom as that in words, for the one prevailed over even the virtue of the heavenly powers, having concealed it by its magnitude, and the other filled the whole of the inhabited world.

A number of copies write 'of his praise', for praise follows on virtue.

4α And his radiance will be like light.

'Radiance' is what he calls the Gospel, radiating to those in the night of error and in the darkness of sins and leading to truth and salvation, which, he says, will be like light, pure and without reproach.

4β Horns in his hands.

'Horns' are the kingdoms, both on account of their height and honour and also of their strength and power to defend, and 'hands' are his authority and power, for he exercises authority over all as God.

4γ And he established a firmly holding love of his strength.

Διὰ τοῦ Εὐαγγελίου ἐποίησε τοῖς πιστεύουσιν ἀγάπησιν ἄῤῥηκτον τῆς αὐτοῦ δυνάμεως, τουτέστιν, ἑαυτοῦ, κατὰ περίφρασιν· *Τίς, γάρ φησιν, ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;* Rom 8.35

5α Πρὸ προσώπου αὐτοῦ πορεύσεται λόγος.

Ὅ τε τῶν ἄλλων προφητῶν καὶ ὁ τοῦ προδρόμου Ἰωάννου· *Ἰδοὺ γὰρ, φησὶν, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.* Mt 11.10

5β Καὶ ἐξελεύσεται εἰς παιδείαν κατὰ πόδας αὐτοῦ.

Καὶ ἐξελεύσεται ὁ Χριστὸς εἰς παίδευσιν καὶ διδασκαλίαν τῶν ἀνθρώπων, ὀπίσω τοῦ τοιούτου λόγου, ἑπόμενος αὐτῷ προπορευομένῳ.

6α Ἔστη, καὶ ἐσαλεύθη ἡ γῆ.

Ἔστη εἰς τὴν γῆν, ἀνθρωποπρεπῶς, ἤγουν ἐγεννήθη κατὰ σάρκα· καὶ ἐσαλεύθη ἡ γῆ, οἱ γήϊνοι ἄνθρωποι, μεταβαίνοντες ἀπὸ τοῦ σκότου τῆς πλάνης ἐπὶ τὸ φῶς τῆς ἀληθείας.

Ἢ ἔστη ἐπὶ σταυροῦ, καὶ ἐσείσθη ἡ γῆ, μὴ φέρουσα τὴν ὕβριν τοῦ Δεσπότου· *Καὶ ἡ γῆ γὰρ, φησὶν, ἐσείσθη καὶ αἱ πέτραι ἐσχίσθησαν.* Mt 27.51

6β Ἐπέβλεψε, καὶ ἐτάκη ἔθνη.

Ἐπέβλεψεν ἐπὶ τὴν γῆν, ἀνθρωποπρεπῶς, ἀκόλουθον γὰρ καὶ τοῦτο, καὶ ἐταπεινώθη τὰ ἔθνη τῶν δαιμόνων· ἠσθένησε τὰ τάγματα τοῦ ἀντικειμένου.

6γ Διεθρύβη τὰ ὄρη βίᾳ.

Συνετρίβησαν οἱ ἔξαρχοι τούτων, ὄρη διὰ τὸ ἐπηρμένον καὶ ἀλαζονικὸν προσαγορευόμενοι· βίαν δὲ νόει, τὴν ἄμαχον ἰσχὺν τοῦ Χριστοῦ.

6δ Ἐτάκησαν βουνοὶ αἰώνιοι.

Βουνοὺς ὑποληπτέον, τοὺς τῶν εἰρημένων μὲν ὀρέων ὑποδεεστέρους, τῶν ἄλλων δὲ μείζονας εἰς κακίαν· αἰώνιοι δὲ, ὡς ἐν πολλοῖς ἔτεσι τυραννοῦντες, ἀπὸ γὰρ Ἀδὰμ ἕως Χριστοῦ.

7α Πορείας αἰωνίους αὐτῶν ἀντὶ κόπων εἶδον.

Through the Gospel he created for the believers a love inseparably bound to his power, that is, to himself, by way of circumlocution, for it is written, *Who shall separate us from the love of Christ?* Rom 8.35

5α A word will go before his face.

The word both of the other prophets and of the Forerunner John, for it is written, *See, I send my messenger before your face, who will prepare your way before you*. Mt 11.10

5β And he will come forth for instruction at its heels.

And Christ will come forth for the instruction and teaching of the people behind this word, following it as it goes before.

6α He stood and the earth was shaken.

He stood upon the earth in human manner, namely, he was born according to the flesh; and the earth was shaken, that is, the people of the earth were shaken, moving from the darkness of error to the light of truth.

Or else he stood upon the Cross and the earth was shaken, unable to bear the outrage towards the Master, for it is written, *And the earth shook, and the rocks were split*. Mt 27.51

6β He looked, and nations melted away.

He looked upon the earth in human manner, for this follows on consistently, and the nations of the demons were humbled, the legions of the adversary grew weak.

6γ The mountains were shattered in pieces with violence.

The leaders of the demons were crushed, being called 'mountains' on account of their elation and boastful arrogance. Understand 'violence' as Christ's irresistible strength.

6δ Eternal hills melted away.

'Hills' are to be understood as those inferior to the mountains mentioned, but yet greater than others in evil; they are 'eternal', as exerting tyranny for many years, from Adam until Christ.

7α Their eternal pathways I saw just like toilsome troubles.

Τὰς μακροχρονίους πορείας αὐτῶν, τὰς ἐπὶ λύμῃ τῶν ἀνθρώπων, ὡς κόπον εἶδον, ἤτοι κόπον μόνον καὶ οὐδὲν ἕτερον, ἅτε τοῦ Χριστοῦ τὴν τυραννίδα τούτων εὐθὺς καταλύσαντος καὶ τὰς μηχανὰς αὐτῶν ἀνατρέψαντος.

Τινὲς δὲ πορείας αἰωνίους αὐτοῦ φασὶν, ἑρμηνεύοντες ὅτι οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων τὰς λογικὰς καὶ διδασκαλικὰς πορείας τοῦ Χριστοῦ, τὰς αἰωνίους, τὰς ἀκαταλύτους, ἴσα κόποις εἶδον, τουτέστιν, ὡς κόπους ἄντικρυς, ὡς βάρη διὰ τὸν φθόνον.

7β Σκηνώματα Αἰθιόπων πτοηθήσονται.

Αἰθίοπες μὲν, οἱ δαίμονες, σκότος διὰ τὴν ἔπαρσιν καὶ γενόμενοι | καὶ λεγόμενοι· σκηνώματα δὲ αὐτῶν, τὰ εἴδωλα οἷς ἐνῴκουν, ἃ πτοηθήσονται τὴν ἐπιδημίαν τοῦ Χριστοῦ.

Ποτὲ μὲν οὖν οἱ προφῆται ὡς γεγενημένα λέγουσι τὰ μέλλοντα, ποτὲ δὲ ὡς γινόμενα, ποτὲ δὲ ὡς γενησόμενα.

7γ Καὶ σκηναὶ γῆς Μαδιάμ.

Καὶ οἱ ἐν τῇ γῇ Μαδιὰμ ναοὶ τῶν εἰδώλων· κατείδωλος γὰρ ἡ χώρα, πλέον τῶν Ps 82.10
ἄλλων τῶν πλησιαζουσῶν Ἰουδαίοις.

8α Μὴ ἐν ποταμοῖς ὀργισθῇς, Κύριε, μὴ ἐν ποταμοῖς ὁ θυμός σου ἢ ἐν θαλάσσῃ τὸ ὅρμημά σου.

Ἐπειδὴ λυτρούμενος ὁ Θεὸς τὸν παλαιὸν Ἰσραὴλ, μετέστρεψεν εἰς αἷμα τοὺς
ποταμοὺς τῶν Αἰγυπτίων καὶ τὰ ὀμβρήματα αὐτῶν ὅπως μὴ πίωσιν, ἀνεῖλε δὲ καὶ Ps 77.44α-β
αὐτοὺς ἐν τῇ Ἐρυθρᾷ θαλάσσῃ, δεικνύων καὶ ἐν τοῖς ποταμοῖς καὶ ἐν τῇ θαλάσσῃ τὴν ὀργὴν καὶ τὸν θυμὸν καὶ τὴν ἀγανάκτησιν αὐτοῦ, λέγει νῦν ὁ προφήτης, ὅτι λυτρούμενος τὸν νέον Ἰσραὴλ, οὐχ οὕτως ποιήσεις, ἀλλ᾽ ἑτέρῳ τρόπῳ χρήσῃ περὶ τὴν τούτου σωτηρίαν. Οὐκ ἐν ποταμοῖς ὀργισθῇς, Κύριε, οὐκ ἐν ποταμοῖς ὁ θυμός σου ἔσται ἢ ἐν θαλάσσῃ τὸ τιμωρητικὸν ὅρμημά σου, ἡ κίνησις, ἡ ἐπεξέλευσις, οὐδὲ διὰ τούτων τιμωρήσεις τοὺς ἐχθρούς. Διὰ τῆς πρώτης δὲ πληγῆς καὶ τῆς τελευταίας πανωλεθρίας, καὶ τὰς ἄλλας πληγὰς ἐνέφηνε· συγγενῆ δὲ καὶ ἄλλως ἀλλήλοις, οἱ ποταμοὶ καὶ ἡ θάλασσα.

8β Ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου.

Οὗτος ὁ τρόπος τῆς λυτρώσεως· ἵππους μὲν οὖν αὐτοῦ λέγει, τοὺς ἀποστόλους, ὡς εὐδρόμους εἰς ἀρετὴν καὶ πειθηνίους καὶ τὸν ἐπιβάτην ἀναπαύοντας· ἐπέβη δὲ αὐτῶν διὰ τοῦ κηρύγματος, ὃ βαστάζοντες, ἔτρεχον.

8α[5] ἐν τοῖς ποταμοῖς MPBH : ἐν ποταμοῖς CAOF.

I saw their long-lasting pathways for the sake of corrupting mankind as toilsome troubles, that is, as trouble alone and nothing else, in that Christ at once abolished their tyranny and overturned their machinations.

Some say, '*They* saw *his* eternal pathways', giving the interpretation that the chief priests and scribes and elders of the Jews saw Christ's pathways of speaking and teaching, which are eternal and indissoluble, as equivalent to toilsome troubles, that is, as outright troubles, as burdens, on account of their envy.

7β The tent-dwellings of the Ethiopians will tremble in fear.

'Ethiopians' are the demons, having become dark on account of their pride and spoken of as such; their tent-dwellings are the idols in which they would dwell, which will tremble in fear at the advent of Christ.

The prophets then as we see at times speak of things to come as having occurred, at time as occurring and at times as going to occur.

7γ And the tents of the land of Madian.

And the temples of the idols in the land of Madian, for the land was given to idolatry Ps 82.10
more than the other lands near to the Jews.

8α Do not grow wrathful in rivers, O Lord; let not your rage be in rivers or your onslaught in sea.

Since, when God was redeeming ancient Israel, he turned the rivers of the Egyptians
into blood and *their rain-waters, so that they could not drink*, and he destroyed them in the Ps 77.44α-β
Red Sea, displaying both in the rivers and in the sea his anger and rage and indignation, the prophet now says that when redeeming new Israel you will not do thus, but you will employ a different method in respect of its salvation. You will not grow wrathful in rivers, O Lord, your rage will not be in rivers nor will your punishing onslaught, your movement, your visitation of vengeance, be in the sea, nor will you punish your enemies through these things. By the first plague and the final destruction he indicated also the other plagues; and, moreover, the rivers and the sea have a kinship with one another.

8β For you will mount upon your horses.

This is the mode of redemption; his horses is what he calls the Apostles, as swift of foot towards virtue and obedient to the rein and putting the rider at ease; he mounted on them through the preaching, carrying which, they would run.

8γ Καὶ ἡ ἱππασία σου σωτηρία.

Καὶ ἡ διὰ τούτων ἱππασία σου, σωτηρία τοῦ κόσμου γίνεται.

9α Ἐντείνων ἐντενεῖς τὸ τόξον σου ἐπὶ σκῆπτρα, λέγει Κύριος.

Λέγει τοῦτο ὁ Πατὴρ πρὸς τὸν Υἱὸν, οὗ τόξον, οἱ ἀπόστολοι πάλιν, δι᾽ ὧν κατετόξευσε τὴν πλάνην καὶ τὴν ἁμαρτίαν καὶ τὴν βασιλείαν τοῦ διαβόλου· σκῆπτρα γὰρ ταύτην ὀνομάζει. Καὶ διὰ Ζαχαρίου δέ φησι πρὸς τὸν Ἰουδαϊκὸν λαὸν, Ἐνέτεινά σε, Ἰούδα, ἐμαυτῷ εἰς τόξον. Zach 9.13

9β Ποταμῶν ῥαγήσεται γῆ.

Ποταμῶν γῆ, ἡ Ἰερουσαλὴμ, ὡς προφητῶν πατρὶς, δίκην ποταμῶν ἀρδόντων αὐτὴν τοῖς λογικοῖς νάμασιν ἑαυτῶν, ἥτις, φησὶ, μὴ παραδεξαμένη τὰ ζωήῤῥυτα τοῦ Χριστοῦ νάματα, ῥαγήσεται ὑπὸ ξηρασίας καὶ δίψους, μὴ ὄντος ἔτι προφήτου.

10α Ὄψονταί σε καὶ ὠδινήσουσι λαοί.

Ἢ οἱ λαοὶ τῶν Ἰουδαίων, οἵτινες ἰδόντες τὸν Χριστὸν, ὠδίνησαν φθόνον καὶ ἔτεκον φόνον, ἢ οἱ λαοὶ τῶν ἐξ ἐθνῶν πεπιστευκότων, οἵτινες ὠδίνησαν εὐσέβειαν καὶ ἐγέννησαν ἀρετάς. Ps 7.15

10β Σκορπίζων ὕδατα πορείας.

Ἔσται δηλονότι. Ὕδατα δὲ πορείας τοῦ Χριστοῦ, τὰ διδασκαλικὰ καὶ πότιμα νάματα, ἃ πορευόμενος πανταχοῦ διένεμε τῷ λαῷ· Περιῆγε, γάρ φησιν, ὁ Ἰησοῦς τὰς πόλεις καὶ κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν. Mt 9.35

10γ Ἔδωκεν ἡ ἄβυσσος φωνὴν αὐτῆς. |

Ἄβυσσος, οἱ πιστεύσαντες, διὰ τὴν πολυπλήθειαν· ἄβυσσος γὰρ, ἡ πολυπλήθεια τῶν ὑδάτων. Τίς δὲ ἡ φωνή; ἡ ὁμολογία τῆς εἰς Χριστὸν πίστεως.

10δ Ὕψος φαντασίας αὐτῆς.

Καὶ οἱ ὑψηλοὶ, οἱ προὔχοντες τῆς φαντασιώδους δόξης αὐτῆς, καὶ αὐτοὶ ἔδωκαν φωνὴν, τουτέστιν, οἱ βασιλεῖς· πολλοὶ γὰρ καὶ τοιοῦτοι πεπιστεύκασιν.

11α Ἐπήρθη ὁ ἥλιος, καὶ ἡ σελήνη ἔστη ἐν τῇ τάξει αὐτῆς.

8γ And your riding is salvation.

And your riding through them becomes salvation for the world.

9α Drawing, you will stretch your bow against sceptres, says the Lord.

The Father says this to the Son, whose bow once again is the Apostles, through whom he shot down error and sin and the kingdom of the devil, for he calls this kingdom 'sceptres'. And through Zachariah he says to the Jewish people, *I stretched you tight, O Judah, as a bow for myself*. Zach 9.13

9β The land of rivers will be rent open.

Jerusalem is the 'land of rivers' as the fatherland of prophets, watering it like rivers with the streams of their words. This land, he says, not having accepted the life-flowing streams of Christ will be rent open by desiccation and drought, with there being no longer any prophet.

10α They will see you and peoples will enter pangs of travail.

Either the peoples of the Jews, who having seen Christ, were in travail with envy and bore murder, or the peoples of those who believed from among the nations, who were in travail with piety and bore virtues. Ps 7.15

10β Scattering waters of passage.

He will be, that is to say. The waters of Christ's passage are the instructive and fresh waters that he would distribute to the people as he passed through, for it is written, *And he would go about all the cities and villages, teaching in their synagogues*. Mt 9.35

10γ The abyss gave forth its voice.

The 'abyss', that is, those who believed, on account of their great number, for the abyss is the great abundance of waters. What was the voice? The confession of faith in Christ.

10δ The height of its phantasy.

And the high and mighty, the eminent people of the imaginary glory of this abyss, that is, the kings, they also gave forth voice, for many such people believed.

11α The sun was raised up and the moon stood in its order.

Ἐπήρθη ἐπὶ τὸν σταυρὸν ἢ ἐπὶ τὸν οὐρανὸν ὁ Χριστός, ὁ δίκην ἡλίου λάμπων τῇ καθαρότητι καὶ καταφωτίζων τὰς τῶν πιστευόντων ψυχάς· καὶ λοιπὸν ἡ ἐκκλησία, ἡ δίκην σελήνης φαίνουσα ἐν τῷ σκότει τοῦ παρόντος βίου καὶ τῇ νυκτὶ τῆς πλάνης, ἔστη ἐν τῇ τάξει αὐτῆς· μετὰ γὰρ τὸν σταυρὸν καὶ τὴν ἀνάληψιν ἡδράσθη ἐν τῇ τάξει τοῦ φαίνειν καὶ φωτίζειν τοὺς ὑπ᾽ αὐτήν.

11β *Εἰς φῶς βολίδες σου πορεύσονται.*

Βολίδες αὖθις, οἱ ἀπόστολοι, βάλλοντες τὴν πλάνην καὶ τοὺς δαίμονας· οὗτοι οὖν πορεύσονται εἰς τὸ φωτίζειν διὰ τοῦ κηρύγματος, ἢ εἰς τὸ φῶς, ἤγουν εἰς τὸ κήρυγμα, φῶς ὂν καὶ φωτίζον τοὺς ἐσκοτισμένους τῷ ζόφῳ τῆς ἁμαρτίας.

11γ *Εἰς φέγγος ἀστραπῆς ὅπλων σου.*

Ὅπλα μὲν τοῦ Χριστοῦ δεδομένα τοῖς ἀποστόλοις, ὁ θώραξ τῆς δικαιοσύνης, ἡ περικεφαλαία τοῦ σωτηρίου, ὁ θυρεὸς τῆς πίστεως, ἡ μάχαιρα τοῦ πνεύματος, καὶ τὰ λοιπὰ, ἅπερ ὁ ἀπόστολος Παῦλος ἀμφιεννύει τοὺς πιστούς· ἐπορεύθησαν οὖν οἱ Eph 6.13-17
ἀπόστολοι εἰς τὸ φαίνειν τὴν ἀστραπὴν τῶν τοιούτων ὅπλων καὶ φυγαδεύειν τοὺς πολεμίους.

12α *Ἐν ἀπειλῇ ὀλιγώσεις γῆν.*

Ὀλιγώσεις εἰς ὄνομα τὴν ἄχρι τότε πολλὴν εἰς φήμην καὶ περιβόητον γῆν τῶν Ἱεροσολύμων. Ἠπείλησε γὰρ πρῶτον καὶ διὰ τῶν προφητῶν καὶ δι᾽ ἑαυτοῦ· *Ἐὰν γὰρ μὴ πιστεύσητε, φησὶν, ὅτι ἐγώ εἰμι, ἐν ταῖς ἁμαρτίαις ὑμῶν ἀποθανεῖσθε,* καὶ Jn 8.24
πολλὰ τοιαῦτα· εἶτα μὴ διορθωθεῖσαν, ἀπώλεσε.

12β *Καὶ ἐν θυμῷ κατάξεις ἔθνη.*

Καταβαλεῖς τοὺς Ἰουδαίους· ἔθνη δὲ αὐτοὺς προσηγόρευσεν, ὡς παρανόμους καὶ φονεῖς, τοιαῦτα γὰρ καὶ τὰ ἔθνη.

Νοηθεῖεν δ᾽ ἂν ἔθνη, καὶ οἱ δαίμονες, ὡς πολέμιοι τοῦ νέου Ἰσραήλ.

13α *Ἐξῆλθες εἰς σωτηρίαν λαοῦ σου.*

Ἐκ τοῦ Θεοῦ γὰρ, φησὶν, ἐξῆλθον καὶ ἥκω. Jn 8.42

13β *Τοῦ σῶσαι τοὺς χριστούς σου ἐλήλυθας.*

Χριστοὶ τοῦ Χριστοῦ, οἱ χρισθέντες τῷ τιμίῳ αὐτοῦ αἵματι καὶ τῷ ἁγίῳ Πνεύματι

Christ, who shines like the sun in his purity and illumines the souls of the believers, was raised up on the Cross or into heaven, and thereafter the Church, like the moon giving light in the darkness of the present life and in the night of error, stood in its order, for after the Cross and the ascension it was established in the order of shining on and giving light to those beneath her.

11β Into light your flashing missiles will make their path.

The flashing missiles once again are the Apostles, striking against error and the demons; these then will make their path into giving light through their preaching, or into the light, that is, into the work of preaching, which is itself light and gives light to those darkened by the gloom of sin.

11γ Into the lustre of the lightning flash of your weapons.

Christ's weapons given to the Apostles are the breastplate of justice, the helmet of salvation, the shield of faith, the sword of the spirit, and the rest, with which Paul clothes the believers; the Apostles therefore made their path into shining the lightning flash of such weapons and putting their enemies to flight. Eph 6.13-17

12α With threat you will diminish the land.

You will diminish the fame of the hitherto much renowned and celebrated land of Jerusalem. For he threatened first both through the prophets and by himself, for it is written, *Unless you believe that I am he, you will die in your sins*, and many such statements; then, the land not having been corrected, he destroyed it. Jn 8.24

12β And in rage you will bring down nations.

You will overthrow the Jews; he called them 'nations' as lawless and murderers, for such are the nations.

'Nations' may also be understood as the demons, as enemies of the new Israel.

13α You came forth for the salvation of your people.

For it is written, *I proceeded and came forth from God*. Jn 8.42

13β To save your anointed ones you have come.

Christ's anointed ones are those who have been anointed with his precious blood and by the holy Spirit through baptism, and who have been enjoined to rule over the passions and

διὰ τοῦ βαπτίσματος, καὶ βασιλεύειν τῶν παθῶν καὶ τῶν δαιμόνων κελευσθέντες καὶ συμβασιλεύειν αὐτῷ ἐν τῇ βασιλείᾳ τοῦ Πατρός.

13γ Ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον.

Ἄνομοι μὲν, οἱ δαίμονες· κεφαλαὶ δὲ αὐτῶν, ἢ αὐτοὶ, ἀπὸ μέρους τὸ ὅλον, ἢ οἱ ἐξάρχοντες ἐν αὐτοῖς. Θάνατος δὲ τούτων, ἡ νέκρωσις τῆς τυραννικῆς δυνάμεως καὶ ἀνενεργησία καὶ κατάλυσις.

13δ Ἐξήγειρας δεσμοὺς ἕως τραχήλου εἰς τέλος.

Εἴλησας δεσμοὺς τοῦ εὐαγγελικοῦ ζυγοῦ εἰς τὸν τράχηλον τῶν | ἀποστόλων, ἢ διὰ τοῦ τραχήλου αὐτῶν. Τὸ δὲ, εἰς τέλος, ἀντὶ τοῦ, εἰς τὸ τελειῶσαι τὴν προειρημένην ἱππασίαν σου, ἢ ἕως τέλους.

14α Διέκοψας ἐν ἐκστάσει κεφαλὰς δυναστῶν.

Διέκοψας τὰς ἀρχὰς τῶν δυναστευόντων δαιμόνων, ἤγουν ἐθανάτωσας αὐτὰς, ὡς προδεδήλωται, τὰς ἐν ἀποστασίᾳ τῆς σῆς κυριότητος· ἢ διέκοψας τῷ Ῥωμαϊκῷ ξίφει τὰς κεφαλὰς τῶν δυναστευόντων ἐν Ἰουδαίοις ἐν τῷ καιρῷ τῆς ἐκστάσεως, ὅτε ἀπέστησαν ἀπὸ Ῥωμαίων, ἢ ὅτε ἐξέστησαν τῶν ἰδίων φρενῶν, ἀναιροῦντες ἔτι καὶ τοὺς σοὺς μαθητάς. Διὰ δὲ τῶν δυνατῶν, καὶ τοὺς ἄλλους πάντας συμπεριέλαβε.

14β Σεισθήσονται ἐν αὐτοῖς.

Ταραχθήσονται πρότερον ἐν αὐτοῖς τοῖς δυνάσταις οἱ ἀπόστολοι, ἀγόμενοι καὶ διωκόμενοι καὶ μυρία πάσχοντες.

14γ Διανοίξουσι χαλινοὺς αὐτῶν, ὡς ὁ ἐσθίων πτωχὸς λάθρᾳ.

Διανοίξουσιν οἱ ἀπόστολοι τοὺς χαλινοὺς τῶν στομάτων αὐτῶν· λύσουσι τοὺς
χαλινοῦντας τὰ στόματα αὐτῶν φόβους τῶν Ἰουδαίων καὶ μὴ συγχωροῦντας
παῤῥησίᾳ κηρύττειν. Τοῦτο δὲ ἐποίησαν, ἐπιφοιτήσαντος τοῦ ἁγίου Πνεύματος,
ὅτε λαβόντες δύναμιν ἐξ ὕψους, ἐπορεύθησαν εἰς τὸ κήρυγμα. Διανοίξουσι δὲ οὕτω Lk 24.49
λάβρως, ὡς διανοίγει τὸν χαλινὸν τοῦ στόματος αὐτοῦ, λαβὼν παῤῥησίαν, ὁ ἐσθίων
λάθρᾳ πτωχός.

15 Καὶ ἐπεβίβασας εἰς θάλασσαν τοὺς ἵππους σου, ταράσσοντας ὕδατα πολλά.

Θάλασσα μὲν, τὰ πολλὰ πλήθη τῶν ἀνθρώπων — καὶ ἀνωτέρω γὰρ ἄβυσσον ταῦτα κέκληκεν — ἢ καὶ ὁ βίος τῶν ἀνθρώπων, διὰ τὸ ῥοῶδες καὶ ἄστατον τῶν ἐν

14α^{2} αὐτάς MPAS^{2}H : αὐτούς COBF. 14α^{3} τὰς ἐν ἀποστασίᾳ : PCOS^{2}BFH : τοὺς ἐν ἀποστασίᾳ M. 14α^{4} ἐν τῷ καιρῷ MACOBFH : τῷ καιρῷ P.

the demons and to reign along with him in the kingdom of the Father.

13γ You have cast death on the heads of the lawless.

The lawless are the demons; their heads are either they themselves, the part standing for the whole, or else the leaders among them; their death is the mortification of their tyrannical power and their inactivity and dissolution.

13δ You have raised up bonds till the neck towards fulfilment.

You have wound the bonds of the Gospel yoke on the neck of the Apostles, or by their neck. 'Towards fulfilment' is in the sense of, so as to fulfil your riding that was mentioned, or else until completion.

14α You have cut off in defection the heads of powerful rulers.

You have cut off the leaders of the power-wielding demons who are in rebellion against your lordship, that is, you have put them to death, as was stated previously. Or else you have cut off with the Roman sword the heads of those wielding power among the Jews at the time of their defection, when they broke away from the Romans, or when they defected from their own senses, slaying even your disciples. By the powerful rulers he also included all the others.

14β They will be shaken among them.

The apostles will first be troubled among these powerful rulers, being brought before them and being persecuted and suffering countless ills.

14γ They will unlatch their bridles like a poor man eating in stealth.

The Apostles will unlatch the bridles on their mouths; they will slacken the fear of the Jews bridling their mouths and not permitting them to preach openly. And they did this,
when the holy Spirit had come upon them, when, having received power from on high, they Lk 24.49
went out to preach. And they will unlatch their mouths as impetuously as does a poor man who, having overcome his fear, unlatches the bridle on his mouth when eating in stealth.

15 And you have set your horses upon the sea, stirring up many waters.

The 'sea' is the many multitudes of people – and indeed he called these multitudes 'abyss' earlier – or else it is the life of men on account of the ever fluctuating and restless nature of

αὐτῷ πραγμάτων, καὶ διὰ τὸ ἁλμυρὸν καὶ ἄποτον τῶν Ἑλληνικῶν δογμάτων καὶ τῆς ἄλλης κακοδοξίας, καὶ διὰ τὸ πικρὸν τῶν ἁμαρτημάτων· πικρὰ γὰρ αὐτῶν ἡ ἀνάδοσις.

Ἵπποι δὲ αὖθις, οἱ ἀπόστολοι, κατὰ τὴν ἀνωτέρω ἀποδοθεῖσαν ἐξήγησιν, οἵτινες, 8β
ἔποχον μὲν ἔχοντες τὸν Χριστὸν, ἐπιβιβασθέντες δὲ ἐπὶ τὴν εἰρημένην θάλασσαν, ἐτάραξαν καὶ συνέχεαν καὶ ἐθόλωσαν καὶ ἀνέτρεψαν ὕδατα πολλὰ τὰ τῆς κακοδοξίας, ἤτοι τὰς ἀσεβεῖς καὶ ἀθέους διδασκαλίας· ἢ ταράσσοντας, ἤτοι κινοῦντας ἐν τῷ βαπτίζειν· ὕδατα πολλά, τὰ πανταχοῦ πρὸς τὸ βαπτίζειν παρασκευαζόμενα.

16α Ἐφυλαξάμην, καὶ ἐπτοήθη ἡ καρδία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου.

Ἐφυλαξάμην, ἔνηψα, προσέσχον ἑαυτῷ· καὶ ἀπὸ φωνῆς προσευχῆς χειλέων μου, ἤγουν μετὰ τὸ προσεύξασθαι, ἐπτοήθη ἡ καρδία μου.

16β Καὶ εἰσῆλθε τρόμος εἰς τὰ ὀστᾶ μου, καὶ ἐν ἐμοὶ ἐταράχθη ἡ ἰσχύς μου.

Ταῦτα πέπονθεν, ἐλλαμφθεὶς τὴν Χριστοκτονίαν τῶν Ἰουδαίων· ἐπτοήθη γὰρ καὶ ἔντρομος ἐγένετο, καὶ ἐταράχθη, μήποτε φθάσῃ τὰς ἡμέρας ἐκείνας ἐν αἷς αὕτη τολμηθήσεται· εἶτα πάλιν γνοὺς ὅτι οὐ φθάσει, παραμυθεῖται ἑαυτὸν, λέγων·

16γ Ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεώς μου, | τοῦ ἀναβῆναί με εἰς λαὸν παροικίας μου.

Ἐν τῇ ἡμέρᾳ τῆς θλίψεώς μου ταύτης, ἀναπαύσομαι, ἀνεθεὶς τοῦ φόβου.

Τίνος δὲ χάριν ἀναψύξω; διὰ τὸ ἀναβῆναί με ὅσον οὔπω εἰς τὸν λαὸν τῆς παροικίας μου, ἤγουν μεταβῆναι διὰ θανάτου· λαὸν δὲ τῆς παροικίας αὐτοῦ λέγει, τοὺς τῆς αὐτῆς αὐτῷ παροικίας ἁγίους, τοὺς συμπατριώτας, τοὺς τετελευτηκότας.

17α Διότι συκῆ οὐ καρποφορήσει, καὶ οὐκ ἔσται γενήματα ἐν ταῖς ἀμπέλοις.

Ἀναπαύσομαι, φησὶν, ἀποθνήσκων, διότι εἰς τὸ κατόπιν χωρήσουσιν Ἰουδαῖοι, καὶ ἐξολοθρευθήσονται τοῦτο τετολμηκότες· καὶ χαίρω μὴ ἀφικόμενος εἰς ἐκεῖνον τὸν καιρόν. Τοὺς αὐτοὺς δὲ προσαγορεύει καὶ συκῆν καὶ ἀμπέλους· συκῆν μὲν, ὡς ἡδυκάρπους ποτὲ, ἀμπέλους δὲ, ὡς οἶνον πάλαι διδασκαλίας φέροντας, εὐφραίνοντα
καρδίαν. Ps 103.15α

17β Ψεύσεται ἔργον ἐλαίας, καὶ τὰ πεδία οὐ ποιήσει βρῶσιν.

Τοὺς αὐτοὺς αὖθις λέγει, καὶ ἐλαίαν καὶ πεδία· ἐλαίαν μὲν, διὰ τό ποτε κατάκαρπον αὐτῶν ἐν ἀρεταῖς· πεδία δὲ, ὡς πάλαι σῖτον ἀγαθοεργίας βλαστάνοντας εἰς τὰς ἄνω συγκομιζόμενον ἀποθήκας. Προειπὼν δὲ τὴν ἀκαρπίαν αὐτῶν, προλέγει καὶ τὴν ἀπώλειαν καὶ τὴν καταστροφὴν αὐτῶν.

[15][8] *πανταχοῦ* MPASH : *πολλαχοῦ* COF.

things in life, and on account of the briny and undrinkable nature of pagan dogmas and of other heretical teachings, and on account of the bitterness of sins, for their digestion is bitter.

The 'horses' once again are the Apostles, in accordance with the explanation given above, 8β
who, having Christ as their rider, having been set upon this sea, stirred up and confused and made turbid and overturned the many waters of heresy, that is, their impious and godless teachings. Or else stirring up or moving them in the act of baptism; 'many waters' are those prepared everywhere for baptism.

16α I kept on my guard, and my heart quaked in fear at the voice of prayer from my lips.

I kept on my guard, I was vigilant, I paid heed to myself, and at the voice of prayer from my lips, namely, after praying, my heart quaked in fear.

16β And trembling entered my bones and my strength within me was troubled.

He suffered these things on having received illumination about the slaying of Christ by the Jews; for he was overcome by quaking and trembling and was troubled, lest he might live to reach those days in which this thing would be ventured; then again having perceived that he will not reach that time, he consoles himself, saying:

16γ I shall go to rest in the day of my sorrow, so as to ascend to the people of my residency.

In this day of my sorrow I shall go to rest, having been released from my fear.

For what reason will I take relief? So as to ascend very soon to the people of my residency, that is, to pass over through death. 'People of his residency' is what he calls the saints sharing the same place of abode with him, his co-patriots, those who have died.

17α For the fig-tree will not bear fruit, and there will be no produce on the grape-vines.

I shall go to rest, he says, in death, because hereafter the Jews will recede and will be destroyed after daring to undertake this thing, and I am glad not having arrived at that time. He calls them both a 'fig-tree' and 'grape-vines', a 'fig-tree' as having once had sweet fruits, and
'grape-vines' as of old bearing the wine of teaching that gladdens the heart. Ps 103.15α

17β The work of the olive-tree will disappoint and the fields will fail to bring forth food.

He calls them again an 'olive-tree' and 'fields', an 'olive-tree' on account of their once having been laden with virtues, and 'fields' as of old budding the grain of good works which were gathered into the store-houses on high. Having foretold their barrenness, he also foretells their destruction and ruin.

17γ Ἐξέλιπεν ἀπὸ βρώσεως πρόβατα.

Βρῶσιν ὀνομάζει νῦν, τὰς νομικὰς καὶ προφητικὰς βίβλους, ἃς ἀναγινώσκοντες, ἐτρέφοντο τὰς ψυχάς. Ἐξέλιπε, φησὶ, τά ποτε πρόβατα τοῦ Θεοῦ, μὴ παρόντα τῇ βρώσει συνήθως, ἀλλ᾽ ἀπολωλότα.

17δ Καὶ οὐχ ὑπάρξουσι βόες ἐπὶ φάτναις.

Βόες δὲ πάλιν, οἱ αὐτοὶ, ὡς ἐργάται πάλαι τῆς ἀρετῆς, ὧν φάτναι, παραπλησίως τὰ βιβλία.

18 Ἐγὼ δὲ ἐν τῷ Κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

Τῷ πρὸ τοῦ τοιούτου καιροῦ μετακαλουμένῳ με καὶ σῴζοντί με ἀπὸ τῆς εἰρημένης συμφορᾶς.

19α Κύριος ὁ Θεός μου, δύναμίς μου.

Δυναμῶν με εἰς ἀρετήν.

19β Καὶ τάξει τοὺς πόδας μου εἰς συντέλειαν.

Καὶ στήσει τοὺς πόδας μου εἰς τέλος τῆς ζωῆς ταύτης.

19γ Καὶ ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ με.

Καὶ ἐπὶ τὸ ὕψος τῆς ἀρετῆς ἀνάγει με, ἢ ἐπὶ τὰ ὑψηλὰ θεωρήματα.

19δ Τοῦ νικῆσαί με ἐν τῇ ᾠδῇ αὐτοῦ.

Ὥστε νικῆσαί με καὶ καταβαλεῖν τὴν κακίαν ἐν τῷ ᾄδειν αὐτῷ, ἤγουν ᾄδοντα καὶ ὑμνοῦντα αὐτόν.

V

Ὠιδὴ ε′
Προσευχὴ Ἡσαΐου τοῦ Προφήτου
ληφθεῖσα ἐκ τῆς βίβλου τῆς προφητείας αὐτοῦ Isa 26.9-20
καὶ περὶ τοῦ Χριστοῦ διαγορεύουσα.

9α Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σὲ, ὁ Θεός.

Νύκτα μὲν ὀνομάζει, τὴν νομικὴν πολιτείαν, διὰ τὸ αἰνιγματῶδες τοῦ νόμου καὶ

17γ The sheep have died for want of fodder.

'Fodder' is what he now calls the books of the law and of the prophets, reading which they used to nourish their souls. The one-time sheep of God have died, he says, not coming as usual to their food, but being lost.

17δ And there will be no oxen at the mangers.

'Oxen' once again are the Jews, as workers of virtue in the past, whose mangers similarly are the books.

18 But I shall rejoice in the Lord, I shall be joyful in God my Saviour.

Who is recalling me before such a time and saving me from the calamity mentioned.

19α The Lord my God is my strength.

Strengthening me to virtue.

19β And he will set my feet for consummation.

And he will establish my feet for the end of this life.

19γ And he raises me up on high.

And brings me up to the height of virtue, or to exalted visions.

19δ So that I may triumph in his song.

So that I may be victorious and cast down evil in singing to him, that is, singing and praising him.

V

Ode Five
A Prayer of Isaiah the Prophet
having been taken from the book of his prophecy
and declaring openly about Christ. Isa 26.9-20

9α From out of night my spirit strains towards dawn to you, O God.

'Night' is what he calls life under the law on account of the enigmatic nature of the law and its obscurity and darkness. He is saying, O God, O Lord, from out of this dark and

ἀσαφὲς καὶ σκοτεινόν. Λέγει δὲ, ὅτι, ὦ ὁ Θεὸς, ὦ Κύριε, ἐκ τῆς σκοτεινῆς ταύτης πολιτείας καὶ σκιώδους, ὀρθρίζει τὸ πνεῦμά μου, τουτέστιν, ἐγὼ, πρὸς σὲ τὸ νοητὸν φῶς, τὸν ἥλιον τῆς δικαιοσύνης· προλαμβάνω τὴν ἀνατολήν σου — τοῦτο γὰρ τὸ Mal 3.20
ὀρθρίζειν — πρὸ τῆς ἐνανθρωπήσεώς σου ταῦτα φθεγγόμενος | καὶ παρακαλῶν σε. Ἢ πνεῦμα αὐτοῦ νόει, τὸ διορατικὸν χάρισμα.

9β Διότι φῶς τὰ προστάγματά σου ἐπὶ τῆς γῆς.

Διότι αἱ εὐαγγελικαὶ ἐντολαί σου, φῶς εἰσιν ἐπὶ τῆς γῆς, καὶ λάμπουσαι διὰ τὸ καθαρὸν καὶ ἀνεπίληπτον καὶ σαφὲς, καὶ λαμπρύνουσαι καὶ ὁδηγοῦσαι τοὺς ἐν νυκτὶ τῆς ἀγνοίας καὶ ἁμαρτίας πρὸς ἀπαλλαγὴν αὐτῶν.

9γ Δικαιοσύνην μάθετε, οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.

Διακαιοσύνην, τὴν εὐαγγελικὴν, περὶ ἧς εἶπε καὶ ὁ Χριστὸς, *Ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλέον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν*. Μάθετε, φησὶν, αὐτὸν ἔχοντες διδάσκαλον, τὸν ταύτην Mt 5.20
προστάττοντα.

10α Πέπαυται γὰρ ὁ ἀσεβής.

Ὁ ἄπιστος Ἰουδαῖος, ὁ μὴ σεβασθεὶς αὐτὸν λαὸς, πέπαυται, ἀφαιρεθεὶς τὴν ἄχρι τότε ἐξουσίαν καὶ δόξαν, καὶ Ῥωμαίοις παραδοθείς. Καὶ οὗτος δὲ, ὡς ἤδη γεγενημένα λέγει τὰ μέλλοντα, νόμῳ προφητείας.

10β Οὐ μὴ μάθῃ δικαιοσύνην.

Τὴν εὐαγγελικὴν, ὡς δεδήλωται, ἐθελοκωφῶν καὶ ἐθελοτυφλώττων, καὶ ἀποπεμπόμενος τὸν διδάσκαλον αὐτῆς.

10γ Ἐπὶ τῆς γῆς ἀλήθειαν οὐ μὴ ποιήσῃ.

Ἀληθῆ ἀρετὴν οὐκ ἐργάσεται· ὁποῖαί εἰσιν αἱ εὐαγγελικαί· αἱ νομικαὶ γὰρ, τυπικαὶ τῶν ἀληθινῶν καὶ σκιώδεις.

10δ Ἀρθήτω ὁ ἀσεβὴς, ἵνα μὴ ἴδῃ τὴν δόξαν Κυρίου.

Ἀρθήτω εἰς ἀναίρεσιν καὶ δουλείαν· ἐξολοθρευθήτω ἀπὸ τῆς γῆς αὐτοῦ, ἵνα μὴ ἴδῃ τὴν δόξαν Χριστοῦ, τὴν παρὰ τῶν Χριστιανῶν ἐκεῖ προσαχθησομένην αὐτῷ.

Δόξα δὲ αὐτοῦ, καὶ ἡ εὐαγγελικὴ πολιτεία τῶν ἐκεῖ λαμψάντων ἁγίων πατέρων, ὡς μαθητῶν αὐτοῦ καὶ μιμητῶν.

shadowy way of life, my spirit is straining, that is, I am straining, towards you, the intelligible light, the sun of justice. I am anticipating your rising – for this is what to strain towards dawn means – uttering these words prior to your incarnation and entreating you. Or else understand his 'spirit' as his gift of clear-sightedness. Mal 3.20

9β For your decrees are light upon the earth.

Because your Gospel commandments are light upon the earth, both shining on account of their purity and blamelessness and clarity, and brightening and guiding those in the night of ignorance and sin towards deliverance therefrom.

9γ Learn justice, O you who dwell upon the earth.

'Justice', namely, that of the Gospel, about which Christ said, *Unless your justice exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven*. Learn, he says, having as your teacher him who enjoins this. Mt 5.20

10α For the impious man has ceased.

The unbelieving Jew, the people that did not show reverence to him, has ceased, having been deprived of his heretofore authority and glory and having been surrendered to the Romans. And this prophet too speaks of future things as having already occurred, in accord with the custom of prophecy.

10β In no way will he learn justice.

The justice of the Gospel, as was stated, voluntarily closing his ears and his eyes and repudiating its teacher.

10γ Upon the earth in no way will he perform truth.

He will not carry out true virtue, which virtues are those of Gospel, for those of the law are types and shadows of the true virtues.

10δ Let the impious man be lifted away that he may not see the glory of the Lord.

Let him be lifted away in slaughter and slavery. Let him be utterly destroyed from his land that he may not see the glory of Christ, that will be offered to him there by the Christians.

And his glory is also the Gospel way of life of the holy fathers who shone forth there, as his disciples and imitators.

11α Κύριε, ὑψηλός σου ὁ βραχίων.

Βραχίων τοῦ Πατρὸς, ὁ Υἱὸς, ὡς δύναμις καὶ ὡς δημιουργός· *Πάντα γὰρ*, φησὶ, *δι᾽ αὐτοῦ ἐγένετο.* 1Cor 1.24 Jn 1.3

Ὑμνῶν δὲ αὐτὸν, ὑψηλὸν λέγει, ἢ διὰ τὸ μέγεθος τῆς θεότητος, ἢ διὰ τὸ ὕψος τῶν ἀρετῶν τῆς ἀνθρωπότητος αὐτοῦ· *Ὡραῖος γὰρ*, φησὶ, *κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων*· κάλλει δὲ, τῷ τῆς ψυχῆς δηλονότι. Ps 44.3α

11β Καὶ οὐκ ᾔδεισαν.

Οἱ Ἰουδαῖοι· ἅτε μὴ θέλοντες εἰδέναι τοῦτο διὰ πονηρίας ὑπερβολὴν καὶ μύοντες πρὸς τὸ φῶς.

11γ Γνόντες δὲ, αἰσχυνθήτωσαν.

Προστακτικὸν ἀντὶ μέλλοντος· γνόντες δὲ, φησὶν, αἰσχυνθήσονται.

Τοῦτο δὲ, ἢ γέγονεν ὅτε οἱ φυλάσσοντες τὸν τάφον στρατιῶται ἀνήγγειλαν τὰ τοῦ ἀποκυλίσαντος τὸν λίθον ἀγγέλου, διὸ καὶ ἀργύρια ἱκανὰ τούτοις δεδώκασιν, ἵνα μὴ τοῦτο κηρύττωσιν· ἢ γενήσεται κατὰ τὴν παγκόσμιον ἀνάστασιν, ὅτε ἐρχομένου *ἐν τῇ δόξῃ τοῦ Πατρὸς*, προπορεύσεται αὐτοῦ *τὸ σημεῖον τοῦ σταυροῦ*, λάμπον ὑπὲρ τὸν ἥλιον. Mt 28.12 Mk 8.38 Mt 24.30

11δ Ζῆλος λήψεται λαὸν ἀπαίδευτον.

Ζῆλος, ὑπὲρ ἐκδικήσεως τοῦ Θεοῦ, ὡς αὐτοῖς ἐδόκει· ὠργίζοντο γὰρ, ὅτι *ἴσον ἑαυτὸν ἐποίει τῷ Θεῷ*. Λαὸς δέ εἰσιν ἀπαίδευτος, μὴ παιδευόμενοι ἀπὸ τῶν Γραφῶν τὰ περὶ αὐτοῦ, μὴ δὲ μανθάνοντες τὰ προφητευθέντα εἰς αὐτόν· εἰ γὰρ καὶ ἀνεγίνωσκον, ἀλλ᾽ οὐκ ἐπεγίνωσκον, ὑπὸ κακίας καὶ φθόνου. Jn 5.18

11ε Καὶ νῦν | πῦρ τοὺς ὑπεναντίους ἔδεται.

Τὸ, νῦν, ἐνταῦθα τὸ, ἀεὶ, δηλοῖ, ὅτι καὶ ἀεὶ πῦρ αὐτοὺς ἔδεται· ἢ πῦρ θυμοῦ κατὰ τοῦ Χριστοῦ καὶ τῶν Χριστιανῶν, ἕως ἂν ζῶσιν οἱ θεομισεῖς· ἢ πῦρ Γεέννης ἐν τῷ καιρῷ τῆς ἀνταποδόσεως. Ἢ τὸ, νῦν, ἀντὶ τοῦ, διὰ τοῦτο· καὶ γὰρ διὰ τὸ γνῶναι αὐτὸν, πῦρ αὐτοὺς καταφάγεται μεταμελείας ἀνονήτου καὶ θλίψεως αἰωνίου, μετὰ θάνατον δηλονότι.

12 Κύριε ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν· πάντα γὰρ ἀπέδωκας ἡμῖν.

Προσώπῳ τῶν πιστεῦσαι μελλόντων, προσεύχεται δοθῆναι αὐτοῖς τὸν Χριστὸν, εἰρηνεύσοντα καὶ καταλλάξοντα αὐτοὺς τῷ Πατρί· οὗτος γάρ ἐστι μεσίτης Θεοῦ καὶ 2Cor 5.18

11α O Lord, your arm is exalted.

The arm of the Father is the Son, as power and as creator, for it is written, *All things were* 1Cor 1.24
made through him. Jn 1.3

In singing his praise he calls him 'exalted', either on account of the magnitude of his divinity, or else on account of the sublimity of the virtues of his humanity, for it is written, *Comely in beauty beyond the sons of men*, in beauty of soul, that is. Ps 44.3α

11β And they did not know.

The Jews, as not wishing to know this on account of an excess of wickedness and as blind to the light.

11γ And having come to know, let them be put to shame.

The imperative in the sense of the future. And having come to know, he says, they will be put to shame.

And this either occurred when the soldiers guarding the tomb reported about the angel
who rolled away the stone, whereon they gave them a good sum of silver so that they would Mt 28.12
not make it known, or else it will occur at the time of the universal resurrection when, coming Mk 8.38
in the glory of the Father, the sign of the Cross will go before him, shining more than the sun. Mt 24.30

11δ Zeal will overtake an uninstructed people.

Zeal for avenging God as it seemed to them, for they would become enraged that he
would make himself equal to God. They are an uninstructed people, not being instructed Jn 5.18
from Scripture of the things concerning him, and not having learned the things prophesied in relation to him, for even though they would read, they would not recognize out of evil and envy.

11ε And now fire will devour the adversaries.

The 'now' here signifies 'ever', namely, that fire will ever devour them. Or the fire of rage against Christ and the Christians will devour those hateful to God as long as they live; or the fire of Gehenna at the time of retribution. Or else the 'now' is in the sense of, 'on this account'; and indeed on account of knowing him, the fire of vain repentance and of eternal affliction will devour them, after death, that is to say.

12 O Lord our God, give us peace, for you all things you have given back to us.

In the person of those destined to believe, he prays for Christ to be given to them, bring- 2Cor 5.18
ing them peace and reconciling them to the Father, for he is mediator between God and men. 1Tim 2.5

ἀνθρώπων. 1Tim 2.5

Τοῦτον, φησί, δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας, ἤτοι δέδωκας ἡμῖν, νόμον, προφήτας καὶ τἄλλα, ὅσα φιλανθρώπως παρακαλοῦσι τοὺς ἁμαρτάνοντας εἰς ἐπιστροφήν· Τούτου δὲ μόνου χρεία.

Ἢ καὶ ἄλλως, πάντα γὰρ δέδωκας ἡμῖν, εἰ Τοῦτον δώσεις, τὰ πάντα δυνάμενον.

13α Κύριε ὁ Θεὸς ἡμῶν, κτίσαι ἡμᾶς.

Εἰς καινὴν κτίσιν, διὰ τῆς ἀναπλάσεως καὶ ἀναγεννήσεως τοῦ βαπτίσματος, εἰς 2Cor 5.17
καινὸν ἄνθρωπον, ἀποξύσας τὴν παλαιότητα τῆς ἁμαρτίας, εἰς νέον λαόν. Eph 2.15

Ἢ κτῆσαι ἡμᾶς διὰ τοῦ Εὐαγγελίου, κτῆμα ἐξαίρετον, κληρονομίαν οἰκειοτάτην· *Καὶ δώσω σοι γὰρ*, φησὶν, *ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.* Ps 2.8α-β

13β Κύριε, ἐκτός σου ἄλλον οὐκ οἴδαμεν.

Ἄλλον θεὸν οὐκ οἴδαμεν· τοῦτο δὲ διὰ τοὺς ψευδωνύμους εἴρηται θεούς.

Προσώπῳ δὲ τῶν ἤδη πιστευσάντων ὁ λόγος.

13γ Τὸ ὄνομά σου ὀνομάζομεν.

Ἐπικαλούμεθα, κηρύττομεν· οὐ μόνον τὸ θεῖον, ἀλλὰ καὶ τὸ ἀνθρώπινον.

14α Οἱ δὲ νεκροὶ ζωὴν οὐ μὴ ἴδωσιν.

Οἱ τὰς ψυχὰς νεκρωθέντες εἰς πίστιν ὑπὸ τοῦ θανάτου τῆς ἀπιστίας, ζωὴν τὴν μακαρίαν καὶ αἰώνιον οὐ μὴ ἴδωσιν.

14β Οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσουσιν.

Οὐδὲ οἱ παρ᾽ Ἕλλησι μὲν φιλόσοφοι καὶ θεολόγοι, παρ᾽ Ἑβραίοις δὲ γραμματεῖς καὶ διδάσκαλοι, οἱ δοκοῦντες εἶναι ἰατροὶ ψυχῶν, ἀναστήσουσιν αὐτοὺς εἰς τὴν εἰρημένην ζωήν.

14γ Διὰ τοῦτο ἐπήγαγες καὶ ἀπώλεσας καὶ ἦρας πᾶν ἄρσεν αὐτῶν.

Διὰ τὸ νεκρωθῆναι αὐτοὺς ἔτι ζῶντας, ὡς εἴρηται, ἐπήγαγες κινδύνους καὶ ἀπώλεσας αὐτοὺς διὰ Ῥωμαίων, καὶ ἦρας ἐκ μέσου πάντα δυνατὸν αὐτῶν.

Ἐπεὶ γὰρ ἐπικρατέστερον τὸ ἄρσεν τοῦ θήλεος, διὰ τοῦ ἄρσενος, τοὺς ὑπερέχοντας ἐν δυνάμει λόγου καὶ ῥώμῃ σώματος καὶ ἰσχύϊ πλούτου καὶ δόξης ὑπεδήλωσεν· εἰ δὲ τούτους ἐξολοθρεύσει, πολλῷ μᾶλλον, τοὺς ἄλλους.

14β[1] ἀναστήσουσιν MACOSFH : ἀναστήσωσιν B[TRa].
14β Add. [M in marg.]COFH: *Ἢ καὶ οὕτως· τὸν Χριστὸν οὐ μὴ ἴδωσιν ἐν τῇ ἀναστάσει· Ἐγὼ γὰρ, φησὶν, εἰμὶ ἡ ὁδὸς καὶ ἀλήθεια καὶ ἡ ζωή* [Jn 14.6]. *Οὐδὲ τὰ εἴδωλα, οἷς ἐχρῶντο ἰατροῖς πολλάκις* [*ἃ ζῶντες εἶχον ἰατροὺς* CF], *οὐ μὴ ἀναστήσουσιν αὐτοὺς ἀπὸ τοῦ βόθρου τῆς κολάσεως.* : om. SAB.
14γ[2] νεκρωθῆναι AOBFH : νεκρωθέντας M. 14γ[6] ἐξολοθρεύσει CAFH : ἐξολοθρεύσῃς MS.

Give him to us, he says, for you have given back, that is, you have given, us all things, the law, and the prophets and all the other things that benevolently encourage sinners to turn back. And he alone is needful.

Or in a different way, for you have given us everything if you will give us Him who is able to do all things.

13α O Lord our God, create us.

Into a new creation, through the refashioning and rebirth of baptism into a new man, 2Cor 5.17
having scraped off the oldness of sin, into a new people. Eph 2.15

Or else 'take possession of us' through the Gospel, a chosen possession, an inheritance of his very own, for it is written, *And I shall give you nations as your inheritance, and the ends of the earth as your possession*. Ps 2.8α-β

13β O Lord, we know no other apart from you.

We know no other god; this is said about the gods falsely so-called.

The verse is in the person of those who have already believed.

13γ We name your name.

We call on it, we proclaim it; not only the divine name, but also the human name.

14α But the dead will surely not see life.

Those whose souls have been deadened to faith by the death of unbelief will surely not see the blessed and eternal life.

14β Nor will physicians raise them up.

Nor will the philosophers and theologians among the Greeks and the scribes and teachers among the Hebrews, who are reputed to be physicians of the soul, raise them up to the eternal life mentioned.

14γ On this account you brought on and destroyed and took away their every male.

On account of their having been deadened while still alive, as was said, you brought on dangers and destroyed them through the Romans and took away everyone who was strong among them.

Since the male imposes himself more than the female, by the male, he implies those who impose themselves by power of speech and strength of body and force of wealth and glory; and if he will utterly destroy those, then much more so will he destroy the others.

14β: Or else in this way: They will surely not see Christ at the resurrection, for it is written, *I am the way and the truth and the life* [Jn 14.6]. Nor will the idols that they would often employ as physicians [that they had as physicians when alive] raise them up from the pit of torment.

Ἢ καὶ ἄλλως, πάντας τοὺς ἄῤῥενας ἁπλῶς νοητέον, ὡς τῶν θηλειῶν εἰς δουλείαν ἀνδραποδισθεισῶν.

15α Πρόσθες αὐτοῖς κακὰ, Κύριε.

Τοῖς Χριστοκτόνοις· κακὰ δὲ λέγει, τὰς κακωτικὰς τιμωρίας· ἐμίσησε γὰρ αὐτοὺς διὰ τὴν τηλικαύτην λύσσαν αὐτῶν.

15β Πρόσθες κακὰ τοῖς ἐνδόξοις τῆς γῆς. |

Τοῖς ἁπανταχῇ δυνάσταις· ἵνα οὕτω συστελλόμενοι, μετριώτεροι τοῖς ὑποδεεστέροις καὶ σωφρονέστεροι γένωνται.

16α Κύριε, ἐν θλίψει ἐμνήσθημέν σου.

Καὶ γὰρ καὶ ἡμεῖς, ὅτε θλιβόμεθα κακούμενοι, τότε συστελλόμενοι, μιμνησκόμεθά σου.

16β Κύριε, ἐν θλίψει μικρᾷ ἡ παιδεία σου ἡμῖν.

Καὶ οὐ μόνον ἐν θλίψει μεγάλῃ, ἀλλὰ καὶ ἐν μικρᾷ, ἡ παιδεία ἡ σὴ ἡμῖν γίνεται. Καὶ οὐ μόνον διὰ τῶν μεγάλων, ἀλλὰ καὶ διὰ τῶν μικρῶν παιδεύεις ἡμᾶς, ὡς διψῶν τὴν διόρθωσιν ἡμῶν.

17 Καὶ ὡς ἡ ὠδίνουσα ἐγγίζει τοῦ τεκεῖν, καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραγεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.

Τοῦτο λέγει νῦν Ἡσαΐας περί τε ἑαυτοῦ καὶ τῶν ἄλλων προφητῶν, ὅτι καθάπερ ἡ ὠδίνουσα γυνὴ ἐγγίζει εἰς τὸ τεκεῖν καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραγεν, ὀδύναις καὶ πόνοις κατατεινομένη, οὕτω καὶ ἡμεῖς ἐγενόμεθα τῷ ἀγαπητῷ σου Υἱῷ· ἐγγίζοντες γὰρ τῷ καιρῷ τοῦ τεχθῆναι αὐτὸν ἐκ τῆς Παρθένου, καὶ ὀδυνώμενοι ἐπὶ τῇ ἀπωλείᾳ τῶν πεπλανημένων, κράζομεν πρὸς αὐτὸν, ἐπικαλούμενοι τοῦτον βοηθόν.

18α Διὰ τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν.

Διὰ τὸ φοβεῖσθαι καὶ εὐαρεστεῖν σοι, ἐν γαστρὶ τῆς ψυχῆς συνελάβομεν σπέρματα προφητείας, ἤγουν ἐν νοΐ, ἐν ᾧ θησαυρίζονται αἱ θεωρίαι.

18β Καὶ ὠδινήσαμεν καὶ ἐτέκομεν.

Καὶ ἐκυοφορήσαμεν, εἶτα ἐγεννήσαμεν αὐτὰ διὰ γλώσσης.

Or else in a different way, simply all the males are to be understood, with the females having been sold into slavery.

15α Add evils to them, O Lord.

To the slayers of Christ. 'Evils' is what he calls hurtful punishments; for he hated them on account of their so great fury.

15β Add evils to the glorious of the earth.

To the powerful rulers everywhere, so that being thus reined in they may become more moderate towards those beneath them and more temperate.

16α O Lord, in affliction we have remembered you.

For we too, when we are being afflicted with evils, on being reined in, we then remember you.

16β O Lord, in small affliction your instruction is brought to us.

And not only with great affliction, but also with small affliction is your instruction brought to us. And not only through great things, but also through small things you instruct us, as thirsting for our correction.

17 And as a woman in travail comes to give birth and cried out in her birth pangs, so we have been towards your beloved.

Isaiah now says this about both himself and the other prophets, that just as a woman in childbirth is about to give birth and cried out in her pain, being racked with pangs and pains, so we have become towards your beloved Son, for as the time approaches for him to be born of the Virgin, and being pained at the destruction of those in error, we cry out to him, calling on him as helper.

18α On account of your fear, O Lord, we have conceived in the womb.

On account of our fearing and being well-pleasing to you, we have conceived seeds of prophecy in the womb of our soul, that is, in our mind, in which visions are stored.

18β And we have entered birth pangs and have given birth.

And we have been pregnant with these things and then have given birth to them through the tongue.

18γ Πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς.

Τὸ χάρισμα τῆς προφητείας σου — ταύτην γὰρ καλεῖ σωτηρίαν, ὡς σῴζουσαν — ἐποιήσαμεν ἐπὶ τῆς γῆς, ἤγουν κατεστήσαμεν ἐν τοῖς ἀνθρώποις διὰ τῶν συγγραμμάτων ἡμῶν· χάρισμα δὲ προφητείας νόει μοι, τὸ δοθὲν αὐτοῖς.

18δ Οὐ πεσούμεθα, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς.

Οὗτος ὁ λόγος, προσώπῳ τῶν μαρτύρων εἴρηται, ὅτι οὐχ ἡττησόμεθα, ἀλλ' ἡττηθήσονται οἱ τύραννοι, οἱ ἡμᾶς μὲν θανατοῦντες, αὐτοὶ δὲ ὑπολιμπανόμενοι ἐν τῇ γῇ.

19α Ἀναστήσονται οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις.

Τοῦτο προηγουμένως μὲν τὴν παγκόσμιον ἀνάστασιν προμηνύει· αἰνίττεται δὲ καὶ τὴν τῶν πιστῶν ἀνακαίνισιν, οἵτινες, νεκροὶ ὄντες ὅσον ἐπὶ τῇ ἀναισθησίᾳ καὶ ἀνενεργησίᾳ τῆς ψυχῆς, τάτε πρὸς ἀρετὴν ἀνέστησαν διὰ τοῦ κηρύγματος, καὶ ἀνεγεννήθησαν διὰ τοῦ βαπτίσματος, καὶ ἐν τοῖς σκοτεινοῖς καὶ βδελυροῖς δόγμασι τῆς πλάνης ὡς ἐν μνημείοις τισὶ κείμενοι, ἠγέρθησαν εἰς φωτεινὰ καὶ τίμια τῆς εὐσεβείας διδάγματα.

19β Καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ.

Εὐφρανθήσονται οἱ ἐν τῇ γῇ πιστοὶ, ὅτι ἀπηλλάγησαν τῆς τυραννίδος τοῦ διαβόλου· ἢ εὐφρανθήσονται οἱ ἐν τῇ γῇ ὄντες, ὅτι ἐν τῷ οὐρανῷ ἤδη γεγόνασιν.

19γ Ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστι.

Δρόσον λέγει, τὸ Εὐαγγέλιον, ἰώμενον τοὺς φλεγομένους ὑπὸ τῆς ἁμαρτίας, ἢ καὶ τρόπον ἕτερον, ἠρέμα ταῖς ψυχικαῖς | ἀρούραις εἰσχεόμενον, καὶ ἄρδον τὰ ἔμφυτα σπέρματα τῆς ἀρετῆς, καὶ καρποφορεῖν ταύτας παρασκευάζον.

19δ Ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.

Ἡ δὲ ψυχικὴ γῆ τῶν ἀπίστων πεσεῖται εἰς ἀχρηστίαν, εἰς ἀπώλειαν, εἰς τιμωρίαν, ὡς ἀνίατος, ὡς ἄνυδρος, ὡς ἄκαρπος.

20α Βάδιζε, ὁ λαός μου.

Ταῦτα πρὸς τὸν νέον λαὸν, προσώπῳ τοῦ Σωτῆρος, κελεύοντος βαδίζειν τὴν ὁδὸν τοῦ Εὐαγγελίου.

18γ We have produced the spirit of your salvation upon the earth.

We have produced the gift of your prophecy – for this is what he calls 'salvation' as saving – upon the earth, that is, we have set it down among men through our writings; and understand the gift of prophecy as that given to them.

18δ We shall not fall, but those who dwell on the earth shall fall.

This verse is spoken in the person of the martyrs, namely, that we shall not be defeated, but the tyrants putting us to death will be defeated, they being left on the earth.

19α The dead will arise and those in the graves will be awakened.

This foretells primarily about the universal resurrection, and it also alludes to the renewal of the believers who, who being dead as concerns their insensitivity and inactivity of the soul, rose up towards virtue through the preaching and were reborn through baptism and, lying in the dark and loathsome doctrines of error as if in graves of some kind, they were awakened to the luminous and precious teachings of piety.

19β And those on the earth will rejoice.

The believers on the earth will rejoice because they have been delivered from the tyranny of the devil; or those on the earth will rejoice because they have already come into heaven.

19γ For the fresh dew that is from you is a healing remedy for them.

'Fresh dew' is what he calls the Gospel, as healing those inflamed by sin, or else in a different way, as being gently infused into the arable land of the soul and watering the innate seeds of virtue and bringing them to bear fruit.

19δ But the land of the impious will fall.

But the land of the soul of unbelievers will fall into uselessness, into destruction, into punishment, as beyond cure, as without water, as without fruit.

20α Walk, O my people.

These words are addressed to the new people in the person of the Saviour, enjoining them to walk in the way of the Gospel.

20β Εἴσελθε εἰς τὸ ταμιεῖόν σου. [Ἀπόκλεισον τὴν θύραν σου.]

Ταμιεῖον λέγει, τὸν ἑκάστου τάφον, ἤτοι τὴν γῆν εἰς ἣν ἐξ ἀρχῆς Ἀδὰμ ἀπελθεῖν ἐκελεύσθη παγγενῆ. Gen 3.19

20γ Ἀποκρύβηθι μικρὸν ὅσον ὅσον.

Μικρὸν, ὀλίγον.

20δ Ἕως ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

Ὀργὴν δηλοῖ, τὴν ἐν τῇ συντελείᾳ τοῦ κόσμου κατὰ τῶν ἀσεβῶν καὶ ἁμαρτωλῶν· μετὰ γὰρ τὴν κατ᾽ αὐτῶν ἀπόφασιν, παραλήψεται τοὺς δικαίους ὁ Κύριος εἰς τὴν βασιλείαν αὐτοῦ, καθὼς ἀπὸ τοῦ Εὐαγγελίου μεμαθήκαμεν. Mt 25.31-46

VI

Ὠιδὴ ϛ´
Προσευχὴ Ἰωνᾶ τοῦ Προφήτου
ἐκ τῆς βίβλου αὐτοῦ. Jon 2.3-10

Προσηύξατο δὲ ταύτην ἐν τῇ κοιλίᾳ τοῦ κήτους ὢν ἔτι.

3α Ἐβόησα ἐν θλίψει μου πρὸς Κύριον τὸν Θεόν μου.

Θλῖψιν λέγει, τὴν ἐκ τοῦ καταποθῆναι, τὴν ἐν τοῖς ἐγκάτοις τοῦ κήτους περισχοῦσαν αὐτόν.

3β Καὶ εἰσήκουσέ μου.

Ἔγνω γὰρ εὐθὺς ὅτι εἰσηκούσθη.

3γ Ἐκ κοιλίας ᾅδου κραυγῆς μου ἤκουσας φωνῆς μου.

Ἤκουσας κραυγῆς μου, τῆς ἐκ κοιλίας τοῦ κήτους· τοῦτο γὰρ ᾅδην ὀνομάζει, διὰ τὸ καταπιεῖν καὶ κατέχειν ζῶντα. Τῇ μὲν γὰρ φύσει τῶν γεγενημένων, νεκρὸς ἦν· ἔζη δὲ μόνῃ τῇ θείᾳ χάριτι. Ἤκουσας, φησὶ, ταχέως κραυγῆς μου, ἤγουν φωνῆς μου κράζοντος πρὸς σὲ, φωνοῦντος ἐκ πόθου.

4α Ἀπέῤῥιψάς με εἰς βάθη καρδίας θαλάσσης.

Ἀποῤῥιφθῆναι παρεσκευάσας, ἐπεγείρας ζάλην τοῖς ἐμοὶ συμπλέουσι, καὶ κίνδυνον περιστήσας, ἕως ἄν με κληρωθέντα ἐνέβαλον εἰς τὴν θάλασσαν, ὡς ἡ ἱστορία διδάσκει. Jon 1.7, 15

20β Enter into your chamber. [Close your door].

'Chamber' is what he calls the grave of each, namely, the earth into which from the beginning all the race of Adam was ordered to depart. Gen 3.19

20γ Hide yourself for just a little.

A short time, a little time.

20δ Until the Lord's anger may pass by.

He is indicating the anger at the consummation of the world directed against the impious and sinners, for after passing his sentence on them, the Lord will receive the just into his kingdom, as we learnt from the Gospel. Mt 25.31-46

VI

Ode Six
A prayer of Jonah the Prophet from his book.

Jon 2.3-10

He prayed this prayer while still in the belly of the sea monster.

3α I cried in my affliction to the Lord my God.

'Affliction' is what he calls the affliction of having been swallowed down, the affliction encompassing him in the belly of the whale.

3β And he heard me.

For I knew at once that I had been heard.

3γ From the belly of Hades you heard the cry of my voice.

You heard my cry from the belly of the sea monster; for he calls the sea monster 'Hades' on account of its swallowing him and holding him alive, for by the nature of the events he was dead, but he lived only by divine grace. You swiftly heard my cry, he says, that is, my voice crying out to you, giving utterance out of longing.

4α You cast me into the depths of the heart of the sea.

You contrived for me to be cast forth, having raised up a storm for those sailing with me and set danger around them, until they cast me, having been drawn by lot, into the sea, as the story tells. Jon 1.7, 15

4β Καὶ ποταμοὶ ἐκύκλωσάν με.

Οἱ εἰσβάλλοντες εἰς τὴν θάλασσαν, ἢ τὰ ῥεύματα τῆς θαλάσσης.

4γ Πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διῆλθον.

Μετεωρισμοὺς δὲ προσαγορεύει, τὰς ἐπαναστάσεις καὶ τὰ οἰδήματα τῶν ὑδάτων.

5α Κἀγὼ εἶπον, Ἀπῶσμαι ἐξ ὀφθαλμῶν σου.

Ὅτε κατεπόθην, εἶπον ὅτι ἐξεβλήθην τῆς ἐπισκοπῆς σου· ἐγυμνώθην τῆς προνοίας σου.

5β Ἆρα προσθήσω τοῦ ἐπιβλέψαι με πρὸς ναὸν ἅγιόν σου;

Ἐλογισάμην καὶ τοῦτο· ἆρα προσθήκην ποιήσω τοῦ ἰδεῖν τὸν ἅγιόν σου ναόν; ἆρα ἔτι ὄψομαι τὸν θεῖον ναὸν, ἤτοι τὸν ἐν Ἱεροσολύμοις;

6α Περιεχύθη μοι ὕδωρ ἕως ψυχῆς μου.

Τὸ μὲν γὰρ κῆτος, ἐν τῇ θαλάσσῃ, αὐτὸς δὲ, ἐν τοῖς ἐγκάτοις τοῦ κήτους· ἔνυδρα δὲ καὶ ἄλλως ταῦτα.

Τὸ δὲ, ἕως ψυχῆς μου, μονονουχὶ λέγοντος, ὅτι οὐ τὸ σῶμα μόνον, ἀλλὰ | καὶ ἡ ψυχή μου ἐν ὕδασιν, ἕως αὐτῆς φθάνουσι καὶ ἁπτομένοις αὐτῆς.

6β Ἄβυσσος ἐκύκλωσέ με ἐσχάτη.

Βαθυτάτη· ἐν τοῖς βαθυτάτοις γὰρ πελάγεσι διαιτῶνται τὰ κήτη.

6γ Ἔδυ ἡ κεφαλή μου εἰς σχισμὰς ὀρέων.

Ὄρη λέγει, τὰς ἐν τοῖς ἀπλώτοις πελάγεσι νήσους· ἢ καὶ τὰ ἐν ταύταις ὄρη· ἢ καὶ τὰ παρακείμενα τοῖς τοιούτοις πελάγεσιν ὄρη, μέχρι τῆς ἀβύσσου κατὰ βάθος φθάνοντα καὶ σχισμὰς ὑπὸ θάλασσαν ἔχοντα, αἷς εἰώθασι τὰ κήτη παρανηχόμενα πολλάκις εἰσδύεσθαι.

Εἰσδυομένου τοίνυν τοῦ κήτους, εἰσεδύετο καὶ αὐτός· ἔδυ, φησὶν, ἡ κεφαλή μου, τουτέστιν, ἐγὼ, ἀπὸ μέρους τὸ ὅλον.

7α Κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι.

Ἐνίοτε γὰρ τὸ κῆτος, εἰς τὸν πυθμένα τῆς ἀβύσσου καταβαῖνον, ἀνεπαύετο·

4β And rivers encircled me.

Those that flow into the sea, or the currents of the sea.

4γ All your surgings and your waves passed over me.

'Surgings' is what he calls the uprisings and swellings of the waters.

5α And I said, 'I have been driven from your eyes'.

When I was swallowed down, I said that I had been cast out from your oversight, I had been stripped of your providence.

5β 'Shall I add to look towards your holy temple?'

And I thought this also: Shall I make the addition of seeing your holy temple? Shall I set eyes again on the divine temple, namely, the temple in Jerusalem?

6α Water poured over me even to my soul.

For the sea monster was in the sea, and he was in the entrails of the monster; and moreover these beasts live in water.

'Even to my soul', saying as it were that not only my body but even my soul is in waters, reaching and touching even the soul.

6β An uttermost abyss encircled me.

A deepest abyss, for whales live in the deepest oceans.

6γ My head plunged into the clefts of mountains.

'Mountains' is what he calls the islands in the unnavigated seas, or the mountains on these islands, or the mountains lying next to such seas, reaching down to the abyss in depth and having clefts beneath the sea which sea monsters are accustomed to enter very often as they swim by.

When therefore the sea monster would enter them, he would enter also. My head, he says, plunged in, that is, I, the part standing for the whole.

7α I descended to earth whose bars are eternal fastnesses.

For at times the sea monster, descending to the bottom of the abyss, would take rest; I

κατέβην, φησὶ, διὰ τοῦ κήτους εἰς γῆν, ἧς αἱ πύλαι κατέχουσιν αἰωνίως, ἃς οὐκ ἐκφεύγει τις, ὁ μέχρις ἐκείνων ἀφικόμενος· μοχλοὺς γὰρ, τὰς πύλας καὶ τὰ κλεῖθρα καλεῖ, ἤτοι τὴν κατάσχεσιν.

7β Καὶ ἀναβήτω ἐκ φθορᾶς ἡ ζωή μου πρὸς σὲ, Κύριε ὁ Θεός μου.

Ἐκ φθορᾶς μὲν, τῆς ἀπὸ τοῦ κήτους, ᾗ περιεστοίχισται· πρὸς σὲ δὲ, ἤτοι πρὸς τὸν σὸν ναὸν, ἐν ᾧ κατοικεῖς.

8α Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὴν ψυχήν μου, τοῦ Κυρίου ἐμνήσθην.

Οὐδὲ προσεγγίσας τῷ θανάτῳ τῆς τοῦ Θεοῦ μνήμης ἀπέστην· ἢ καὶ ἑτέρως, ἐμνήσθην τοῦ Κυρίου πρὸς ἀντίληψιν καὶ βοήθειαν.

8β Καὶ ἔλθοι πρὸς σὲ ἡ προσευχή μου πρὸς ναὸν ἅγιόν σου.

Ἡ προσευχή μου, ἡ περὶ τοῦ ἀναβῆναι τὴν ζωήν μου πρὸς σέ. Ἔλθοι, φησὶν, αὕτη πρὸς σέ· φθασάτω πρὸς σὲ, ἤγουν πρὸς τὸν ναόν σου τὸν ἅγιον, ἐν ᾧ κατοικεῖς, ὡς εἴρηται· ἔλθοι πρὸς σὲ ἡ προσευχή μου, κατὰ τὸν ναὸν τὸν ἅγιόν σου· ἀναπεμφθείη πάλιν ἡ προσευχή μου καθὼς τὸ πρότερον ἀπὸ τοῦ ναοῦ σου πρὸς σέ· εἰώθει γὰρ ἐν τῷ ναῷ προσεύχεσθαι.

9 Φυλασσόμενοι μάταια καὶ ψευδῆ, ἔλεον αὐτῶν ἐγκατέλιπον.

Οἱ φυλάσσοντες καὶ τιμῶντες τὰ μάταια καὶ ψευδῆ εἴδωλα, κλήρῳ πεισθέντες, τὸν ἔλεον αὐτῶν, ὃν ἠλέουν με ἄχρι τινὸς, ὕστερον κατέλιπον, καὶ ἀφειδῶς ἔῤῥιψάν με εἰς τὴν θάλασσαν.

Εἴη δὲ ἂν τὸ ῥητὸν τοῦτο καὶ προφητεία περὶ τῶν στρατιωτῶν, οἳ φύλακες τοῦ δεσποτικοῦ τάφου κατέστησαν. Τύπος γὰρ γενόμενος ὁ Ἰωνᾶς τῆς τριημέρου ταφῆς τοῦ Σωτῆρος, εἰκότως περὶ αὐτῆς προεφήτευσε λέγων, οἱ φυλάσσοντες μάτην καὶ Mt 12.39-40
ψευδῶς τὸ σῶμα τοῦ Χριστοῦ — λαθὼν γὰρ αὐτοὺς, ἀνέστη — ἐγκατέλιπον τὴν σωτηρίαν αὐτῶν, ἤτοι τὴν ἀλήθειαν δι' ἣν ἔμελλον ἐλεηθῆναι καὶ σωθῆναι. Καὶ δωροδοκηθέντες, εἵλοντο τὸ ψεῦδος, εἰπόντες ὅτι *Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων*. Mt 28.11-13

10α Ἐγὼ δὲ μετὰ φωνῆς αἰνέσεως καὶ ἐξομολογήσεως θύσω σοι.

Ἐν φωνῇ αἰνέσεως καὶ εὐχαριστίας· προφητεύει γὰρ τὴν ἐκ τοῦ κήτους ἀπαλλαγήν.

10β Ὅσα | ηὐξάμην ἀποδώσω σοι, ἡ σωτηρία μου, τῷ Κυρίῳ.

9[3] κατέλιπον MSB : ἐγκατέλιπον COF.

went down through the sea monster to the earth, he says, whose gates hold fast eternally, gates from which no one escapes who reaches as far as them, for 'bars' are what he calls the gates and door bars, that is, the imprisonment.

7β And let my life ascend from destruction to you, O Lord my God.

From the destruction coming from the sea monster, a destruction in which he was entrapped; and 'to you', namely, towards your temple in which you dwell.

8α Even as my soul was departing from me, I remembered the Lord.

Not even having approached death did I abandon the remembrance of God; or in a different way, I remembered the Lord for protection and help.

8β And may my prayer come to your holy temple.

My prayer about my life ascending to you. May this prayer, he says, come to you, let it reach to you, that is, to your holy temple in which, as was said, you dwell. May my prayer come to you at your holy temple; may my prayer be sent up once again as before from your temple to you, for it was the custom to pray in the temple.

9 Those guarding vanities and falsehoods abandoned their mercy.

Those guarding and honouring the vain and false idols, having been persuaded by the casting of a lot, abandoned the mercy which they had shown towards me till then, and without mercy cast me into the sea.

This verse may also be interpreted as a prophecy about the soldiers who were set as guards over the Master's tomb. For Jonah, having become a type of the Saviour's three-day burial, Mt 12.39-40
suitably prophesied about this, saying, those guarding the body of Christ vainly and falsely – for escaping their notice he arose – abandoned their salvation, namely, the truth whereby they would have received mercy and been saved, and having been bribed, they chose falsehood, saying that, *His disciples came by night and stole him away while we were asleep*. Mt 28.11-13

10α But with voice of praise and confession I shall make sacrifice to you.

With voice of praise and thanksgiving, for he is prophesying his deliverance from the sea monster.

10β All that I vowed I shall repay to you the Lord, my salvation.

Ὦ ἡ σωτηρία μου, ὅσα ὑπεσχόμην, ἀποδώσω σοι τῷ Κυρίῳ, οἷον, τὴν μετὰ φωνῆς αἰνέσεως καὶ εὐχαριστίας θυσίαν, καὶ εἴ τι ἕτερον ηὔξατο χαριστήριον ὑπὲρ τῆς σωτηρίας αὐτοῦ.

Τινὰ δὲ τῶν ἀντιγράφων, *εἰς σωτηρίαν μου* γράφουσι, τουτέστιν, *ὑπὲρ σωτηρίας μου*.

VII

Ὠιδὴ ζ′
Προσευχὴ Ἀζαρίου
ἐκ τῆς βίβλου Δανιὴλ τοῦ Προφήτου. Dan 3.26-56

26 Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας.

Εὐλογητὸς εἶ, τουτέστιν, εὐφημητὸς, ὑμνητός· οὐ μόνον ὅτε θαυματουργεῖς ὡς καὶ νῦν, ἀλλ’ ἀεὶ, ἐφ’ οἷς τε κολάζεις ἁμαρτάνοντας, καὶ ἐφ’ οἷς εὐεργετεῖς ἐπιστρέφοντας· πάντα γὰρ σὺν λόγῳ καὶ πρὸς σωτηρίαν τῶν ἀνθρώπων ποιεῖς.

27α Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Δίκαιος, ὡς δικαίως ταῦτα ἡμῖν ἐπαγαγὼν διὰ τὰς ἁμαρτίας ἡμῶν.

27β Καὶ πάντα τὰ ἔργα σου ἀληθινά.

Δίκαια· ἀλήθειαν γὰρ πολλάκις οἱ Ἑβραῖοι καὶ τὸ δίκαιον ὀνομάζουσι.

27γ Καὶ εὐθεῖαι αἱ ὁδοί σου.

Καὶ ὀρθαὶ αἱ πράξεις σου.

27δ Καὶ πᾶσαι αἱ κρίσεις σου ἀληθεῖς.

Αἱ ἀποφάσεις σου· ἢ καθάπερ ὁδοὺς, οὕτω καὶ κρίσεις, τὰς πράξεις πάλιν ἐκάλεσεν, ὡς ἐν κρίσει καὶ δικαιοσύνῃ γεγενημένας.

28α Καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα ἃ ἐπήγαγες ἡμῖν, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν Ἰερουσαλήμ.

Ἀπὸ τῶν καθολικωτέρων, ἐπὶ τὸ μερικώτερον κατήντησε· κρίματα, φησὶν, ἀληθείας, κρίσεις ἀληθινὰς, ἀποφάσεις δικαίας ἐποίησας ἐν πᾶσιν οἷς ἐπήγαγες ἡμῖν τε τοῖς αἰχμαλωτισθεῖσιν ὑπὸ Βαβυλωνίων καὶ τῇ πόλει Ἰερουσαλήμ· ἁγίαν τε ταύτην εἶπε καὶ τῶν πατέρων, κάμπτων οὕτως εἰς ἔλεον αὐτῆς τὸν εὔσπλαγχνον Κύριον.

O my salvation, all that I promised I shall repay to you the Lord, namely, the sacrifice of praise and thanksgiving and whatsoever else he vowed as a thank-offering for his salvation.

Certain of the copes write, 'to my salvation', that is, 'for my salvation'.

VII

Ode Seven
A Prayer of Azariah
from the book of Daniel the Prophet.

Dan 3.26-56

26 You are to be blessed, O Lord the God of our fathers, and your name is to be praised and glorified to the ages.

You are to be blessed, that is, you are to be honoured, to be hymned; not only when you are working marvels as now, but always, for the ways in which you both punish when sinning and act benevolently when returning, for you do everything with a reason and for the salvation of mankind.

27α For you are just in everything that you have done to us.

Just as having justly brought these things on us on account of our sins.

27β And all your works are true.

Just, for the Hebrews very often call what is just 'truth'.

27γ And your ways are straight.

And your actions are upright.

27δ And all your judgements are true.

Your verdicts; or else like 'ways' so also he again called the actions 'judgements' as carried out with judgement and justice.

28α And you have executed verdicts of truth in all that you have brought on us and on Jerusalem the holy city of our fathers.

Starting from the more general, he arrived at the more particular. You have, he says, executed verdicts of truth, true judgements, just sentences in all that you have brought both on us who were taken captive by the Babylonians and on the city of Jerusalem. He called it both holy and of our fathers, thus moving the compassionate Lord to take pity on it.

28β Ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα πάντα ἐφ᾽ ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν.

Ἐν δικαιοσύνῃ καὶ ἐν λόγῳ, τουτέστι, δικαίως καὶ εὐλόγως· τὰ αὐτὰ δὲ στρέφει πολλάκις, ἅμα μὲν εὐγνωμονῶν ἐν τῷ ἀληθεύειν, ἅμα δὲ καὶ τὸν Θεὸν εἰς οἰκτιρμοὺς ἐπισπώμενος ἐν τῷ καταδικάζειν ἑαυτὸν καὶ συγγνώμης πάσης ἀποστερεῖν.

29α Ὅτι ἡμάρτομεν καὶ ἠνομήσαμεν ἀποστῆναι ἀπὸ σοῦ.

Ἀποστάντες ἀπὸ σοῦ· ἢ τῷ ἀποστῆναι ἀπὸ σοῦ, διὰ τοῦ παρανομεῖν τε καὶ ἀσεβεῖν.

29β Καὶ ἐξημάρτομεν ἐν πᾶσι, καὶ τῶν ἐντολῶν σου οὐκ ἠκούσαμεν.

Ἐν πᾶσι πράγμασι.

30 Οὐδὲ συνετηρήσαμεν, οὐδὲ ἐποιήσαμεν, καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται.

Οὐδὲ συνετηρήσαμεν τὰς ἐντολάς σου.

31- Καὶ πάντα ὅσα ἐποίησας ἡμῖν, καὶ πάντα ὅσα ἐπήγαγες ἡμῖν, ἐν ἀληθινῇ κρίσει
32α ἐποίησας· καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων, ἐχθίστων ἀποστατῶν.

Οὐχ ἁπλῶς ἐχθρῶν, | ἀλλ᾽ ἐχθίστων, ἐχθροτάτων· ἐπίτασις δὲ τοῦτο τῆς ἔχθρας· ἐχθρῶν δὲ καὶ ἐχθίστων, καὶ ἡμῖν καὶ σοί.

32β Καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ παρὰ πᾶσαν τὴν γῆν.

Παρὰ πάντας τοὺς γηγενεῖς· λέγει δὲ τὸν Ναβουχοδονόσορ.

33α Καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ στόμα.

Οὐκ ἔχομεν λόγον πρὸς τοὺς ὀνειδίζοντας.

33β Αἰσχύνη καὶ ὄνειδος ἐγενήθημεν τοῖς δούλοις σου καὶ τοῖς σεβομένοις σε.

Τοῖς πατράσιν ἡμῶν.

34α Μὴ δὴ παραδῷς ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου.

28β For in truth and judgement you brought all these things upon us on account of our sins.

With justice and with reason, that is, justly and for good reason; he often turns the same things this way and that, partly taking pleasure in speaking the truth, and partly in moving God to compassion by condemning himself and depriving himself every excuse.

29α For we sinned and acted lawlessly to have departed from you.

Having departed from you, or in having departed from you through transgressing the law and acting impiously.

29β And we did wrong in all, and did not listen to your commandments.

In all things.

30 Nor did we observe, nor do as you commanded us so that things might go well for us.

Nor did we observe your commandments.

31- And all that you did to us, and all that you brought upon us, you did with true judgement,
32α and you surrendered us into the hands of lawless enemies, of most hostile apostates.

Not simply of enemies, but of those most hostile, most bitterly inimical, for this is an intensification of enmity; of those both enemies and most hostile towards us and towards you.

32β And to a king unjust and most wicked above all the earth.

In comparison with all those born of the earth; he is speaking of Nebuchadnezzar.

33α And now it is not possible for us to open our mouth.

We have no reply to those reproaching us.

33β We have become a disgrace and reproach to your servants and to those who reverence you.

To our fathers.

34α Do not surrender us to the end for the sake of your name.

Εἰς συντέλειαν, εἰς ἀφανισμόν. Διὰ τὸ ὄνομά σου, ὃ μόνοι τῶν ἄλλων ἐθνῶν γνωρίζοντες ὀνομάζομεν· ἢ ἵνα μὴ ὀνειδίζηται παρὰ τῶν ἐχθρῶν, ὡς μὴ δυναμένου σου ῥύσασθαι τὸν λαόν σου.

34β Καὶ μὴ διασκεδάσῃς τὴν διαθήκην σου.

Μὴ ἀναστρέψῃς, μὴ ἀθετήσῃς, ἃ διέθου τοῖς πατριάρχαις ἡμῶν.

35-36 Καὶ μὴ ἀποστήσῃς τὸ ἔλεός σου ἀφ᾽ ἡμῶν, διὰ Ἀβραὰμ τὸν ἠγαπημένον ὑπὸ σοῦ, καὶ διὰ Ἰσαὰκ τὸν δοῦλόν σου, καὶ Ἰσραὴλ τὸν ἅγιόν σου, οἷς ἐλάλησας πρὸς αὐτούς, λέγων πληθῦναι τὸ σπέρμα αὐτῶν ὡς τὰ ἄστρα τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.

Προσώπῳ τῶν τριῶν, ὁ Ἀζαρίας ταῦτα φησίν· ὁμολογοῦντες δὲ ἑαυτοὺς ἀναξίους ἐλέους, ἐπὶ τὴν τῶν προγόνων εὐσέβειαν καὶ πρὸς Θεὸν οἰκείωσιν καταφεύγουσι καὶ ταύτην εἰς ἱκεσίαν προβάλλονται.

37 Ὅτι, Δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ ἔθνη, καί ἐσμεν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον διὰ τὰς ἁμαρτίας ἡμῶν.

Κινδυνεύει διαπεσεῖν ἡ ῥηθεῖσα ἐπαγγελία σου· ταπεινοὺς δὲ λέγει, τοὺς ἀσθενεῖς.

Ὅρα δὲ πῶς ἁμαρτωλοὺς ἑαυτοὺς καλοῦσι καὶ παρανόμους, καίτοι θεοσεβεῖς ὄντες καὶ πάσαις ἀρεταῖς λάμποντες· διὰ γὰρ πολλὴν μετριοφροσύνην καὶ φιλαδελφίαν οἰκειοῦνται τὰ τῶν ὁμοεθνῶν.

38α Καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος.

Ἡγούμενον ἐνταῦθα ὀνομάζει, τὸν μετὰ τὸν βασιλέα, τῶν κοινῶν πραγμάτων ἐπιμελούμενον· καὶ μὴν ἦσαν παρ᾽ αὐτοῖς καὶ τότε προφῆται, Ἰεζεκιὴλ καὶ Δανιὴλ, ἀλλὰ συναιχμάλωτοι καὶ μὴ δυνάμενοι τὰ συνήθη δρᾶν.

38β Οὐδὲ ὁλοκαύτωσις, οὐδὲ θυσία, οὐδὲ προσφορά, οὐδὲ θυμίαμα, οὐ τόπος τοῦ καρπῶσαι ἐνώπιόν σου καὶ εὑρεῖν ἔλεος.

Ἐκώλυεν αὐτοὺς ὁ νόμος ἐν ἑτέρῳ τόπῳ καὶ ναῷ παρὰ τὸν ἐν Ἰερουσαλὴμ τὰ εἰρημένα ἐπιτελεῖν. Dt 12.5

39α Ἀλλ᾽ ἐν ψυχῇ συντετριμμένῃ καὶ πνεύματι ταπεινώσεως προσδεχθείημεν, ὡς ἐν ὁλοκαυτώμασι κριῶν καὶ ταύρων.

To make an end of us, to destruction. For the sake of your name which we name, as alone among the other nations knowing it. Or else so that it may not be reproached by our enemies, in the belief that you are unable to deliver your people.

34β And do not scatter away your covenant.

Do not reverse, do not annul, what you covenanted to our patriarchs.

35-36 And do not retract your mercy from us, for the sake of Abraham your beloved and of Isaac your servant and Israel your holy one, to whom you spoke saying you would multiply their seed like the stars of heaven and like the sand by the edge of the sea.

Azariah says these things in the person of all three. By confessing themselves to be unworthy of mercy they resort to the piety of their forebears and their closeness to God and evoke this by way of supplication.

37 For, O Master, we have been belittled above all the nations, and are humble in all the earth today on account of our sins.

Your promise that was mentioned is in danger of proving void; 'humble' is what he calls the weak.

Observe how they call themselves sinners and transgressors, even though being god-fearing and shining with all virtues, for on account of their great modesty and brotherly love they make their own the things of their fellow people.

38α And there is in this time no ruler and prophet and leader.

'Leader' here is what he calls the one after the king who is in charge of communal affairs. And indeed there were prophets among them at that time, Ezekiel and Daniel, but they were co-captives and unable to perform the usual things.

38β Neither whole burnt offering, nor sacrifice, nor offering, nor incense, nor place to make offering before you and find mercy.

The law prevented them from performing these things in any place and temple apart from the one in Jerusalem. Dt 12.5

39α But with a soul that is crushed and a spirit of abasement may we be accepted as with whole burnt offerings of rams and bulls.

Ἀλλὰ τὰ ἀπηριθμημένα μὴ ἔχοντες προσφέρειν εἰς λατρείαν καὶ εὕρεσιν ἐλέους, ἐν οἷς ἔχομεν προσδεχθείημεν αὐτοί σοι θυσία, ἤγουν ἐν ψυχῇ συντετριμμένῃ· τὸ αὐτὸ δέ ἐστι καὶ πνεύματι ταπεινώσεως, | ἤτοι τεταπεινωμένῳ. Καὶ οὕτως ἐν τούτοις προσδεχθείημεν, ὡς ἡ θυσία ἡ ἐν ὁλοκαυτώμασιν κριῶν καὶ ταύρων· *Θυσία, γάρ φησι, τῷ Θεῷ, πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.* Ps 50.19

39β-40α Καὶ ὡς ἐν μυριάσιν ἀρνῶν πιόνων, οὕτω γενέσθω ἡ θυσία ἡμῶν ἐνώπιόν σου σήμερον.

Ἡ διὰ τῆς ὁλοκαυτώσεως ἑαυτῶν.

40β Καὶ ἐκτελέσθω ὄπισθέν σου.

Τουτέστι, μετὰ τὸ παρελθεῖν σε ἡμᾶς, μετὰ τὸ ἀποστραφῆναι· καὶ τελεσθήτω μετὰ τὴν ὀργήν σου.

40γ Ὅτι οὐκ ἔστιν αἰσχύνη τοῖς πεποιθόσιν ἐπὶ σοί.

Οὐκ ἔστιν αἰσχύνη τὸ θυσιασθῆναί σοι.

41α Καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ, καὶ φοβούμεθά σε, καὶ ζητοῦμεν τὸ πρόσωπόν σου.

Ἐξακολουθοῦμέν σοι, μὴ προσκυνοῦντες θεὸν ἕτερον· καὶ φοβούμεθά σε ἢ τὸν βασιλέα Βαβυλωνίων καὶ τὴν κάμινον· καὶ ζητοῦμέν σε, διὰ τοῦ σπεύδειν ἀναλῦσαι πρὸς σέ. Php 1.23

41β Μὴ καταισχύνῃς ἡμᾶς.

Παρακούσας ἡμῶν.

42α Ἀλλὰ ποίησον μεθ᾽ ἡμῶν κατὰ τὴν ἐπιείκειάν σου.

Κατὰ τὴν ἀνεξικακίαν καὶ φιλανθρωπίαν σου.

42β Καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου.

Καὶ ὡς πολυέλεος.

43α Καὶ ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου.

40β[1] ἐκτελέσθω MASCBFH : ἐκτελείσθω [T] : ἐκτελέσαι [Ra].

But not have the things enumerated to offer in worship and for finding mercy, with what we have may we ourselves be accepted by you as a sacrifice, namely, with a soul that is crushed; a spirit of abasement is the same thing, namely, a spirit that has been abased. And thus with these things may we be accepted as a sacrifice with whole burnt offerings of rams and bulls, for it is written, *A sacrifice to God is a spirit that is crushed, a heart that is crushed and abased God will not disdain*. Ps 50.19

39β-40α And as with myriads of fat lambs, so let our sacrifice be before you today.

The sacrifice through the whole burnt offering of themselves.

40β And let it be accomplished behind you.

That is, after you have passed us by, after you have turned away; and let it be performed after your anger.

40γ And it is no shame for those who trust in you.

It is no shame to be sacrificed to you.

41α And now we follow with our whole heart, and we fear you, and we seek your face.

We follow you, not worshipping any other god; and we fear you more than the king of the Babylonians and the furnace; and we seek you through our eagerness to depart to you. Php 1.23

41β Do not put us to shame.

Having disregarded us.

42α But do with us according to your clemency.

According to your forbearance and benevolence.

42β And according to the abundance of your mercy.

And as full of mercy.

43α And rescue us according to your wonders.

As you are accustomed to work wonders, according to the marvels at the time of our forebears.

Καθὼς εἴωθας θαυματουργεῖν, κατὰ τὰ ἐπὶ τῶν προγόνων ἡμῶν τεράστια.

43β Καὶ δὸς δόξαν τῷ ὀνόματί σου, Κύριε.

Δόξασον τὸ ὄνομά σου καὶ παρὰ Βαβυλωνίοις ἐν τῷ ἐξελέσθαι ἡμᾶς τῆς καμίνου ταύτης.

44α Καὶ ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακὰ καὶ καταισχυνθείησαν ἀπὸ πάσης δυναστείας.

Καὶ διὰ πάσης δυναστείας αὐτῶν, ὑφ᾽ ἧς ἐπήρθησαν εἰς θεομαχίαν, ἵνα σωφρονέστεροι γένωνται.

44β Καὶ ἡ ἰσχὺς αὐτῶν συντριβείη.

Ὑφ᾽ ἧς διαφθείρουσι τόν τε σὸν λαὸν καὶ τοὺς ἄλλους ἀνθρώπους.

45α Καὶ γνώτωσαν ὅτι σὺ εἶ Κύριος ὁ Θεός.

Ὁ Θεὸς ὄντως.

45β Μόνος καὶ ἔνδοξος ἐφ᾽ ὅλην τὴν οἰκουμένην.

Μόνος Θεὸς δηλονότι· γνώτωσαν δὲ τοῦτο διὰ τοῦ καθ᾽ ἡμᾶς ὡς εἴρηται θαύματος.

46-48 Καὶ οὐ διέλιπον οἱ ἐμβάλλοντες αὐτοὺς ὑπηρέται τοῦ βασιλέως, καίοντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ στυπεῖον καὶ κληματίδα· καὶ διεχεῖτο ἡ φλὸξ ἐπάνω τῆς καμίνου ἐπὶ πήχεις τεσσαράκοντα ἐννέα· καὶ διώδευσε, καὶ ἐνεπύρισεν οὓς εὗρε περὶ τὴν κάμινον τῶν Χαλδαίων.

Χυθείσης τῆς φλογὸς κατὰ γῆς ἐν τῷ καταφλέξαι τοὺς εὑρεθέντας τῶν Χαλδαίων, τὰ σημεῖα ταύτης ἐντυπωθέντα τῇ γῇ καθ᾽ ἧς ἐχύθη, εἰς τοσούτους πήχεις συνεμετρήθησαν.

49- Ὁ δὲ ἄγγελος Κυρίου συγκατέβη ἅμα τοῖς περὶ τὸν Ἀζαρίαν εἰς τὴν κάμινον, καὶ
50α ἐξετίναξε τὴν φλόγα τοῦ πυρὸς ἐκ τῆς καμίνου, καὶ ἐποίησε τὸ μέσον τῆς καμίνου ὡς πνεῦμα δρόσου διασυρίζον.

Ποῖος ἄγγελος; ἢ ὁ φύλαξ τῶν Ἰουδαίων, Μιχαήλ, ἢ ἕτερος θεόθεν ἀποσταλείς.|

46[2] νάφθαν… πίσσαν… στυπεῖον… κληματίδα M[A[corr.]][Ra] : νάφθῃ… πίσσῃ… στυππείῳ… κληματίδι CABFH[T].

43β And give glory to your name, O Lord.

Glorify your name among the Babylonians also by rescuing us from this furnace.

44α And may all those who show evils to your servants be disgraced and put to shame from all powerful rule.

And through all powerful rule of theirs by which they were raised up to fight against God, so that they may become more temperate in mind.

44β And may their strength be crushed.

By which they are destroying both your people and others.

45α And let them know that you are Lord God.

God truly.

45β Alone and glorious over the whole inhabited world.

Sole God, that is to say. Let them come to know this through the miracle in regard to us, as was said.

46-48 And the servants of the king who were casting them in did not let up, kindling the furnace with naphtha and pitch and tow and vine-branch. And the flame poured out above the furnace to a height of forty-nine cubits, and it swept along and set on fire those of the Chaldeans it found around the furnace.

With the flame having poured out across the ground as it burned up those of Chaldeans found there, its marks, having been imprinted on the ground across which it poured, were measured out as so many cubits.

49-
50α But an angel of the Lord descended into the furnace along with those about Azariah and waved the flame of fire from the furnace and made the midst of the furnace like a whistling breeze of fresh dew.

Which angel? Either Michael, the guardian of the Jews, or some other sent from God.

50β-
51 Καὶ οὐχ ἥψατο αὐτῶν τὸ καθόλου τὸ πῦρ, οὐδὲ ἐλύπησεν, οὐδὲ παρηνώχλησεν αὐτούς. Τότε οἱ τρεῖς, ὡς ἐξ ἑνὸς στόματος, ὕμνουν καὶ εὐλόγουν καὶ ἐδόξαζον τὸν Θεὸν ἐν τῇ καμίνῳ, λέγοντες·

Τὸ, *καθόλου*, ἀντὶ τοῦ, ὅλως.

52 Εὐλογητὸς εἶ, Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ ὑπερύμνητος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας καὶ εὐλογημένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον καὶ ὑπεραίνετον.

Εὐφημητὸς εἶ καὶ ὑπὲρ εὐφημίαν· τίς γὰρ ἀξίως εὐφημῆσαι σε δύναται; Ὄνομα δὲ δόξης Κυρίου, τὸ, *Θεός*, ὥσπερ καὶ τὸ, *βασιλεύς*, ὄνομα δόξης ἐστίν. Οὗ δὲ τὸ ὄνομα τῆς δόξης ὑπεραίνετον, τί ἂν τις εἴποι περὶ τῆς τούτου φύσεως;

53 Εὐλογημένος εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου.

Ναὸς δόξης Θεοῦ, ὁ ἐν Ἱεροσολύμοις· εὐλογεῖσθαι ἐν αὐτῷ ἄξιος εἶ.

55α Εὐλογημένος εἶ ὁ βλέπων ἀβύσσους.

Ὁ βλέπων τὰ ἀθέατα.

55β Καθήμενος ἐπὶ Χερουβίμ.

Τοῦτο, δαυϊτικὸν, περὶ οὗ ζήτησον ἐν τῷ οθʹ ψαλμῷ, ἔνθα τὸ, *Ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ, ἐμφάνηθι.* Ps 79.2γ

54 Εὐλογημένος εἶ ἐπὶ θρόνου δόξης τῆς βασιλείας σου.

Θρόνος δόξης βασιλείας Θεοῦ, ὁ οὐρανὸς, κατὰ τὸ, *Ὁ οὐρανός μοι θρόνος.* Isa 66.1

56 Εὐλογημένος εἶ ἐν τῷ στερεώματι τοῦ οὐρανοῦ.

Τοῦτο, περὶ τοῦ ἑτέρου οὐρανοῦ, τοῦ δευτέρου.

Εἰπόντες τοίνυν ὅτι εὐλογημένος εἶ ἐν τῷδε καὶ τῷδε, διὰ τῶν ἀπηριθμημένων ὡς μειζόνων, καὶ τ᾽ ἄλλα πάντα συμπεριέλαβον, λέγοντες ἐπιτομώτερον ὅτι εὐλογητὸς εἶ πανταχοῦ.

50β-51 And the fire did not touch them entirely, neither did it distress or trouble them. Then the three as from one mouth hymned and blessed and glorified God in the furnace, saying:

'Entirely' in the sense of, 'at all'.

52 You are to be blessed, O Lord, the God of our fathers, and highly to be hymned and highly exalted to the ages and blessed is the holy name of your glory and highly to be praised.

You are to be praised and are above praise, for who is able to praise you worthily? The Lord's name of glory is 'God', just as 'king' is a name of glory. And for the one whose name of glory is highly to be praised, what would one say about his nature?

53 Blessed are you in the temple of your holy glory.

The temple of God's glory is the one in Jerusalem. You are worthy to be blessed in it.

55α Blessed are you who behold the depths.

Who behold what is unseen.

55β Who are seated on the Cherubim.

This is from David, about which seek in the seventy-ninth psalm at the verse, *You, the one who is seated on the Cherubim, appear*. Ps 79.2γ

54 Blessed are you on the throne of glory of your kingdom.

The throne of glory of God's kingdom is heaven, according to, *Heaven is my throne*. Isa 66.1

56 Blessed are you in the firmament of heaven.

This is about the other heaven, the second one.

Having said then that you are blessed in this and that, through the things enumerated as greater he included all the other things, saying more concisely that you are to be blessed everywhere.

VIII

Ὠιδὴ η΄
Ὠιδὴ τῶν ἁγίων Τριῶν Παίδων. Dan 3.57-88

Ζήτησον τὴν ὅλην ἐξήγησιν τοῦ ρμη΄ ψαλμοῦ· κατὰ μίμησιν γὰρ ἐκείνου τοῦ ψαλμοῦ καὶ οὗτος ὁ ὕμνος ἐξετέθη.

57 Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

Πάντα τὰ κτίσματα καλοῦσιν εἰς εὐφημίαν τοῦ κτίσαντος· εἶτα διαιροῦσιν αὐτὰ, καὶ ἀνὰ μέρος εὐλογεῖν κελεύουσιν.

58-61 Εὐλογεῖτε, ἄγγελοι Κυρίου, οὐρανοὶ Κυρίου, τὸν Κύριον· εὐλογεῖτε, ὕδατα πάντα τὰ ὑπεράνω τῶν οὐρανῶν, πᾶσαι αἱ δυνάμεις Κυρίου, τὸν Κύριον.

Ἐν τῷ δηλωθέντι ψαλμῷ περὶ τούτων εὑρήσεις. Ps 148.2, 4

62-63 Εὐλογεῖτε, ἥλιος καὶ σελήνη, ἄστρα τοῦ οὐρανοῦ, τὸν Κύριον.

Καὶ περὶ τούτων. Ps 148.3

64-65 Εὐλογεῖτε, πᾶς ὄμβρος καὶ δρόσος, πάντα τὰ πνεύματα, τὸν Κύριον.

Ἐκεῖ δὲ γέγραπται, *Χάλαζα, χιὼν, κρύσταλλος, πνεῦμα καταιγίδος*. Ps 148.8

66-67 Εὐλογεῖτε, πῦρ καὶ καῦμα, ψῦχος καὶ καύσων, τὸν Κύριον.

Καύσων, ὁ ἀπὸ τῆς ὑπερβολῆς τοῦ ψύχους ἐπιγινόμενος· ἢ καύσων, τὸ ἐπιτεταμένον καῦμα. Οὐ κέχρηνται γὰρ τάξει περὶ τὰ κτίσματα.

Πῶς δὲ τὰ ἄλογα καὶ τὰ ἄψυχα δοξολογοῦσιν εἴρηται ἐν τῷ δηλωθέντι ψαλμῷ,
ναὶ μὴν, καὶ διατί οὐ τὰ τερπνότερα καὶ χρησιμώτερα καὶ ὠφελιμώτερα, ἀλλὰ καὶ Ps 148.3
τὰ λυπηρότερα καὶ τὰ δοκοῦντα | ἀχρηστότερα καὶ βλαβερώτερα, εἰς δοξολογίαν Ps 148.9-10
παραλαμβάνονται, καὶ περὶ πάντων ἁπλῶς.

68-69 Εὐλογεῖτε, δρόσοι καὶ νιφετοὶ, πάγοι καὶ ψῦχος.

Τὰ ῥηθέντα πάλιν ἐπανέλαβον.

70-71 Εὐλογεῖτε, πάχναι καὶ χιόνες, νύκτες καὶ ἡμέραι, τὸν Κύριον· Εὐλογεῖτε, φῶς καὶ
72-73 σκότος, ἀστραπαὶ καὶ νεφέλαι, τὸν Κύριον.

VIII

Ode Eight
An ode of the holy Three Youths.

Dan 3.57-88

Seek the entire exposition of the one hundred and forty-eighth psalm, for this hymn was composed in imitation of that psalm.

57 Bless the Lord, all you works of the Lord, bless and highly exalt him to the age.

They invite all creations to the praise of the creator; then they divide them and enjoin them to bless in turn.

58-61 Bless the Lord, you angels of the Lord, you heavens of the Lord. Bless the Lord, all you
waters above the heavens, all you powers of the Lord.

You will find about these things in the psalm mentioned. Ps 148.2, 4

62-63 Bless the Lord, O sun and moon, you stars of the heaven.

And about these. Ps 148.3

64-65 Bless the Lord, you every rain-storm and dew, all you the winds.

There it is written, *Hail, snow, ice, blast of hurricane*. Ps 148.8

66-67 Bless the Lord, you fire and scorching heat, cold and burning.

Burning is that caused by the excess of cold, or else burning is continuing scorching heat. They did not employ any order in regard to the creations.

In the psalm mentioned it was said how irrational and inanimate things give glory, and indeed why not only the more pleasing and useful and beneficial things, but also the more Ps 148.3
grievous and seemingly useless and harmful things are invited to give praise, and in short Ps 148.9-10
about everything.

68-69 Bless, O dew drops and falling snow, ice and cold.

He repeated again the things he mentioned.

70-71 Bless the Lord, O frosts and snows, nights and days. Bless the Lord, O light and darkness,
72-73 lightning shafts and clouds.

Οἱ μὲν Τρεῖς Παῖδες ἰδίᾳ περὶ ἑκάστου διέλαβον, ἐκεῖνα συζεύξαντες, τὰ λόγον ἔχοντα πρὸς ἄλληλα· οἱ δὲ τὴν ἀντιφωνίαν τῶν ψαλμῶν ὕστερον ἐργασάμενοι, ἀνὰ δύο στίχους τὸν ὕμνον ὅλον ἐξέθεντο· διὸ καὶ τῷ ῥηθέντι στίχῳ, τὸν ἑξῆς ἐπισυνῆψαν ἀνοικείως· τὸ γὰρ, νύκτες καὶ ἡμέραι, πρὸς τὸ ἐφεξῆς ᾠκείωται μάλιστα· καὶ γὰρ νύκτες καὶ ἡμέραι, αὐτὸ τοῦτο, φῶς καὶ σκότος εἰσίν· εἶτα τὸ, ἀστραπαὶ καὶ νεφέλαι.

74-76 Εὐλογεῖτε, γῆ, ὄρη καὶ βουνοὶ, πάντα τὰ φυόμενα ἐν τῇ γῇ, τὸν Κύριον.

Καὶ περὶ τούτων ἐν ἐκείνῳ τῷ ψαλμῷ σποράδην διείληπται. Ps 148.7, 9

77-79 Εὐλογεῖτε, αἱ πηγαὶ, θάλασσαι καὶ ποταμοὶ, κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασι, τὸν Κύριον.

Ἐκ τῶν ῥηθέντων ἐκεῖ, καὶ ταῦτα νοήσεις. Ps 148.7

80-81 Εὐλογεῖτε, πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, τὰ θηρία καὶ πάντα τὰ κτήνη, τὸν Κύριον.

Ὁμοίως καὶ ταῦτα. Ps 148.10

82 Εὐλογεῖτε, υἱοὶ τῶν ἀνθρώπων.

Πάντες ἁπλῶς ἄνθρωποι, ὡς δι᾽ αὐτοῦ ζῶντες καὶ παρ᾽ αὐτοῦ προνοίας τυγχάνοντες.

83 Εὐλογείτω Ἰσραὴλ, τὸν Κύριον.

Οὗτος ὁ λαὸς ἰδιαίτατα ὡς οἰκεῖος λαὸς αὐτοῦ.

Καὶ τὰ ἑξῆς δὲ, σαφῆ καὶ πρόδηλα· τὸ δὲ, Ἀνανία, Ἀζαρία, Μισαὴλ, καὶ τὰ ἑξῆς, ὕστερον προσετέθησαν.

84-85 [Εὐλογεῖτε, ἱερεῖς Κυρίου, δοῦλοι Κυρίου, τὸν Κύριον.
86-87 Εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, ὅσιοι καὶ ταπεινοὶ τῇ καρδίᾳ, τὸν
88 Κύριον.
Εὐλογεῖτε, Ἀνανία, Ἀζαρία καὶ Μισαήλ, τὸν Κύριον.
Εὐλογεῖτε, Ἀπόστολοι, Προφῆται, καὶ Μάρτυρες Κυρίου, τὸν Κύριον.
Εὐλογοῦμεν Πατέρα, Υἱόν, καὶ Ἅγιον Πνεῦμα, τὸν Κύριον.
Αἰνοῦμεν, εὐλογοῦμεν, προσκυνοῦμεν, τὸν Κύριον.]

The Three Youths treated each on its own, joining in pairs the things having a relationship to one another, but those later producing the antiphony of the psalms set out the whole hymn in groups of two verses, and hence to the one verse they joined the next one inappropriately, for 'nights and days' is fitting for the following pair. And indeed nights and days are the same thing as light and darkness. Then comes the pair lightning shafts and clouds.

74-76 Bless the Lord, O earth, mountains and hills, all that grows upon the earth.

And these things were treated here and there in that psalm. Ps 148.7, 9

77-79 Bless the Lord, you springs, seas and rivers, you sea-monsters and all things that move in the waters.

From what was said there you will also understand these things. Ps 148.7

80-81 Bless the Lord, O all you birds of heaven, you wild beasts and all herds.

And these things similarly. Ps 148.10

82 Bless, O sons of men.

All people quite simply, as having life through him and enjoying providence from him.

83 Let Israel bless the Lord.

This people most especially as his own people.

And the rest are clear and obvious. Hanania, Azariah, Mishael, and what follows were added later.

84-85 [Bless the Lord, you priests of the Lord, you servants of the Lord.
86-87 Bless the Lord, you spirits and souls of the just, the devout and humble in heart.
88 Bless the Lord, O Hanania, Azariah and Mishael.
Bless the Lord, O Apostles, Porphets and Martyrs of the Lord.
We bless the Lord, Father, Son and holy Spirit.
We praise, we bless, we worship the Lord.]

IX

Ὠιδὴ θʹ
Ὠιδὴ τῆς Θεοτόκου
ἐν τῷ κατὰ Λουκᾶν Εὐαγγελίῳ.

Lk 1.46-55

46 Μεγαλύνει ἡ ψυχή μου τὸν Κύριον.

Τουτέστιν, εὐφημεῖ, δοξάζει. Πιστευούσης δὲ ὁ λόγος οὗτος, εὐχαριστήριος ὤν.

47 Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

Πνεῦμα, τὴν ψυχὴν πάλιν νόησον· ἐχάρη, φησὶν, ἡ ψυχή μου ἐπὶ τῷ Θεῷ τῷ σώσαντί με· σέσωσμαι γὰρ ἤδη, ἀξιωθεῖσα γενέσθαι Μήτηρ Θεοῦ.

Εἶτα λέγει καὶ τὴν αἰτίαν τῆς εὐχαριστίας.

48α Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

Ἐπὶ τὴν εὐτέλειαν. Ταπεινοῖ γὰρ ἑαυτὴν, ὡς ἀναξίαν τηλικούτου πράγματος· ἢ καὶ διὰ τὴν ταπείνωσιν τῆς ἀνθρωπίνης φύσεως ὡς πρὸς τὸ ὕψος τῆς θείας.

48β Ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί.

Αἱ τῶν πιστευσάντων δηλονότι.

49α Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός.

Ὅτι ἐποίησεν εἰς ἐμὲ μεγάλα καὶ ὑπερφυῆ θαυμάσια ὁ δυνατὸς ποιεῖν τοιαῦτα.

49β Καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

Ἐξαίρετον, μέγα.

50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰν καὶ γενεὰν τοῖς φοβουμένοις αὐτόν.

Τὸ, εἰς γενεὰν καὶ γενεὰν, καὶ τὸ, εἰς γενεὰς γενεῶν, καὶ τὰ τοιαῦτα, τὸ, ἀεὶ, σημαίνουσι παρ᾽ Ἑβραίοις. Λέγει τοίνυν, ὅτι καὶ τὸ ἔλεος αὐτοῦ ἀεί ἐστιν ἐν τοῖς φοβουμένοις αὐτὸν, ὅμοια λέγουσα τῷ Δαυὶδ εἰρηκότι, *Τὸ δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοῖς φοβουμένοις αὐτόν.* Ps 102.17

Εἶτα καταλέγει καὶ ἄλλας δυνάμεις τοῦ Θεοῦ, ὡς ἔθος τοῖς εὐχαριστοῦσιν.

51α Ἐποίησε κράτος | ἐν βραχίονι αὐτοῦ.

IX

Ode Nine
A Ode of the Theotokos
in the Gospel according to Luke.

Lk 1.46-55

46 My soul magnifies the Lord.

That is, it praises, it glorifies. This ode she sings in belief, being a hymn of thanksgiving.

47 And my spirit has rejoiced in God my saviour.

Understand 'spirit' once again as 'soul'. My soul, she says, has been filled with joy in God who has saved me, for I am now already saved, having been made worthy to become Mother of God. Then she tells the reason for the thanksgiving.

48α For he has looked upon the lowliness of his handmaiden.

Upon the meanness, for she humbles herself as unworthy of such a thing, or else also on account of the lowliness of human nature in relation to the height of divine nature.

48β For see, from henceforth all generations will call me blessed.

The generations of those who have believed, that is to say.

49α For he who is able has done mighty things for me.

For he who is able to do such things has done great and extraordinary wonders in respect of me.

49β And his name is holy.

Set apart, great.

50 And his mercy is to generation and generation for those who fear him.

'To generation and generation' and 'to generation of generations' and suchlike mean 'forever' among the Hebrews. She is saying accordingly that his mercy is forever among those who fear him, saying the same as David when he said, *The Lord's mercy is from the age and to the age upon those who fear him*. Ps 102.17

Then she lists the God's other powers as is customary with those giving thanks.

51α He has brought sovereignty with his arm.

Ἐποίησε μεγαλεῖον· ἐποίησε νίκην ἐν τῇ δυνάμει αὐτοῦ. Ὁ βραχίων γὰρ ἐνταῦθα, τὴν δύναμιν σημαίνει· διότι οἱ ἀγωνιζόμενοι ἐν τῷ βραχίονι τὴν δύναμιν ἔχουσι.

51β Διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

Τοὺς ὑπερηφάνους ἐν τῇ διανοίᾳ τῆς καρδίας αὐτῶν, τοὺς ὑπερηφάνους ἐν ἑαυτοῖς.

52-53 Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

Ὅμοια ταῦτα τῶν τῆς Ἄννης, μητρὸς τοῦ Σαμουὴλ, εἰπούσης, *Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοῖ καὶ ἀνυψοῖ.* 1Rg 2.7

Λοιπὸν οὖν προφητεύει καὶ περὶ τοῦ ἐλέους τοῦ εἰς τοὺς Χριστιανούς· λέγει γάρ·

54α Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ.

Ἐπεσκέψατο τὸν Ἰσραηλιτικὸν λαὸν τὸν δοῦλον αὐτοῦ. Παῖδα γὰρ νῦν, τὸν δοῦλον λέγει.

54β-55 Μνησθῆναι ἐλέους καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

Ἀντελάβετο δὲ καὶ ἐπεσκέψατο ἐν τῷ μνησθῆναι ἐλέους εἰς τὸν αἰῶνα, ἤγουν ἐλέους αἰωνίου, ἐλέους διηνεκοῦς· καθὼς ἐλάλησε, καθὼς ἐπηγγείλατο πρὸς τοὺς πατέρας ἡμῶν.

Εἶτα λέγει καὶ τίσιν ἐλάλησε περὶ τοῦ τοιούτου ἐλέους, ὅτι τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ, ἤγουν τῷ Ἰσαὰκ καὶ τῷ Ἰακὼβ, ναὶ μὴν καὶ τῷ Δαυίδ· τούτοις γὰρ ὡς ἐπισημοτάτοις αἰνιγματωδῶς ἐπηγγείλατο περὶ τούτου.

Ἔλεος δὲ εἰς τὸν αἰῶνα, ἡ θεία ἐνανθρώπησις, ὡς δι᾽ ἔλεον τῶν ἀνθρώπων γεγενημένη ἐκ σπέρματος Ἀβραὰμ καὶ τῶν εἰρημένων υἱῶν καὶ ἐκγόνων αὐτοῦ, κατὰ τὴν πρὸς αὐτοὺς ἐπαγγελίαν.

Ἀπορήσει δέ τις, πῶς ἀντελάβετο τοῦ Ἰσραηλιτικοῦ λαοῦ ὁ Θεὸς ἐν τῷ μνησθῆναι τοῦ ῥηθέντος ἐλέους, τῶν Χριστιανῶν γὰρ μᾶλλον ἀντελάβετο, οὐ τῶν Ἰουδαίων. Πρὸς ὃν ἀποκρινόμεθα ὅτι παλαιὸς μὲν Ἰσραὴλ, ὁ παλαιὸς λαὸς, νέος δὲ Ἰσραὴλ, ὁ νέος λαὸς, ὁ ἀντεισαχθεὶς ἐκείνου, τουτέστιν, ὁ Χριστιανικὸς, ὁ ἐκ παντὸς ἔθνους συγκείμενος. Τοῦτον οὖν τὸν Ἰσραὴλ ἐνταῦθα νόησον.

Εἰ δὲ καὶ τὸν παλαιὸν νοήσεις, σῴζεται καὶ οὕτως ὁ λόγος· δι᾽ αὐτὸν γὰρ μᾶλλον ἐνηνθρώπησεν, ἐπεὶ καὶ ἐξ αὐτῶν ἐξελέξατο μητέρα, καὶ συγγενὴς αὐτῶν ἐχρημάτισε, καὶ παρ᾽ αὐτοῖς ἐδίδασκε καὶ ἐθαυματούργει· διὸ καὶ ἔλεγεν ὅτι *Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ*. Ἐπεὶ δὲ *Εἰς τὰ ἴδια ἦλθε, καὶ οἱ* Mt 15.24
ἴδιοι αὐτὸν οὐ παρέλαβον, λοιπὸν τὰ ἔθνη τοῦ ἐλέους ἠξιώθησαν. Jn 1.11

55[10] υἱῶν καὶ ἐκγόνων COF[E] : υἱῶν ἐκ γόνων M.

He has brought magnificence, he has brought victory by his power, for ‘arm’ here means ‘power’, because those contending for victory have their strength in their arm.

51β He has scattered the proud in the imagination of their heart.

‘The proud in the imagination of their heart’, those proud in themselves.

52-53 He has brought down mighty rulers from their thrones and raised up the humble. He has filled the hungry with good things and the rich he has sent empty away.

These words are similar to those of Hannah the mother of Samuel, who said, *The Lord impoverishes and enriches, he humbles and exalts.* 1Rg 2.7

She then also prophesies about his mercy towards the Christians, for she says:

54α He has helped Israel his child.

He has visited the Israelite people his servant, for ‘child’ here is what she calls his servant.

54β-55 Having remembered mercy just as he spoke to our fathers, to Abraham and his seed to the age.

He helped and visited in his having remembered mercy to the age, that is, eternal mercy, continuous mercy, just as he spoke, just as he promised to our fathers.

She then says to whom he spoke about such mercy, namely, to Abraham and to his seed, that is, to Isaac and to Jacob, and indeed to David, for to those as the the most notable he had announced in an enigmatic way about it.

‘Mercy to the age’ is the divine incarnation, as brought about on account of mercy towards mankind from the seed of Abraham and his aforementioned sons and descendants, in accordance with his promise to them.

One might be puzzled how God helped the Israelite people by having remembered this mercy, for he helped the Christians rather, not the Jews. To this we respond that old Israel is the old people, new Israel is the new people, brought in in place of the former, that is, the Christian people, composed from every nation. Understand therefore this Israel here.

And even if you will understand the old Israel here, the meaning is saved even thus, for it was for old Israel especially that he became man, since he chose a mother from them and was kindred with them and taught and performed wonders among them. And hence he would say, *I was not sent except to the lost sheep of the house of Israel*. And since, *He came to his own,* Mt 15.24
and his own did not receive him, the nations were then granted the mercy. Jn 1.11

Προφητεία Ζαχαρίου τοῦ πατρὸς τοῦ Προδρόμου ἐν τῷ κατὰ Λουκᾶν Εὐαγγελίῳ. Lk 1.68-79

68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.

Περὶ τῆς ἐνανθρωπήσεως τοῦ Χριστοῦ ταῦτα προεφήτευσε. Διὰ ταύτης γὰρ ἐπεσκέψατο καὶ | ἐλυτρώσατο τὸν λαὸν αὐτοῦ ἐκ τῆς τυραννίδος, οὐ μόνον τῶν ἀοράτων ἐχθρῶν, ἀλλὰ καὶ τῶν ὁρατῶν, ὡς μὴ δυναμένων περιγενέσθαι τῆς πίστεως αὐτοῦ. Λαὸν δὲ αὐτοῦ, προηγουμένως μὲν, τὸν παλαιὸν, ἐκείνου δὲ ἀπειθήσαντος, τὸν νέον λοιπόν. Ὡς γεγενημένα δὲ λέγει τὰ γενησόμενα, νόμῳ προφητείας.

Ἀλλὰ πῶς λέγεται Θεὸς τοῦ Ἰσραὴλ μόνου; καὶ γὰρ οὐ τῶν Ἰσραηλιτῶν μόνον ἐστι Θεὸς, ἀλλὰ καὶ πάντων τῶν ἀνθρώπων, ὡς πάντων ποιητής· διότι τῶν μὲν ἄλλων πάντων ἀνθρώπων, ἀκόντων ἐστὶ Θεὸς, τῶν Ἰσραηλιτῶν δὲ μόνων, ἑκόντων κατ᾽ ἐπίγνωσιν.

Μὴ θορυβηθῇς δὲ ἐπὶ τῇ δυσχερείᾳ τῶν τοῦ Ζαχαρίου ῥητῶν· τοιαῦτα γὰρ τὰ προφητικά. Πειρασόμεθα δὲ σαφηνίσαι ταῦτα, κατὰ τὴν ἐπιχορηγουμένην ἡμῖν γνῶσιν.

69-70 Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ.

Τὸ κέρας ἐνταῦθα, ἢ βασιλείαν δηλοῖ, διότι ἐν κέρατι οἱ βασιλεῖς ἐχρίοντο καὶ προεχειρίζοντο, ἢ δύναμιν σημαίνει, διότι ἐν κέρατι τὴν δύναμιν ἔχουσι πάντα τὰ κερασφόρα ζῷα. Κέρας δὲ, οὐχ ἁπλῶς, ἀλλὰ σωτηρίας, ἤγουν σωτήριον· βασιλείαν
δὲ καὶ δύναμιν σωτήριον, λέγει τὸν Χριστὸν, ὡς βασιλέα τῶν βασιλευόντων, καὶ 1Tim 6.15
δύναμιν τοῦ Πατρὸς, καὶ Σωτῆρα τῶν πιστευόντων εἰς αὐτόν. 1Cor 1.24

Οἶκον δὲ νόει, τὸ γένος τοῦ Δαυίδ. Φησὶν οὖν ὅτι ἀνέστησεν ἡμῖν τῷ λαῷ αὐτοῦ βασιλείαν ἢ δύναμιν σωτήριον, ἐκ γένους Δαυὶδ, τοῦ δούλου αὐτοῦ. Ἐκ σπέρματος γὰρ Δαυὶδ ἦν ἡ Παρθένος, ἀφ᾽ ἧς ὁ Χριστὸς γεγέννηται. Τοῦτο δὲ πεποίηκεν, ὡς ἐπηγγείλατο διὰ στόματος τῶν ἁγίων, δηλαδὴ τῶν ἔκπαλαι προφητῶν· δι᾽ αὐτῶν
γὰρ ἐπηγγείλατο ἀναστήσειν βασιλέα δυνατὸν ἐν οἴκῳ Δαυὶδ, σωτῆρα τοῦ Ἰσραὴλ, 3Rg 14.14
καὶ τοῦτο διδάσκουσι ψαλμοὶ πολλοὶ τοῦ Δαυίδ.

71 Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς.

Ἤγειρε δὲ τὸ κέρας τοῦτο, σωτηρίαν καὶ λύτρωσιν ἐξ ἐχθρῶν ἡμῶν, ἀοράτων καὶ ὁρατῶν .

72 Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ.

69[1] *κέρας σωτηρίας ἡμῖν* C[T] : *κέρας σωτηρίας ἡμῶν* MFB.

A Prophecy of Zachariah the father of the Forerunner
in the Gospel according to Luke. Lk 1.68-79

68 Blessed be the Lord, the God of Israel, for he has visited and worked redemption for his people.

He prophesied these words about Christ's incarnation, for through this he visited and redeemed his people from the tyranny not only of its invisible enemies, but also of its visible ones, as being unable to prevail over his faith. His people, in the first instance, is the old people, but with they having refused, it is then the new. He speaks of things to come as having happened, according to the custom of prophecy.

But how is he called the God of Israel alone? And indeed he is not only the God of the Israelites, but of all people, as the maker of all. It is because he is God of all other people against their will, but of the Israelites alone by their will and consciously.

Do not be set aback at the difficulty of the words of Zachariah, for such are the words of prophecy. We shall attempt to clarify them according to the knowledge given to us.

69-70 And he has raised up a horn of salvation for us in the house of David his child, as he spoke through the mouth of his saints, his holy prophets from the age.

The horn here either signifies kingship because kings used to be anointed and appointed by means of a horn, or else it means power, because all the horned animals have their power in their horns. And not simply a horn, but a horn of salvation, that is a saving horn. Kingship
and saving power is what he calls Christ, as *king of kings* and power of the Father and Saviour 1Tim 6.15
of those believing in him. 1Cor 1.24

Understand 'house' as the line of David. He is saying accordingly that he has raised up for us his people a kingdom or saving power from the line of David his servant, for the Virgin from whom Christ was born was from the seed of David. And he did this as he promised through the mouth of his saints, namely, of the prophets of old, for through them he prom-
ised to raise up a mighty king in the house of David, a saviour of Israel, and many psalms of 3Rg 14.14
David teach this.

71 Salvation from our enemies and from the hand of all who hate us.

And he raised this horn as salvation and redemption from our enemies, invisible and visible.

72 Having worked mercy with our fathers and having remembered his holy covenant.

Ἐν τῷ ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, ἤγουν ἐν τῷ ἐλεῆσαι τοὺς πατέρας ἡμῶν, πρὸς οὓς ἡ ἐπαγγελία τῆς σωτηρίας ἡμῶν, καὶ δι' ἐκείνους μνησθῆναι ταύτης. Διαθήκην γὰρ λέγει, τὴν ἐπαγγελίαν· μνήμην δὲ αὐτῆς, τὴν περάτωσιν.

73 Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν.

Καὶ ἐν τῷ μνησθῆναι τὸν ὅρκον, ὃν ὤμοσε, τουτέστι, τὴν βεβαίωσιν, ἣν ἐβεβαίωσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν· ὅρκος γὰρ ἐπὶ Θεοῦ καὶ ὄμοσμα, ἡ βεβαίωσις. Ἀδιαφόρως δὲ τὸ μνησθῆναι, ἀπὸ γενικῆς εἰς αἰτιατικήν· σύνηθες γὰρ τοῦτο τοῖς προφητικοῖς, ὥσπερ καὶ ἡ γριφότης.

Εἶτα λέγει τίνος χάριν ἡ τοιαύτη διαθήκη | καὶ βεβαίωσις.

74-75 Τοῦ δοῦναι ἡμῖν ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Καθ' ὑπερβατὸν ἡ σύνταξις τῶν ῥητῶν τούτων, οἷον, ὑπὲρ τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· εἶτα τὸ ἐν μέσῳ, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας.

Ὁσιότητα μὲν οὖν λέγει, τὴν εὐσέβειαν· δικαιοσύνην δὲ, τὴν τελειότητα τῶν ἄλλων ἀρετῶν.

Ἔπειτα μεταβαίνει τῇ προφητείᾳ καὶ πρὸς τὸν ἑαυτοῦ παῖδα, τὸν Ἰωάννην, καί φησι·

76α Καὶ σὺ, παιδίον, προφήτης Ὑψίστου κληθήσῃ.

Καὶ ὄντως πάντες προφήτην αὐτὸν ὠνόμαζον. Mt 14.5

76β Προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ.

Κύριον ἐνταῦθα, τὸν Χριστὸν ὀνομάζει, οὗ προτρέχων ὁ Ἰωάννης ὡς αὐτοῦ πρόδρομος καὶ κῆρυξ ὅτε παρεγένετο ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ἡτοίμαζε τὰς ὁδοὺς Mt 3.1
αὐτοῦ.

Τίνες δὲ αἱ ὁδοὶ αὐτοῦ, εἰρήκαμεν ἐν τῷ γ' κεφαλαίῳ τοῦ κατὰ Ματθαῖον, ἔνθα PG129.160A
κεῖται τὸ, *Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου.* Mt 3.3

77α Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ.

Προπορεύσῃ, φησὶ, πρὸ προσώπου Κυρίου, καὶ τὰ ἑξῆς, ὑπὲρ τοῦ δοῦναι τῷ λαῷ αὐτοῦ γνῶσιν σωτηρίας, τουτέστιν, ὑπὲρ τοῦ γνωρίσαι καὶ ὑποδεῖξαι τοῖς Ἰουδαίοις τὸν Χριστόν· οὗτος γάρ ἐστι σωτηρία αὐτῶν.

73[4] γενικῆς εἰς αἰτιατικήν CBF[E] : γενικοῦ εἰς αἰτιατικόν M.

In having worked mercy with our fathers, namely, in having shown mercy on our fathers, to whom he gave the promise of our salvation and on their account having remembered this. 'Covenant' is what he calls the promise, and remembrance thereof what he calls its fulfilment.

73 The oath that he swore to Abraham our father.

And in having remembered the oath that he swore, that is, the affirmation that he affirmed to Abraham our father, for in relation to God an oath and swearing is affirmation.

The verb 'to remember' moves indifferently from the genitive case [covenant] to the accusative [oath].

He then says for what reason this covenant and affirmation was made.

74-75 To grant us without fear, having been redeemed from the hand of our enemies, to serve him with devotion and justice before him all the days of our life.

The syntax of these words is according to the figure of *hyperbaton*, namely, so as to grant us to serve him fearlessly with devotion and justice before him all the days of our life, and then what is placed in the middle, 'having been redeemed from the hand of our enemies'.

'Devotion' accordingly is what he calls piety and 'justice' the perfection of the other virtues.

Then he passes in his prophecy to his own child, John, and says:

76α And you, O child, will be called a prophet of the Most High.

And indeed all would call him a prophet. Mt 14.5

76β For you will go before the face of the Lord to prepare his ways.

The Lord here is what he calls Christ, going before whom John, as his forerunner and herald, when he came in the wilderness of Judea, would prepare his ways. Mt 3.1

What his ways are we explained in the third chapter of the Gospel according to Matthew PG129.160A
at the verse, *The voice of one crying in the wilderness, 'Prepare the way of the Lord'.* Mt 3.3

77α To grant knowledge of salvation to his people.

You will go before the face of the Lord, and so on, he says, so as to grant his people knowledge of salvation, that is, so as to make known and show forth Christ to the Jews, for he is their salvation.

77β Ἐν ἀφέσει ἁμαρτιῶν αὐτῶν.

Σωτηρίας δὲ, τῆς ἐν ἀφέσει ἁμαρτίας αὐτῶν, ἤγουν τῆς γινομένης ἐν τῷ ἀφεθῆναι καὶ λυθῆναι τὰς ἁμαρτίας αὐτῶν. Οὕτω γὰρ καὶ ὁ ἄγγελος εἶπε πρὸς τὸν Ἰωσὴφ, ἑρμηνεύων τὸ ὄνομα τοῦ Χριστοῦ· *Αὐτὸς γὰρ*, φησὶ, *σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.* Mt 1.21

78α Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν.

Ἐν ἀφέσει ἁμαρτιῶν, τῇ διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἤτοι τῇ διδομένῃ διὰ τὴν συμπάθειαν τοῦ ἐλέους αὐτοῦ, καὶ οὐ διὰ τὰ ἔργα αὐτῶν.

78β Ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους.

Ἐν οἷς σπλάγχνοις ἐλέους, δι᾽ ἃ σπλάγχνα ἐλέους, ἐπεσκέψατο ἡμᾶς, εἴτουν ἐπεφοίτησεν ἀνατολὴ τοῦ νοητοῦ ἡλίου ἐξ ὕψους τῆς θεότητος· λέγει δὲ τὴν ὅσον οὔπω ἐπιφάνειαν τοῦ Χριστοῦ.

79α Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις.

Ἐπεσκέψατο, φησὶν, ἡμᾶς διὰ τὸ ἐπιφᾶναι, τουτέστιν, ἐπιλάμψαι φῶς ἀληθείας τοῖς ἐν σκότει τῆς πλάνης καθημένοις.

Σκιὰ δὲ θανάτου, ἡ ἁμαρτία· εἰκονίζει γὰρ καὶ αὕτη τὸν θάνατον· ὥσπερ γὰρ οὗτος ψυχῆς ἐστι χωρισμὸς, οὕτω καὶ αὕτη, Πνεύματος ἁγίου ἐστὶ χωρισμός.

79β Τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

Ὑπὲρ τοῦ κατευθῦναι τὴν πορείαν τῆς πολιτείας ἡμῶν εἰς ὁδὸν εἰρήνης, τῆς κατὰ Θεόν.

ΤΕΛΟΣ

77β In remission of their sins.

And of salvation in remission of their sins, namely, salvation that comes about with their sins having been remitted and forgiven. For thus the angel also said to Joseph interpreting the name of Christ, *For he*, he says, *will save his people from their sins*. Mt 1.21

78α On account of the affection of mercy of our God.

In the remission of sins that is on account of the affection of mercy of our God, namely, that given on account of the sympathy of his mercy, and not on account of their works.

78β By which a dayspring from on high has visited us.

By which affection of mercy, on account of which affection of mercy, the dayspring of the intelligible sun from the height of divinity has visited us, that is, has come to us. He is speaking of the very imminent appearance of Christ.

79α To shine forth on those seated in darkness and in the shadow of death.

He has visited us, he says, on account of shining forth, that is, to shine the light of truth on those seated in the darkness of error.

The 'shadow of death' is sin, for it also gives a representation of death, for just as death is separation from the soul, so sin is separation from the holy Spirit.

79β To direct our feet on the way of peace.

So as to direct the path of our life to the way of peace that is in accordance with God.

THE END